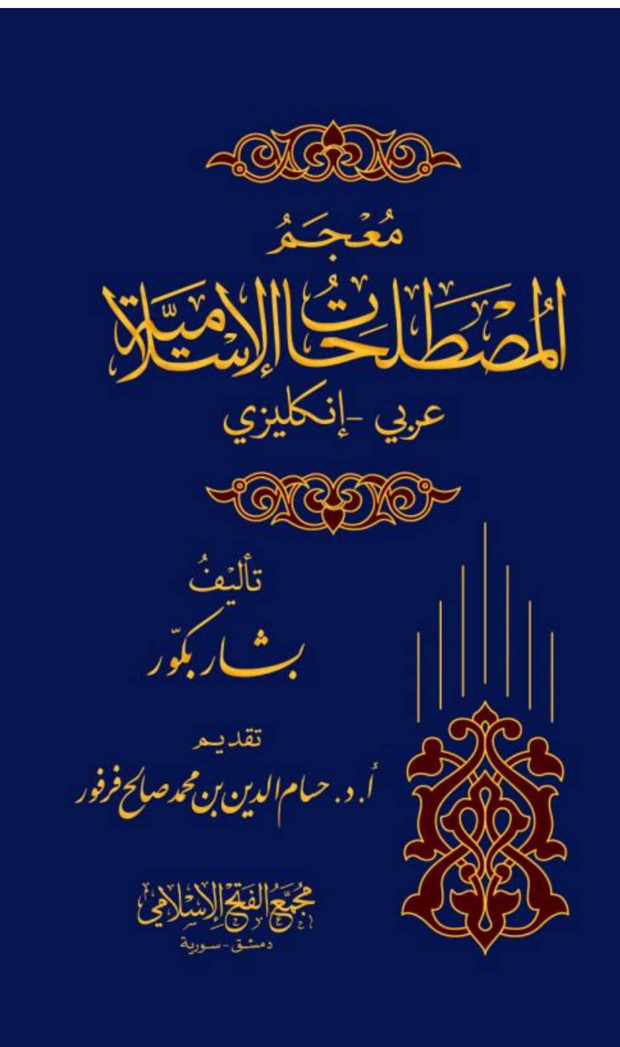
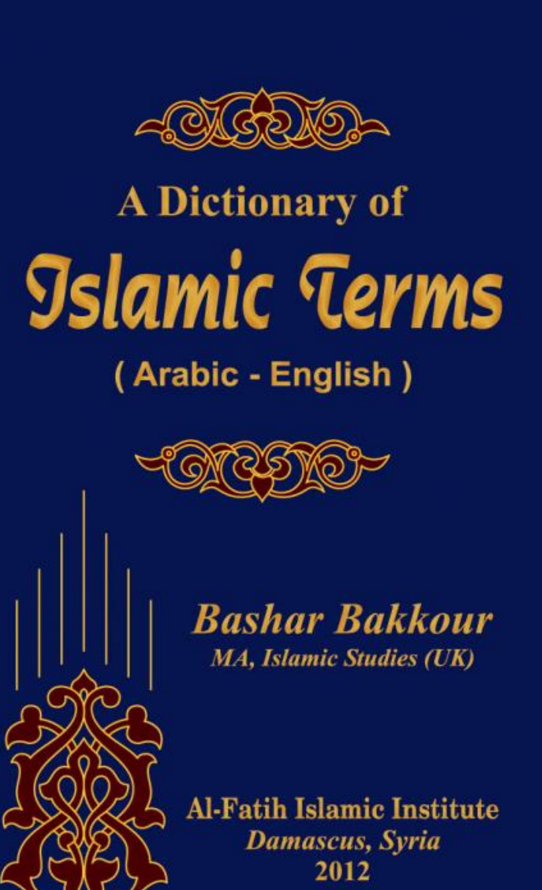
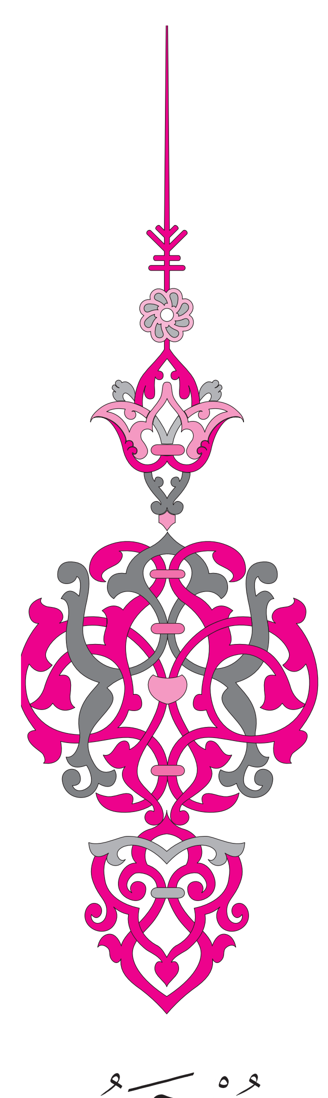

مُعجمُ
المُصطلحاتُ الإسلاميّة
عربي -إنكليزي
تأليفُ
بشار بكوّر
تقديم
أ. د. حسام الدين بن محمد صالح فرفور
مجمع الفتح الإسلامي
دمشق - سورية


معجم المصطلحات الإسلامية
بشار بكوّر
Bashar Bakkour
A Dictionary of Islamic Terms
(Arabic - English)


A Dictionary of
Islamic Terms
(Arabic - English)
Bashar Bakkour
MA, Islamic Studies (UK)
Al-Fatih Islamic Institute
Damascus, Syria
2012



مُعْجَمُ

المصطلحات الإسلامية




بسم الله الرحمن الرحيم

مُعْجَمُ
المصطلحات الإسلامية

تأليف
بشّار بكّور

تقديم
أ. د. حسام الدّين بن محمّد صالح فرفور





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ترجمة المؤلف

- من مواليد دمشق ١٩٧٦
- حاصل على ❖ شهادة معهد الفتح الإسلامي بدمشق ١٩٩٦ م.

❖ شهادة الليسانس في الشريعة الإسلامية ـ جامعة الأزهر ١٩٩٩م.

❖ شهادة الليسانس في اللغة العربية ـ جامعة الأزهر ٢٠٠٠م.

❖ ماجستير في الدراسات الإسلامية باللغة الإنكليزية ـ جامعة لافْبَرا (المملكة المتحدة) ٢٠٠٦م.

- **الأعمال العلمية :**

- كتاب "ألقابُ الشعراء فيما عُرفوا به من أبياتٍ قالوها أو قِيلتْ فيهم" نشر وتوزيع دار الفكر: دمشق ١٩٩٩م.
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- كتاب "الإسلامُ والغَرْبُ بين أَسَاطيرِ الصِّدامِ وحَقَائق الانْسِجَام" (تأليف وترجمة)، نشر وتوزيع دار الثقافة والتراث ٢٠٠٨م.
- كتاب "الإسلامُ والمسلمونَ في الفِكْر الغَرْبي" (جاهز للنشر)، يضم الكتابُ ثنتي عشرةَ مقالةً مترجمةً عن الإنكليزية، تعكس وجهةَ النظر الغربيةِ للإسلام وأهله.

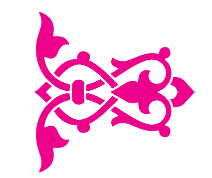
- The Prophet Muhammad: The Perfect Example. (Damascus: Dar Muhammad al-Amin, 2010).
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- له مقالات منشورة في عدد من المجلات والمواقع.

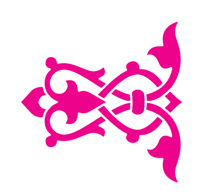
- **العمل الحالي**

محاضرٌ في معهد الفتح الإسلاميّ (القسم التأهيلي، و قسم الدراسات العليا)، و في المعهد المتوسط للعلوم الشرعية والعربية، دمشق.

- البريد الإلكتروني: bbakkour@mail2world.com



مقدّمة فضيلة الأستاذ الدكتور
حسام الدين فرفور حفظه الله تعالى وأمتع به



الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين، وعلى آله الطيّبين الطاهرين وأصحابه الغرّ الميامين، ومن تبعهم بإحسانٍ إلى يوم الدين.

وبعد فإن شيخنا الوالد، العلامة، المربّي، المرشِدَ، شيخَ الشام، محمد صالح الفرفور، تغمّده الله تعالى برحمته وبوّأه فسيحَ جنَّته، عندما أسّس نهضته العلميةَ المباركَة، معهدَ الفتح الإسلاميّ بدمشق منذ ما يربو على نصف قرن، أراد لهذا المعهد المبارك أن يكون مركز إشعاع، ونور، وعلم، وهدى، يبثّ ضياءه في كل مكان. وقد كان لشيخنا الوالد ما أراد، بإخلاصه وحسن عمله وقبل ذلك بتوفيقٍ من الله عزّ وجلّ.

فقد خرّج هذا المعهدُ المباركُ كبارَ العلماءِ الدعاة، والآلاف من طلاب العلم لأنحاء العالم، من جنسيّات كثيرة، حاملين معهم حيثما ذهبوا رايةَ الدعوة إلى الله، ونشر تعاليم الإسلام السمحة، والفكر الوسطيّ المعتدل. واقتداءً بهدي سيدنا الوالد، وإتماماً لما كان بدأه، وإيماناً منّا بضرورة انتقال هذا المعهد الميمون من المحلّية إلى العالمية، ليتمّ النفعُ به، فقد تمّ بفضل الله تعالى افتتاحُ قسم الدراسات العليا في الدعوة باللغات العالمية في عام ٢٠٠١، وكانت اللغة المختارة ابتداءً هي الإنكليزية، إذ هي بلا شكّ اللغةُ الأكثرُ أهميةً ورواجاً في العالم. ثم تلاها افتتاحُ شعبتي الإسبانية والفرنسية.

قضى طلابُ هذا القسم ثلاثة أعوام، درسوا فيها اللغة الإنكليزية ومهاراتِها من حيث القواعدُ، والكتابة، والتحدّث، والتطبيق، ودرسوا إلى ذلك قَدْراً لا يستهان به من علوم الشريعة، ومقارنة الأديان، والأدب المقارن، وحوار الحضارات، والاستشراق، والفكر الإسلاميّ، والعلاقة بين الإسلام والغرب، والفكر الغربي وما إلى ذلك، باللغة الإنكليزية أيضاً.

وبعـد التخـرج في قسـم الدعـوة، أوفدنـا نخبةً مـن خرّيجينا لإتمـام دراسـتهم في معهد ماركفيلد للدراسـات العليا، بمدينة ليسـتر، بالتعاون مع جامعة لافبرا، في بريطانيا. وهناك تسنّى لهم إتقانُ اللغة بصورة كافية، والحصولُ على درجة الماجستير في الدراسات الإسلاميّة. وبعـد إنجـاز هذه المرحلة عـادوا إلى المعهد أعضاءَ هيئة تدريسـية، وباحثين في شـعبة البحث العلمي باللغات العالمية.

هذا والغرضُ من إنشاء قسم الدراسات العليا باللغات العالمية وشعبة البحث العلمي هو أن يكونا جسـراً، ثقافياً، مَعْرفيّاً بين الإسـلام والغرب، من خلال إعداد بحوث ومقالات تعرّف الغربيين بالإسـلام وحضارته، ومبادئه السامية، وأخلاقه الباسقة. وسوف تكون هذه الشعبة إن شـاء الله تعـالى نواة لمركز الدعوة العالمي، الـذي نأمُل من المولى العليّ القدير أن يفتَتح في يوم، نرجو أن يكون قريباً.

وبعـد فهـذا المعجم الذي قام به ابنُنا البارّ وتلميذُنا النّبيه، الأسـتاذ بشـار بكور وهو من خِرّيجي قسم الدعوة لدينا يسدّ ثغرةً، لطالما مسّتِ الحاجةُ إليها في مجال الدراسات الإسلاميّة بالإنكليزية. إذ لا بدّ للداعية أو العالم المتخصص في الدارسـات الإسـلاميّة باللغة الإنكليزية من دراية واطّلاع على المصطلحات الإسـلاميّة، لكي يتاحَ له التّعريفُ بدّقة بالإسـلام وعلومه من تفسير، وحديث، وفقه، وأصول فقه، وعقيدة، وتصوّف، وفكر، وحضارة.

وإنَّ الباحثين الغربيّين في حقل الدراسـات الإسـلاميّة، والدعاةَ إلى الله في الغرب بحاجة إلى مثل هذا العمل، ليكون عوناً لهم على التعريف بالإسلام وشرح مبادئه لأهل الغرب بصورة واضحة، دقيقة، لا لبس فيها. وقد قام الأسـتاذ بشـار باسـتقراء قدرٍ صالح من المصطلحات الإسلاميّة المتنوعة، من كتب عديدة، نصّ عليها في فهرس مصادره.

هذا وإنّ المُطَّلعَ على عمل الأستاذ بشار هذا، وما فيه من توسُّعٍ ومحاولة استقصاء وتتبُّع، يتّضح له أنّه قد بذل فيه من الجُهْد الكبير والعناء في تتبّع هذه المصطلحات في مختلف كُتبِ الدراسـات الإسـلاميّة باللغة الإنكليزية ما لا يحتاج معه إلى مديح. ومن الجدير بالذِّكر أنه لم يُثبِت هذه المصطلحاتِ إلا بعد أن أخضعها للبحث والمراجعة، مسـتعيناً بمعلوماته الشـرعيّة وثقافته الإسـلاميّة والعربيّة من جهة، وباللغة الإنكليزية وثقافته الغربيّة التي اكتسـبها، من جهة أخرى.

ولا شكّ أن مكتبة الدراسات الإسلاميّة باللغة الإنكليزية بأمسّ الحاجة لمثل هذا العمل، الذي هو ثمرة من ثمرات شعبة البحث العلمي باللغات العالمية. وأعتقد أن مجمّعَ الفتح الإسلاميّ في تبنّيه وتشجيعه لهذا العمل وأشباهه، ليقوم بواجب التعريف بالإسلام وتسويق حضارته الفريدة للعالم أجمع.

وأخيراً أرجو من المولى أن ينفع بهذا العمل ويكتب له القبول والانتشار.

﴿ وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴾ [التوبة:١٠٥]

وآخر دعوانا أن الحمد لله ربّ العالمين.

وكتب

حسام الدين بن محمد صالح فرفور

نائب المشرف العامّ على مجمّع الفتح الإسلاميّ بدمشق

مدير التخصّص والدّراسات التخصّصيّة العليا

أستاذ الفقه المقارن والفكر المعاصر وحوار الحضارات والأديان

مقدمة المؤلف

الحمـد للّه رب العالمين، والصلاة والسـلام على سـيدنا محمّد، الصـادق الوعد الأمين، وعلى آله، وأصحابه والتابعين، ومن اقتفى أثرهم، واستنَّ سبيلَهم إلى يوم الدين.

وبعد فتعود صلتي باللغة الإنكليزية إلى عام ٢٠٠١م عندما سجّلت في قسم الدعوة باللغة الإنكليزية، التابع لقسم الدراسات التخصّصية العليا، في معهد الفتح الإسلاميّ بدمشق، أدامه اللّه تعالى مناراً وهدى. وكان الغرضُ من إنشاء هذا القسم هو تخريجَ دعاة يجمعون بين العلوم الشرعية والثقافة الإسلامية والفكرية، وبين اللغة الإنكليزية لنشْر رسالةِ الإسلام صحيحةً نقيةً إلى أبناء هذه اللغةِ.

تخرجتُ في قسم الدعوة بعد ثلاثة أعوام، وفي جَعبتي فيضٌ من المعلومات الجامعة بين قواعد اللغة الإنكليزية وموضوعاتٍ مهمة عن الإسلام، أُلقِيتْ إليّ بالإنكليزية، فدرستُها وتدارستُها، ثم وَعَيتُها بالإنكليزية أيضاً. قرأتُ مقرراتٍ عن الاستشراق، والإسلام والغرب، ومقارنة الأديان، والفكر الإسلامي، والفقه، وترجمة عدد من الآيات والأحاديث، وما إلى ذلك. وكان قد اجتمع عندي بعد هذه السنوات قدرٌ صالحٌ من المصطلحات الإسلامية، لكنها لم تكن كافيةً على الإطلاق، فكثيراً ما مرّتْ بي كلماتٌ وتعابيرُ إسلامية، دقيقة، تخصصيّة، لم أقفْ على ترجمتها فيما بين يديّ من كتب إنكليزية. ولم أكن في ذاك الوقت قادراً على ترجمتها بنفسي.

وفي عام ٢٠٠٥م أوفدني المعهد وإخوةً لي إلى معهد ماركفيلد للدراسات العليا، (Markfield Institute of Higher Education) بالتعاون مع جامعة لافْبرا (Loughborough University) في بريطانيا، لنيل شهادة الماجستير في الدراسات الإسلامية. وسنحتْ لي فرصةٌ عظيمة للاستفادة من مكتبة المعهد القيّمة حول الدراسات الإسلامية (Islamic Studies)، ورحتُ أجمع ما تيسّر جمعُه والتقاطه من مصطلحات إسلامية، عثرتُ عليها أثناء تصفّحي للكتب، و كتابة بحوثي وموضوعاتي المختلفة.

أما الفرصة المُثلى التي أتيحت لي في هذا المجال فكانت لدى رجوعي إلى المعهد أستاذاً وباحثاً في شعبة البحث العلمي باللغة الإنكليزية، حيث كلفتني إدارةُ المعهد بشراء مراجعَ إنكليزيةٍ عن الدراسات الإسلامية، تشمل جلَّ العلوم الإسلامية من عقيدةٍ، و فقه، وأصول فقه، وتفسير، واقتصاد، و تصوف، وتاريخ، و تراجم، وفكر، وحديث، ومصطلحه، وعلوم القرآن... وفي مطلع عام ٢٠٠٨م عقدتُ العزمَ على تأليف معجم للمصطلحات الإسلامية، مستفيداً مما تجمّعَ لديّ من مصطلحات في دراساتي السابقة، ثم مستعيناً بالمراجع التي ضمتْها مكتبةُ المعهد، حيث تصفحتُ جلَّها واستخرجتُ منها كلَّ الكلمات ذات الصلةِ بالإسلام وعلومه. وفي «فهرس المراجع» سردٌ لكل هذه المراجع.

وينبغي أن أنصّ هنا أن المرجع الأوّل والأهمّ الذي اتّكأَ عليه معجمي هو كتاب «مدّ القاموس» (An Arabic English Lexicon) للعالم البريطانيّ اللغويّ إدوارد وليام لين (Edward William Lane) (١٨٠١ ١٨٧٦م). وهو معجم مادّتُه المعاجمُ العربيةُ القديمة، جمع فيه المؤلفُ من ألفاظِ العربية أكثرَها، وما يتّصل بها من آياتٍ، وأحاديثَ، وأقوال، وأشعار، وأمثال. ثم ترجم ذلك كلَّه إلى لغة إنكليزية ناصعة، لا يبلغ مداها وسموّها إلا الفحولُ من المترجمين. و بقي لين ثلاثينَ عاماً ونيّفاً في تأليف معجمه الذي خرج في ثمانية مجلدات ضخام. ولا أبالغ إن قلت بأنَّ ربع معجمي، وربما أكثر من ذلك بقليل، مأخوذٌ من معجم لين.

يمتاز هذا المعجمُ الجديد من غيره من معجمات المصطلحات الإسلامية، المطبوعة، بعدة أمور:

- هناك كثرةٌ كاثرةٌ من المصطلحات في الفقه وأصوله، والحديث، ومصطلحه، والعقيدة، والاقتصاد الإسلامي لا توجد في غير هذا المعجم.
- كثيرٌ من المصطلحات لم تترجَم فقط، إنما شُرِحتْ أيضاً شرحاً موجزاً أو مفصّلاً حسْبَ ما تدعو إليه الحاجة.
- حظيتِ المصطلحاتُ القرآنية باهتمام خاصّ، فليس هناك من مصطلح مذكور في القرآن إلا و أنت في الأعمّ الأغلب واجدُه في المعجم ضمن الآية الوارد فيها.

- احتوى المعجمُ على فوائد شتى، فقهية، وأصولية، وعقَديّة، وحديثية، وتاريخية.
- ألحقتُ بالمعجم أربعةَ ملاحق: ملحقٍ عن الله تعالى وصفاته وأسمائه الحسنى، وملحق عن أسماء الأنبياء عليهم الصلاة والسلام، وملحق عن أسماء السور، وملحق عن القواعد الفقهية. وفي نهاية المعجم فهرسٌ بالمراجع.

رتّبتِ الكلماتُ في المعجم ترتيباً ألفبائياً بعد ردّها إلى جذورها اللغوية و حذْف حروف الزيادة، فكلمة «التأبين» مثلاً موجودة تحت مادة: أبن؛ و «مستأجر» تحت مادة: أجر؛ و«استصحاب العدم الأصْلي» تحت مادة: صحب، وهكذا. وإتماماً للفائدة سوف يجد الباحث كلمة «مستأجر» في حرف الميم، و«التأبين» في حرف التاء، وهناك يُطلَب منه الرجوع إلى جذر الكلمة، مثل الآتي:

استدراجُ الله للفاسق والكافر والظالم=درج

استدلال=دلل

استصحاب العدم الأصْلي=صحب

استصحاب الوجود الأصلي=صحب

مقطوع (حديث)=قطع

مكاتبة (حديث)=كتب

المعتزلة=عزل

ما هو ضابط المصطلحات الإسلامية الذي بُني عليه المعجم ؟

لا شكّ أنه ما كلُّ المصطلحات الواردة في العلوم الإسلامية، من فقه وحديث، وعقيدة، وتفسير.. هي إسلامية الميلاد، فبعضها كان مستخدَماً في الجاهلية، مثل (الحنظل، والأترجّة، والدّبّاء، و تأبير النخل) وغيرها كثير. وبعضها كان في الجاهلية، لكنه اكتسب في الإسلام معنى جديداً، مثل (الحج، والصلاة، والزكاة، والصيام).

وهناك مصطلحات إسلامية صِرفةٌ، استعملت بعد مجيء الإسلام، مثل(آيات الصفات،

وإجارة بشــرط التمليك، وإشــارة النص، وأهــل الفتْرة، وأهل الصّفّة، والحكــم الوضعيّ، وخيار العيب.. إلخ).

أما ضابط «المصطلحات الإسلامية» في هذا المعجم فهو كل كلمة أو تركيب، كان للإسلام أثــرٌ في اســتعماله أو تطوير معناه، ســواء في القــرآن، أو الحديث، أو الفقــه، أو العقيدة، وأصبح جزءاً متميزاً من تراثه، وحضارته، سواء انتمى إلى النوع الأول، أم الثاني، أم الثالث. ولا أزعم أني استقصيت هذه المصطلحاتِ استقصاءً تاماً، فهذا ما لا قِبَل لي به، وهو حقّاً أمرٌ بعيدُ المَرام، صعب المنال. وحسبي أنّي بذلتُ جهدي واستفرغت وُسْعي.

وبعــد فهــذا المعجم ثمرةٌ من ثمرات شــعبة البحث العلمــي بمعهد الفتح الإســلامي، تتلوه ثمار كثــيرة مباركــة إن شــاء اللّه تعالى. وهو ليــس أوّلَ معجم في المصطلحات الإســلامية، ولن يكون الأخير، ولكنه فيما أحسب لبنةٌ صالحةٌ في البناء العلمي الشامخ لهذه الأمة المجيدة. ويبقى الفضلُ دائماً لمن سبق.

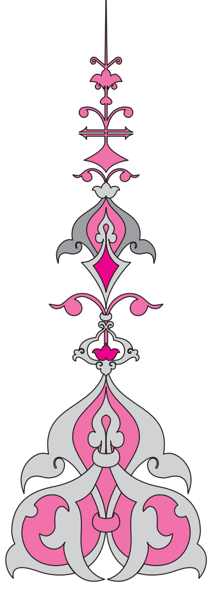
وآخر دعوانا أنِ الحمد للّه ربّ العالمين

كتبه بشار بكور

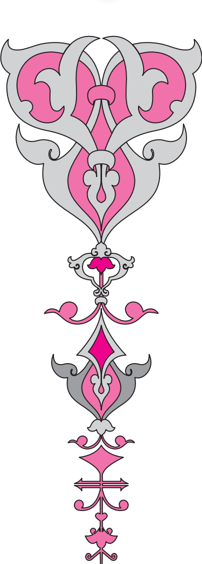
دمشق الشام، حرسها الله تعالى

السبت ٨/ ذي الحجة/ ١٤٢٩هـ

الموافق لـ٦/ كانون الأول/ ٢٠٠٨م.







الآبق = أبق

الآثار = فلان من حملة الآثار = أثر

الآثِرُ = أثر

آجر فلاناً = أجر

آجن = أجن

آحاد (حديث) = أحد

الآخرة = أخر

آخى النبيُّ ﷺ بين المهاجرين والأنصار = أخو

الآدَر = أدر

آداب(الوضوء، الصلاة) = أدب

الآزفة = أزف

آسن = أسن

آفاقيٌّ = أفق

آفة

آفة العلم النسيان

The bane of knowledge is forgetfulness

آلاء الله = ألى

أل

﴿لَا يَرۡقُبُواْ فِيكُمۡ إِلّٗا وَلَا ذِمَّةٗۚ﴾ [التوبة:٨]

They will not observe towards you any bond or treaty

آل فرعون

Pharaoh's people

آلى يميناً = ألى

آليت لا أفعل كذا = ألي

أَمَة = جارية

الآمّة = أمم

آمين = أمن

الآنُك = أنك

آية

﴿وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً﴾ [الفرقان:٣٧]

We made them to be a sign to mankind

آية (علامة)

Sign

آية قرآنية

Qur'ānic Verse

آية محكمة = حكم

آيات شيطانية

The Satanic Verses

The title of a novel by the Indian author Salman Rushdie which was published in ١٩٨٨.

The novel contains a number of offending passages that questioned the authenticity of the Qur'ān, ridiculed the Prophet (pbuh), and depicted his wives as prostitutes. It is little wonder that it aroused massive hostility in the Islamic world.

The author was condemned to death in a fatwa, issued by al-Khumayni in 1989. The original Satanic Verses, which gave their name to Rushdie's novel, were allegedly transmitted by the Prophet (pbuh) as part of the Qur'ānic revelation.

راجع: قصة الغرانيق = غرنق

آيات الصفات

Qur'ānic verses that deal with the Attributes of Allah

آيات المواريث

Verses on inheritance

آيسة = يأس

ائتلاف = ألف

الأب = أبو

إباحة = بوح

أبب

﴿وَفَٰكِهَةً وَأَبًّا﴾ [عبس: ٣١]

And fruits, and pastures

أبْتر = كل أمر ذي بال

الابتزاز = بزز

الابتلاء = بلي

ابتهل في الدعاء = بهل

ابدأ بمن تعول = عول

أبدى له صَفْحتَه = بدو

الأبدال = بدل



أبر

أبَرَ النخلةَ
He fecundated a palm-tree

تأبير النخل
Fecundation of palm-trees

أبرّ الله قسم فلان = برر

الأبرص = برص

إبريسم
Silk

أبط

الإبْط
Armpit

إبطال (الصلاة، الحج...) = بطل

أبق

الآبِق
Slave who ran away from his master without being induced to do so by fear, or severity of work

أبل

﴿ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴾ [الفيل:٣]
And He loosed upon them flocks of birds

إبل
Camels

أبلاه الله بلاءً حسناً = بلى

إبليس
Iblīs/ Satan

أبن

أبَنَ الميتَ
He praised a dead person, and enumerated his good qualities

التأبين
Praising a dead person, and enumerating his good qualities

الابن = بنى

ابن الابن = بنى

ابن الأخ = بنى

ابن الأخ الشقيق = بنى

ابن الأخ لأب = بنى

ابن الأخت = بنى

ابن بالتبني = بنى

ابن الزوج أو الزوجة = بنى

ابن السبيل = بنى

ابن لَبون = بنى

ابن مخاض = بنى

الابنة = بنى

أبو

الأب

Father

أبو الأب

Father's father

أبواب (الجنة والنار) = بوب

أبى

﴿وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ﴾ [التوبة: ٣٢]

Allah will not consent save to complete, or perfect, his light.

أَبيتَ اللعْن

Greeting which was addressed to kings in the Pre-Islamic Period; meaning may you refuse, or dislike doing thing that would occasion you *being cursed*

أتابك

The father of the prince

الإتاوة = أتو

الاتباع الأعمى = تبع

الاتحاد = وحد

الأَتْراك (أي: المسلمون)[1]

Turks

الأُتْرجّة

Citron

أتقن الشيءَ = تقن

إتلاف = تلف

أتم

مؤتمّ (مقتدي) = قدا

أتو

الإتاوة

Tax/ Tribute

أتى

أتى شهوتَه

He fulfilled his sexual desire

يؤتون الزكاة

They pay *Zakat*

إيتاء الزكاة

Performing *Zakat*

إتيان البهيمة

Bestiality

أثافيّ = أثف

أثباتٌ (حديث) = ثبت

---

[1] "الأتراك" من الأسماء التي أطلقت على المسلمين، بعد قيام الدولة العثمانية. وكان لدى الأوروبيين خوفٌ من نفوذ العثمانيين، و سلطانهم الذي امتدّ في أواسط القرن الخامسَ عشر الميلادي من شبه جزيرة البلقان إلى الشرق الأوسط، وشمال إفريقيا، فانعكس خوفُهم على لغتهم أيضاً. ففي اصطلاح الأوروبيين كان لفظ "التركي" مرادفاً لـ"الكافر"، وعنى أيضاً الشخصَ المتوحش، القاسي. للتفصيل راجع كتابي "الإسلام والغرب" ص٧٧.

أثث

﴿أَحۡسَنُ أَثَٰثٗا وَرِءۡيٗا ﴾ [مريم:٧٤]

Fairer in furnishing and outward show

أثر

﴿مِّنۡ أَثَرِ ٱلرَّسُولِ﴾ [طه: ٩٦]

From the messenger's track

﴿وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقۡتَدُونَ ﴾ [الزخرف:٢٣]

And we are following upon their traces

﴿أَوۡ أَثَٰرَةٖ مِّنۡ عِلۡمٍ﴾ [الأحقاف:٤]

Or some remnant of a knowledge

﴿سِيمَاهُمۡ فِي وُجُوهِهِم مِّنۡ أَثَرِ ٱلسُّجُودِ﴾ [الفتح:٢٩]

Their mark is upon their faces, resulting from their prostration

﴿وَيُؤۡثِرُونَ عَلَىٰٓ أَنفُسِهِمۡ وَلَوۡ كَانَ بِهِمۡ خَصَاصَةٞ﴾ [الحشر:٩]

And they prefer others above themselves, even though poverty be their portion

﴿فَقَالَ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ يُؤۡثَرُ﴾ [المدثر:٢٤]

Then he said: "This is nothing but an inherited magic

﴿بَلۡ تُؤۡثِرُونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا﴾ [الأعلى: ١٦]

Nay, but you prefer the present life

الآثِرُ

Narrator/ One who relates a tradition

الأثر

It literally means imprint, relic or vestige that is inherited from the past. Technically, it is often used synonymously with ḥadīth, both of which imply valid precedent. But *Athar* is wider than ḥadīth in that it includes all that is attributed to the Prophet (pbuh), his Companions, and Followers

أثر

Vestige/ Trace

الأثر (العقيدة)

Effect

أثرَ الحديثَ

He transmitted or handed down ḥadīth

إذا استأثر الله بشيء فالَه عنه

When Allah appropriates a thing to Himself exclusively, then be you diverted from it so as to forget it

فلان من حَمَلة الآثار

Such a one is of those who bear in their memories, knowing by heart the traditions of the Prophet (pbuh): practices and sayings

أثف

أثافيّ
Stones upon which cooking pot is put

أثل

﴿وَأَثۡلٖ﴾ [سبأ:١٦]
And tamarisk-bushes

أثم

﴿إِنَّ شَجَرَتَ ٱلزَّقُّومِ ٤٣ طَعَامُ ٱلۡأَثِيمِ﴾ [الدخان: ٤٣ ـ ٤٤]
Verily, the tree of Zakkoum is the food of the guilty

﴿وَلَا تَأۡثِيمٞ﴾ [الطور:٢٣]
No cause of sin

إثم
Sin

إثم عظيم
Great sin

(الإثم ما حاك في صدرك وكرهت أن يطّلع عليه الناسُ)
Sin is that which makes an impression upon your mind, and becomes fixed therein, and with which you dislike that people should become acquainted

إثم مبين
Manifest sin

إثمد

الإثْمِد
Antimony

أجاب الله دعاءه = جوب
إجارة (والأجرة) = أجر
إجارة واقتناء = أجر
أجانب = جنب
اجْتالتْهم الشياطينُ عن دينهم = جول
الإجباء = جبى
اجتبى = جبى
اجترحوا السيئات = جرح
الاجتهاد = جهد
الاجتهاد في المذهب = جهد
أجارَ = جور
الإجازة (حديث) = جوز
الإجباء = جبا
أجبر فلاناً = جبر
أجبى = جبى
اجتث الشيءَ = جثث

أجج

أُجاجٌ
Very salt, bitter water

أجداث = جدث

أجر

﴿قَالَتۡ إِحۡدَىٰهُمَا يَٰٓأَبَتِ ٱسۡتَـٔۡجِرۡهُۖ إِنَّ خَيۡرَ مَنِ ٱسۡتَـٔۡجَرۡتَ ٱلۡقَوِيُّ ٱلۡأَمِينُ﴾ [القصص: ٢٦]

Said one of the two women, 'Father, hire him; surely the best man you can hire is the one strong and trusty.'

﴿وَأَجۡرٖ كَرِيمٍ﴾ [يس: ١١]

Very generous reward

آجر فلاناً

He hired someone

إجارة (والأجرة)

Leasing/ Hiring

- It is a contract involving hiring through which the services of a person or a legal entity or organization is rented out or leased against a mutually agreed-upon fee (the rent or leasing fee).

إجارةُ استهلاكٍ

Tenancy of consumption

- Contract of tenancy in which the tenant rents a garden to consume the fruit growing in it

إجارة بشرط التمليك

Leasing of property to a party on the condition that it shall be sold to him after an agreed period on terms and conditions mentioned in the agreement of lease

الإجارة اللازِمة

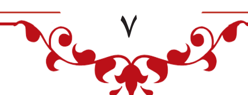
Binding hiring

إجارة منتهية بالتمليك

Lease contract that ends up with transfer of ownership of leased assets to the lessee. It can take one of the following forms: (i) Contract that transfers the ownership of leased assets of the lessee -if the lessee so desires- for a price represented by the rental payments made by the lessee over the lease term. At the end of the lease term, legal title of leased assets passes automatically to the lessee without further contracting. (ii) Contract that gives the lessee the right of ownership of leased asset at the end of the lease term for a specified price, which may be a token price. (iii) Contract that gives the lessee one of the three options that he may exercise at the end of the leased term: purchasing the leased asset for a price that is determined based on rental payments made by the lessee; renewal of *Ijāra* for another term; returning the leased asset to the lessor.

الإجارة المُنْجَزَة

Hiring which is in force from the time the contract is made



إجارةٌ واقتناءٌ

Lease to Purchase

■ The same as *Ijārah* except the business owner is committed to buying the equipment at the end of the lease period. Fees previously paid constitute part of the purchase price. This type of lease to purchase agreement is commonly used for home financing

/A mode of financing, by way of hire-purchase, adopted by Islamic banks. It is a contract under which the Islamic bank finances equipment, building or other facilities for the client against an agreed rental together with a unilateral undertaking by the bank or the client that at the end of the lease period, the ownership in the asset would be transferred to the lessee. The undertaking or the promise does not become an integral part of the lease contract to make it conditional. The rental as well as the purchase price are fixed in such a manner that the bank gets back its principal sum along with some profit, which is usually determined in advance.

أجْرٌ

Reward, or recompense, from Allah to a person, for righteous conduct

أجر (لقاءَ عملٍ ما)

Fees or wages charged for services

أجر حسن

Goodly reward

أجر عظيم

Great reward

أجَرَ الدارَ

He let the house on hire

أجْرُ المِثل

Reasonable wage/ Wages prevalent in the market for a certain service

أجرٌ وضمانٌ لا يجتمعان

Wages and compensation cannot be combined

أُجْرة (المال المدفوع لقاء استعمال منزل أو سيارة)

Hire/ Rent

أجرُك على الله

Your reward is due from Allah

أجير

Hired man

أجير خاص

Specific worker

■ Worker hired for wages who is dedicated to the service of a single employer

أجير مشتَرَك

Shared worker

■ Worker or craftsman who does not

earn wages until he performs the specific task assigned to him. For example, a washerman, a dyer or a carpenter. Such craftsmen do not sell whole of their time; instead, they agree to perform certain tasks for specified wages.

الاستئجار على تعليم القرآن

Hiring for the teaching of the Qur'ān

استأجر الدارَ

He hired the house, or he took it on hire

استأجر فلاناً

He hired him

مستأجِر

Lessee

مؤجِّر

Lessor

أجل

﴿ وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ﴾ [آل عمران:١٤٥]

No soul can die except by Allah's leave, at a term appointed

﴿ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ﴾ [الأنعام: ١٢٨]

And we have now reached the end of our term You have appointed for us

أجل (أجلٌ مسمّى)

Appointed term/ Appointed period

بيع مؤجَّل = بيع

مهر مؤجل = مهر

الإجماع = جمع

إجماع أهل المدينة = جمع

الإجماع السكوتي = جمع

الإجماع الصريح = (الإجماع القوليّ)

الإجماع القوليّ = جمع

أجن

آجن

Tainted water

الأجنبي عن العقد = جنب

الأجنبي عن المرأة = جنب

الأجنبية عن الرجل = جنب

الإجهاز على الجريح = جهز

الإجهاض المتعمد = جهض

الإجهاض غير المتعمد = جهض

الإجهاض لعذر = إسقاط الحمل لعذر = سقط

أحاديث الصفات = حدث

أحبط العملَ = حبط

احتباء = إقعاء

احتساب الأجر = حسب

احتسبَ الأجر عند الله = حسب

احتسب ولدَه أو بنته = حسب

احتكار = حكر

احتلام = حلم

احتلم = حلم



أحد

آحاد (حديث)
Solitary ḥadīths or reports transmitted through fewer channels than *Mutawātir*
أحد (الله)
The only one

الإحداد = حدد
إحدى الحسْنيين
One of the two best things: victory or martyrdom

إحراز = حرز
الإحرام بالحج والعمرة = حرم
أحرم بالحج والعمرة = حرم
الأحزاب = حزب
الإحسان = حسن
الإحسان (في سؤال جبريل للنبي) = حسن
أحسن إليه = حسن
أحسن أثاثاً ورئياً = أثث
أحسن ندياً = ندي
الإحصار = حصر
الإحصان = حصن
أحصنه الزواجُ = حصن
أحصن زوجتَه = حصن
الأحقاف = حقف
أحكام شرعية = حكم
أحكام عملية = حكم
(أحكمُ الحاكمين) = حكم
أحوال (تصوف) = حول

الإحياء الإسلامي = الصحوة الإسلامية
أحيى الليلَ = حيي
إحياء الموات = حيي
الإخالة (أصول فقه) = خول
الأخباريّ = خبر
الاختلاط (فقه) = خلط
الاختلاط بين الجنسين = خلط
الاختلاف = الخلاف
اختلاف الفقهاء = خلف
اختلاف الليل والنهار = خلف
اختلال = خلل
اختيار (عقيدة) = خير
أخدان = خدن
الأخدود = خدد
أُخْدور = هودج

أخذ

﴿ وَلَا مُتَّخِذِىٓ أَخْدَانٍ ﴾ [المائدة:٥]
Nor taking them as mistresses

أخر

﴿ مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴾ [الحجر:٥]
And no nation outstrips its term, nor do they put it back
﴿ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ﴾ [النحل: ٦١]
But He defers them to a term stated



﴿ لِيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ ﴾
[الفتح:٢]
That Allah may forgive your former and your latter sins

﴿ وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ﴾
[المنافقون:١١]
Allah will never defer any soul when its term comes

الآخرة

The Hereafter/ Life to come/ Afterlife.

- In Islam, one's condition in the Hereafter, whether in Heaven or Hell, is determined by the degree to which one has affirmed the unity of Allah, acted with mercy and justice towards others and been ethically responsible. Heaven will be achieved by those who have faith in Allah's revelations and have lived out that faith through their good works and moral conduct. Unbelievers and evildoers will be punished eternally in Hell. Every individual will be held responsible for his or her own actions on the Day of Judgment.

أخرس = خرس
اخشوشن = خشن
اخشوشنوا وتمعددوا = خشن
الإخفاء = خفى
الإخلاص = خلص
أخلف الله عليك = خلف
أخلفُ الله عليك خيراً = خلف
إخلاف الوعد = خلف
أخلاق = خلق

أخو

آخى النبيُّ ﷺ بين المهاجرين والأنصار

The Prophet (pbuh) united (or established a brotherhood) between the Emigrants and the helpers by the brotherhood of Islam and of faith

الأخ

Brother

أخ شقيق

Full brother

أخ في الرضاع

Foster brother

أخ لأب

Half brother from father / Step brother from father

أخ لأم

Half brother from mother / Step brother from mother

أخت

Sister

أخت الزوج أو الزوجة

Sister-in-law



أخت شقيقة

Full sister

أخت في الرضاع

Foster sister

أخت لأب

Half sister from father / Step sister from father

أخت لأم

Half sister from mother/ Step sister from mother

إخوان الصفا

The Brethren of Purity

الأخوّة

Brotherhood

أداء (فقه) = أدى

أداء الحديث = أدى

الإدام = أدم

أدب

آداب(الوضوء، الصلاة)

Recommended measures

أَدَبٌ

Good manner or discipline/ Social etiquette/ Proper human conduct

أدَب المناظرة (فقه)

Appropriate conduct among jurists in the course of argument over issues of legal import

أدَّبه

He taught him the acquisition of good qualities, and attributes of the mind or soul

إذْخِر

A kind of sweet rush; juncus odoratus; or schænanthum

إدراك = درك

ادرؤوا الحدود بالشبهات = درأ

أدد

الإدّ

Very evil, or severe thing

أدر

الآدَر

Man having inflation in the testicle

الأَدَرُ

Largeness/swelling of the testicle

ادّعى غيرَ أبيه = دعو

الإدغام = دغم

أدلج = دلج

أدلة إجمالية = دلل

أدلة تفصيلية = دلل

أَدَمَ

(فإنه أحْرى أن يؤدَم بينكما)

For it is most fit, that there should be, between you two, love and agreement

الإدام (الأُدم)

Seasoning, or condiment, for bread, or any savoury food

الأُدْمة

Brownness

أدى

﴿ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا ﴾ [النساء:٥٨]

Allah commands you to deliver trusts back to their owners

أداء (فقه)

It is the timely performance of the act, that is, the time that the Lawgiver has fixed for it, without there being any shortfall in such performance

أداء الحديث

Delivery of ḥadīth

أدّى (الصلاة، الحج)

Perform/ accomplish/ fulfill

إذا استأثر الله بشيء فالَهَ عنه = أثر

إذ التقى الختانان وجب الغُسل = ختن

إذا بلغ الماءُ قُلّتين لم يحمل خَبثاً = قلل

إذا ذُكر الصالحون فحيّهلا بعُمر = ذكر

(إذا صلّتِ المرأةُ فلتحْتفزْ) = حفز

إذا وقعتُ في آل حم وقعتُ في روْضاتٍ أتأنّق فيهن = روض

إذعان = ذعن

أذن

﴿ فَإِن لَّمْ تَفْعَلُوا۟ فَأْذَنُوا۟ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ ﴾ [البقرة:٢٧٩]

If you do not, then war against you is declared by Allah and His Messenger

﴿ وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ ﴾ [التوبة:٣]

A proclamation from Allah and His Messenger

﴿ وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِىَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ لَّكُمْ ﴾ [التوبة:٦١]

And some of them hurt the Prophet, saying, 'He is an ear!' Say: ' He is an ear listening to what is good for you'

﴿ فَإِن تَوَلَّوْا۟ فَقُلْ ءَاذَنتُكُمْ عَلَىٰ سَوَآءٍ ﴾ [الأنبياء:١٠٩]

Then, if they should turn their backs, say: 'I have proclaimed to you all equally

﴿ قَالُوٓا۟ ءَاذَنَّـٰكَ مَا مِنَّا مِن شَهِيدٍ ﴾ [فصلت:٤٧]

They shall say, 'We proclaim to you that none of us can bear witness'

﴿ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴾ [الانشقاق:٢]

Obeying its Lord in true submission

الأذان

The call to Prayer



أذان من الله ورسوله إلى الناس

Notification or pronouncement from Allah and His Messenger to the people

إذنُها صُماتها

Her permission is her silence/ Her silence is like her permission

عبد مأذون

Slave who has been authorized by his master to handle business on his behalf

مأذون شرعي

Official legally authorized to perform marriage contract

مؤذن

Muezzin/ One who chants the call to prayer

مئذنة

Minaret

أذى

مؤذٍ

Harmful/ Injurious

أراكٌ = أرك

إِرْب

﴿أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُوْلِي ٱلْإِرْبَةِ﴾ [النور: ٣١]

Male attendants, having no sexual desires

(كان أملَكَكُم لإرْبه)

He had the most power, of you over his want, and desire

ارتجل الكلام أو الخطبة = رجل

أرث

(إنكم على إرث من إرث أبيكم إبراهيم)

Verily you are conforming with an old state of things, which you have inherited from your father Abraham, the meaning is, that his religion was their heritage

الإرجاء البِدْعيّ = المرجئة المبتدعة

الإرجاء السُّنّي (الذي يقصده أهل السنة والجماعة) = المرجئة (أهل السنة والجماعة)

أرخ

التاريخ

History

مؤرِّخ

Chronicler/ Writer of annals/ Historian

إرادة = رود

إراديٌّ = رود

أراد الله به خيراً = رود

مريد = رود

أرذل العُمُر = رذل

أرش

أرْش (دية الجراحات)
Financial compensation for injuries

أرض

﴿ٱلْأَرْضَ ٱلْمُقَدَّسَةَ﴾ [المائدة: ٢١]
The Holy land
﴿ٱلْأَرْضِ ٱلْجُرُزِ﴾ [السجدة: ٢٧]
The dry land
﴿ٱلْأَرْضُ ٱلْمَيْتَةُ﴾ [يس: ٣٣]
The dead land
﴿وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ﴾ [الغاشية: ٢٠]
And the earth, how it is spread out
الأرض العُشرية
It refers to all lands owned by Muslims who pay *'ushr* on it. They include lands, whose owners converted to Islam; the lands of Arabian Peninsula; and the lands conquered by Muslims by fighting
أرض العفو
Category of *sulḥ* lands, taken over by Muslims from an enemy as the original owner had left without fighting
الأرض السلطانية
Generic term used for lands owned by the state. In case of such land, the cultivator is a state tenant and does not possess the right of alienation or transfer
أرض فتحت عَنْوةً
Land conquered by the force of the arms, as compared to a land that is surrendered through negotiation. The former is treated as spoils and is to be distributed, while the latter becomes *kharāj* land
الأرض المَوات
Barren land not owned by anyone
أرض الوقف
The land assigned to the welfare of the community either by the Islamic state, corporate bodies, or by individuals
الأرَضة
Insect that eats wood

الإرفاق = رفق
أركان الإسلام = ركن
أركان الإيمان = ركن
أركان (الصلاة، الحج) = ركن
أرملة = رمل
إرهاب = رهب
الأرواح جنود مجنَّدة = روح

أرك

أراكٌ
Tree from which *Siwāk* (Toothstick) is

made

أريكة

Couch

أزب

مِيزاب

Water-spout

أزر

﴿ ٱشۡدُدۡ بِهِۦٓ أَزۡرِى ﴾ [طه: ٣١]

Grant me strength through him

أزز

﴿ تَؤُزُّهُمۡ أَزًّا ﴾ [مريم: ٨٣]

Inciting them strongly to acts of disobedience

(كان يصلي ولجوفه أزيزٌ كأزيز المِرْجَل)

He used to pray, his inside making a sound like the sound of the boiling of the cooking-pot, by reason of weeping

شدّ المئزرَ

He abstained from sexual intercourse, or prepared himself for religious service

إزارٌ

Wrapper for covering or which covers the lower part of the body

أزف

﴿ أَزِفَتِ ٱلۡأٓزِفَةُ ﴾ [النجم: ٥٧]

The Hour draws near

الأزفة (الآزفة)

The resurrection/ the Hour

أزل

الأزل

Eternity/ Existence from eternity

أزليٌّ

Eternal/ Existing from eternity/ Ancient without beginning

أساطير الأولين = سطر

أسباب النزول = سبب

الأسباط = سبط

إسبال الإزار خيلاء = سبل

إسباغ الوضوء = سبغ

أسبل الإزارَ = سبل

استأجر الدارَ = أجر

استأجر فلاناً = أجر

استباح الشيءَ = بوح

استبرأ من البول = برأ

استبرأ الجاريةَ أو المرأة = برأ

استبراء = برأ

إستبرق

Heavy brocade

الاستبضاع = بضع

استتابَ فلاناً = توب
استثمار = ثمر
استجاب الله دعاءه = جوب
استجمرَ = جمر
استحاضت المرأة = حيض
استحاضة = حيض
الاستحداد = حدد
استحسان = حسن
استحضار الأرواح = حضر
استجارَ = جور
استحطّه الثمنَ = حطط
استحلّ كذا = حلل
استدان = دين
استدراجُ الله للفاسق والكافر والظالم = درج
استدلال = دلل
استدلال مرسَل = المصلحة المرسَلة
استراق السمع = سرق
استرقاق = رقق
استسقاء = صلاة استسقاء = صلو
الاستسقاء بالنجوم = سقى
الاستشراق = شرق
استشهد = شهد
استصحاب = صحب
استصحاب الحال = صحب
استصحاب العدم الأصْلي = صحب
استصحاب الوجود الأصلي = صحب
استصحاب الوصف = صحب
استصلاح = صلح
استصناع = صنع

استطاعة = طوع
استعاذ = عوذ
الاستعاذة = عوذ
استعتبَه = عتب
استعنْ بالله = عون
أستغفر الله = غفر
استفالٌ (تجويد) = سفل
الاستفتاء = فتى
الاستقامة = قوم
استقبال القبلة = قبل
استقرضَ = قرض
الاستقسام بالأزلام = زلم
استكبر = كبر
الاستمناء = منى
استنباط = نبط
استنثار = نثر
استنثرَ = نثر
الاستنجاء = نجو
استنساخ = نسخ
استنساخ بشري = نسخ
استنشاق = نشق
استهزأ = هزأ
استهَموا = اقترعوا = قرع
استوى الله على العرش = سوى
استيفاء القرض = وفى

أسر

﴿وَشَدَدْنَآ أَسْرَهُمْ﴾ [الإنسان:٢٨]

We have strengthened their make, or form

أسير

Captive

الإسراء = سرى

الإسرائيليات

The Biblical sources

إسراف = سرف، و راجع: بذر

أسرع الحاسبين (الله) = سرع

أسرف على نفسه = سرف

أسف

﴿ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ ﴾ [يوسف:٨٤]

O my sorrow for Joseph!

﴿ فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ ﴾ [الزخرف:٥٥]

So, when they had angered Us, We took vengeance on them

أَسيف[1]

Soft-hearted

أسفروا بالفجر = سفر

إسقاط (فقه) = سقط

إسقاط الحمل من دون عذر = الإجهاض المتعمد = جهض

إسقاط الحمل لعذر = سقط

الإسلام = سلم

[1] عندما أمر النبيﷺ أن يصلي أَبو بَكْرٍ بِالنَّاسِ، قِيلَ لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ.

الإسلام القتالي = سلم

الإسلام يَجُبّ ما قبله = سلم

إسلاموفوبيا (الخوف الشديد من الإسلام)

Islamophobia

أسلمة المعرفة = سلم

اسم

اسم جلاليّ

Name of Majesty

اسم جماليّ

Name of Beauty

أسن

﴿ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ ﴾ [محمد:١٥]

Of water, not altered for the worse

آسن

Stagnant water

الإسناد = سند

أسو

الأُسوة

Example

أسوة حسنة

Good example

أسير = أسر

أشر

إشارة النص

The alluded meaning

■The text itself may not be obvious with regard to its alluded meaning, but it imparts a rationally concomitant meaning which is obtained through further investigation of the signs of that might be detectable therein. Since the alluded meaning does not represent the principal theme of the text and yet embodies a necessary inference, it is called *ishārat al-nass*. The alluded meaning may be easily detectable in the text, or reached through deeper investigation and legal reasoning.

An example of a combination of the explicit and alluded meaning occurring in the same text, can be found in the following verse, regarding the permissibility of divorce ﴿There is no fault in you, if you divorce women while as yet you have not touched them nor appointed any dowry for them﴾ [2: 236]

The explicit meaning of the text is that divorce is permissible prior to the consummation of marriage, and the assignment of dowry. And the alluded meaning is meant to be the legality of concluding a marriage contract with no reference to the dowry. For a divorce can only occur when there is a subsisting marriage. Therefore marriage is legally valid even without the assignment of the dowry in the contract.

الأشاعرة = شعر

اشترى جزافاً = جازف = جزف

اشتمالُ الصَّمّاء = شمل

الأشر

Exulting excessively, and behaving insolently and unthankfully

أشراط الساعة = شرط

الإشراق = المكاشفة

الإشراك بالله = الشِّرك بالله

أُشْنان

Potash

الأشهر الحرم = شهر

أصاغر الصحابة، التابعين = صغر

أصحاب الأخدود = صحب

أصحاب الأعراف = صحب

أصحاب الأيكة = صحب

أصحاب الرأي = أهل الرأي

أصحاب الرس = صحب

أصحاب العدل والتوحيد (المعتزلة) = صحب

أصحاب الفيل = صحب

أصحاب الكهف = صحب



أصحاب المسائل = صحب
أَصْحَابُ ٱلْمَشْأَمَةِ = صحب
أصحاب الميمنة = صحب
أصحاب النار = صحب

أصر

﴿قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي﴾
[آل عمران: ٨١]
He said, 'Do you affirm this and accept the obligation I lay upon you in these terms'?

إِصْرٌ
Heavy, or burdensome covenant

إصر[1]
A swearing by an oath which obliges one to divorce or emancipate or to pay a vow

الإصرار على المعاصي
Persistence in committing sins

الأصفاد = صفد

أصل

﴿بِٱلْغُدُوِّ وَٱلْآصَالِ﴾ [الأعراف:٢٠٥]
In the morning and evening
﴿بُكْرَةً وَأَصِيلًا ۝٤٢﴾ [الأحزاب:٤٢]
Morning and evening

[1] الوارد في الأثر: من حلف على يمين فيها إصرٌ فلا كفارة لها .

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِيٓ أَصْلِ ٱلْجَحِيمِ﴾
[الصافات:٦٤]
It is a tree that comes forth in the root of Hell

الأصل
The word '*Asl*' has multiple meanings Origin/ Source of law/ Something from which another thing originates. In certain cases, the term is used in the sense of Arabic word (*Masdar*), which means source. Moreover, it indicates the foundation upon which analogy is constructed

الأصل (أصول الفقه)
Established case that forms the basis of the extension of a legal ruling in analogy

الأصل في الأشياء الطهارة
The old state of things is that of being pure, or clean

إصلاح بين الناس = صلح
إصلاح ذات البَين = صلح
الأصلح (عقيدة) = صلح

أصول الدين
Fundamental articles, or principles of religion/ The science of theology

أصول الفقه
The principles, or foundations of Jurisprudence
■ Legal theory that laid down



the principles of linguistic-legal interpretation, theory of abrogation, consensus and juristic reasoning/ Islamic law is a religious law based on the texts of the Qur'ān and *Sunnah*. The discipline that tells us how this law is derived from these texts, and how it is classified, understood and applied, is called *Uṣūl al-Fiqh*

أصوليٌّ

Jurist qualified in the science of jurisprudential theory and trained to formulate law from the hermeneutic principles of jurisprudence

الأصولية الإسلامية

Islamic Fundamentalism

الأضْبَط (أعْسَرُ يَسَر) = ضبط

الأضحية = ضحى

الاضطباع = ضبع

الاضطجاع في السجود = ضجع

اضطجع = ضجع

أضغاث أحلام = ضغث

أطال الله بقاءك = طول

أطر

أطَره على الحق

He bent him to conformity with what is right

أطط

أَطَّتِ السماءُ

The heaven made a sound

إطلاق = طلق

إطلاق اللحية = طلق

الإظهار الشفوي = ظهر

الاعتبار = عبر

أعتبَه = عتب

اعتجار = عجر

اعتجر = عجر

الاعتدال (في الصلاة) = عدل

اعتزل الناسَ = عزل

الاعتكاف = عكف

اعتقاد راسخ (جازم) = عقد

اعتقاد موروث = عقد

اعتناق الإسلام = عنق

إعجاز القرآن = عجز

الإعدام = عدم

الأعراب = عرب

الأعراف = عرف

أعْسَرُ يَسَر = الأضْبَط

أعطِ كلَّ ذي حقٍّ حقَّه = حقق

إعفاء اللحية = إطلاق اللحية

الإعلام (حديث) = علم

الأعمال بخَواتيمها = عمل

الأعمال بالنيَّات = عمل

أعناب = عنب

أعوذ = عوذ



أعوذ بالله من الشيطان الرجيم = عوذ
أعيان = عين
اغْتربوا لا تُضووا = غرب
أغلال = غلل
إغماء = غمى

أفف

أفّ
Fie

افتراش = فرش
افتراش (صلاة) = فرش
إفراد الحج = فرد
إفساد = فسد
إفشاء السلام = فشو
أفضلُ من كذا = فضل
أفضلُ الصدقة ما كان عن ظهر غنى = صدق
الأفضلية = فضل
الإفطار = فطر

أفق

﴿ وَهُوَ بِٱلْأُفُقِ ٱلْأَعْلَىٰ ۝٧ ﴾ [النجم:٧]
Being on the higher horizon
﴿ وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ۝٢٣ ﴾ [التكوير:٢٣]
He saw him in the clear horizon

آفاقيٌّ
One who is from lateral parts, or regions of the land

أفك

﴿ فَأَنَّىٰ تُؤْفَكُونَ ﴾ [الأنعام: ٩٥]
How then are you perverted?
﴿ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴾ [الشعراء:٤٥]
Then Moses cast his staff and lo, it immediately swallowed up their lying invention, or their false devices
﴿ وَتَخْلُقُونَ إِفْكًا ﴾ [العنكبوت:١٧]
And you create falsehood
﴿ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا ﴾ [الأحقاف: ٢٢]
Have you come to us to turn us away, or back from our gods?
﴿ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴾ [الذاريات:٩]
Those who are deluded are turned away from it (the Qur’ān)

الإفك
Falsehood

إفك مبين
Manifest falsehood

أفّاك
Great liar

المؤتفكات
Subverted or overturned cities

أفل

﴿ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْأَفِلِينَ ﴾ [الأنعام: ٧٦]



When it set, he said, 'I do not like things that set'

أفلسَ فلان = فلس

الإفلاس = فلس

الإفلاس الروحي = فلس

الإقالة = قيل

أقام للصلاة = قوم

الإقامة للصلاة = قوم

اقتدى به = قدا

اقتراب الساعة = قرب

الاقتصاد الإسلامي = قصد

اقتضاء النص = قضي

الاقتيات = قوت

إقرار = قرر

أقسامٌ = قسم

أقط

أقِط

Cheese

إقطاع = قطع

إقطاع إجارة = قطع

إقطاع الاستغلال = قطع

إقطاع التمليك = قطع

إقعاء = قعو

الإقلاب (تجويد)

أقلف = قلف

أقليات = قلل

أكابر التابعين = كبر

أكابر الصحابة = كبر

الاكتناز = كنز

إكراه = كره

أكل

﴿أُكُلُهَا دَآئِمٌ﴾ [الرعد:٣٥]

Its fruit is perpetual

أكْلُ الربا

Accepting usurious gain

أكْلُ مالِ اليتيم

Wrongfully consuming an orphan's property

كلْ ما أصميتَ ودعْ ما أنميتَ

Eat what you have shot, so that it has died in your sight, and leave what you have shot, in the case of its dying out of your sight

مؤكِل الربا

The giver of usury

يأكل لحومَ الناس

He defames men in their absence

الأكمه = كمه

ألت

﴿وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا﴾ [الحجرات:١٤]

If you obey Allah and His Messenger,

He will not diminish you anything of your works

﴿ وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ﴾ [الطور: ٢١]

And those who believed, and their seed followed them in belief, We shall join their seed with them, and We shall not defraud them of anything of their work

الالتزام بتعاليم الإسلام = لزم

التقاء بشرتي الرجل والمرأة = لزم

التقاء الخِتانين = ختن

الإلحاد = لحد

الإلحاد في الحرم = لحد

ألد

الألدّ الخَصِم

Obstinate argumentative

إلغاء الرق = لغو

ألف

﴿ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴾ [الأنفال: ٦٣]

And He brought their hearts together. If you were to spend all that is on earth, you could not have brought their hearts together; but Allah brought their hearts together; surely He is All-mighty, All-wise

﴿لِإِيلَٰفِ قُرَيْشٍ ﴾ [قريش: ١]

For the composing of Quraysh, for their composing/ for the keeping of Quraysh, for their keeping

ائتلاف

Union/ Agreement/ Alliance

أُلْفة

Union/ Companionship

تألّفه

He treated him with gentleness, or blandishment

المؤتلف والمختلف (في الأسماء والأنساب)

Sort of knowledge that discusses names which are written similarly but pronounced differently

المؤلفة قلوبهم

Those whose hearts are to be reconciled, by beneficence and love

أُلقي في النار = لقى

ألم

﴿إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ﴾ [النساء: ١٠٤]

If you are suffering, they are also suffering as you are suffering

أليم

Severe/ Painful

أله

﴿ إِلَـٰهِ ٱلنَّاسِ ﴾ [الناس: ٣]

The God of mankind

إلهيّات (عقيدة)

God's related doctrines

إله

God/ Deity/ Lord

اللهم

O my [or our] Lord

ألوهية

Godhood

تألّه

He devoted himself to religious services/ He applied himself to acts of devotion

لا إله إلا الله

There is no God worthy of worship except Allah

ألو

﴿ لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴾ [البقرة:٢٢٦]

Those who take an oath that they will not approach their wives shall wait four months; if they go back in their oaths, Allah is All-forgiving, All-compassionate

﴿ لَا يَأْلُونَكُمْ خَبَالًا ﴾ [آل عمران:١١٨]

They will spare no effort to corrupt you

﴿ وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ ﴾ [النور:٢٢]

And let not those of you who possess superabundance swear

آلى يميناً

He swore an oath

آليت لا أفعل كذا

I swore that I would not do such a thing

الإيلاء

Vow of continence

■ It is the swearing of an oath by a man that he will not have sexual intercourse with his wife, either for a period in excess of four months, or for a period of four months, or for an unlimited period

التألّي على الله

It means One's saying, By Allah, such a one will assuredly enter the fire, or saying, that Allah will assuredly make to have a good issue the work of such a one

ألي

﴿ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴾ [الرحمن: ١٣]



O which of your Lord's bounties will you deny?

آلاء الله

Favours, or bounties of Allah

الألواح = لوح

إماطة الأذى عن الطريق = ميط

أمان = أمن

أمانة (وديعة) = أمن

الإمبراطورية العثمانية

The Ottoman Empire

أمت

﴿لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا﴾ [طه:١٠٧]

You shall see therein no crookedness neither any curving

أمر

﴿لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ﴿٧١﴾﴾ [الكهف:٧١]

Strange indeed is that you have done!/ You have done a dreadful thing

﴿وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ﴾ [الطلاق:٦]

And consult together honourably

﴿إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ﴾ [القصص:٢٠]

The Council are conspiring to kill you

أَمارة

Indication

إمارة

Leadership

أمْر

Command/ Order

الأمر بالمعروف والنهي عن المنكر

Commanding the right and forbidding the wrong

الأمر يفيد الوجوب

Command gives rise to an obligation

الأمور الخارجية

The things that are external, or extrinsic, to the mind/ the things that are considered objectively

الأمور الذهنية

Intellectual things; the things that are conceived in the mind, or considered subjectively

أمير المؤمنين

The commander of believers

أمْرد = مرد

الإمساك = مسك

أمل

التأمّل

Contemplation/Pondering/ Meditation

الإملاجة = ملج

إملاق = ملق

أملاك = ملك

أملى (الله للظالم) = ملى

أمم

﴿أُمَّةٍ مَّعْدُودَةٍ﴾ [هود:٨]

A short period of time

﴿وَادَّكَرَ بَعْدَ أُمَّةٍ﴾ [يوسف:٤٥]

And he remembered after a period of time

﴿وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ﴾ [الحجر:٧٩]

And they were both indeed in a way pursued and manifest

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً﴾ [النحل: ١٢٠]

Indeed, Abraham was a model

﴿وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾ [الفرقان:٧٤]

And make us a model to the God-fearing

﴿وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾﴾ [يس: ١٢]

Everything We have numbered in a clear register

﴿إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ﴾ [الزخرف:٢٢]

Indeed, we have found our fathers on a certain way of religion

الآمّة

Head wound reaching the cerebral membrane

إمام

Imam

The title of a religious leader

إمام (في الصلاة)

Imam

■ A religious man who leads a group prayer

إمام (في المذهب)

Master-jurist who is presumed to have constructed the methodological foundations and the positive and theoretical principles of the school

الإمامة

Religious-political leadership

الإمامة (الشيعة)

Imamate

إمام المسلمين

The head, or chief of Muslims

الأم

Mother

الأم البديلة

Surrogate mother

■ Surrogate motherhood is a contractual agreement whereby a woman agrees to be impregnated by a man, or implanted with a prefertilized embryo, and then surrenders the resulting baby to the man and his wife after its birth

أم الجدة

Great-grand mother

أم الخبائث



The mother of evil

أم الزوجة

Wife’s mother/ Mother in law

أم الكتاب

The original of the book, or scripture

أُمُّ القرى

The Mother City

أمّ من الرضاع

Foster mother

أم ولدٍ

Slave-girl who has borne her master a child.

On the death of her master, she should become free, and no longer liable to be sold

الأمَة = جارية

الأُمَّة

Ummah

■ The Muslim community, founded by the Prophet (pbuh) at Medina, comprising individuals bound to one another predominantly by religious ties

الأمة الإسلامية

The Muslim community

أمّيٌّ

Illiterate

أمن

﴿فَإِذَآ أَمِنتُمۡ فَٱذۡكُرُواْ ٱللَّهَ﴾ [البقرة:٢٣٩]

When you are in security, remember Allah

﴿فَإِنۡ أَمِنَ بَعۡضُكُم بَعۡضٗا فَلۡيُؤَدِّ ٱلَّذِي ٱؤۡتُمِنَ أَمَٰنَتَهُۥ﴾ [البقرة: ٢٨٣]

If one of you trusts another, let him who is trusted deliver his trust

﴿ثُمَّ أَبۡلِغۡهُ مَأۡمَنَهُۥ﴾ [التوبة:٦]

Then convey him to his place of safety

﴿أَفَأَمِنتُمۡ أَن يَخۡسِفَ بِكُمۡ جَانِبَ ٱلۡبَرِّ﴾ [الإسراء:٦٨]

Do you feel secure that He will not cause the shore to swallow you up

﴿يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةٗ مِّنۡهُ﴾ = غشا

آمين

Amen

أمانٌ

The assurance of self-custody given by a free Muslim to a foreigner, especially from an enemy state, planning to visit the grantor's country; a kind of a visa

أمانة (وديعة)

Trust

It refers to deposits in trust. A person can hold a property in trust for another, sometimes by express contract and sometimes by implication of a contract

الأمانيّ

Fancies

إنّ الأمانة نزلت في جذْر قلوب الرجال

Trust has taken up its abode in the bottom of the hearts of men

الأمين العام

Person who holds in trust property of another person, possession of which has been passed on to the trustee by the owner himself, but the principal objective of transfer is not safe custody. For example a tenant who hires a house or a *mudārib* in a contract of *mudārabah*

أمين الحُكْم

Trustee of the court who is in charge of the safekeeping of records, of confidential information and documents, and of property and cash

الأمين الخاص

Person who holds in trust property of another person with the principal objective of safe custody

إيمان

Belief/ Faith

الأيمان

Oaths

الإيمان قول بلا عمل = المرجئة المبتدعة

التأمين

Saying: Amen

التأمين

Insurance

التأمين التعاوني

Mutual insurance

This is a form of Islamic insurance based on the Qur'ānic principle of *Ta'āwon* or mutual assistance. It provides mutual protection of assets and property and offers joint risk sharing in the event of a loss by one of its members. *Takāful* is similar to mutual insurance in that members are the insurers as well as the insured. Conventional insurance is prohibited in Islam because its dealings contain several unlawful elements including *gharar* and *riba*

المستأمِن

Temporarily admitted to Muslim territory and enjoying full protection of life, property and freedom

مؤمن

Believer

الأموال الربوية = مال

الأموال الفاضلة = مال

الأمور الخارجية = أمر

الأمور الذهنية = أمر

أمير المؤمنين = أمر

أمين الحكم = أمن

انبجس الماء = بجس



أنبياء = نبأ

أنبياء الكتاب المقدس = نبأ

إنتاج = نتج

انتحار = نحر

انتحاريٌّ = نحر

انتشار الإسلام = نشر

انتفاع بملك الغير = حق الانتفاع

أنث

﴿وَٱلۡأُنثَىٰ بِٱلۡأُنثَىٰ﴾ [البقرة: ١٧٨]

A female for a female

الإنجيل = نجل

انحلّتِ اليمينُ = حلل

انخسفت به الأرض = خسف

أنذر = نذر

(أُنْزِلَ القرآنُ على سبعة أحرفٍ) = نزل

انشقاق القمر = شقق

أنس

﴿فَإِنۡ ءَانَسۡتُم مِّنۡهُمۡ رُشۡدٗا﴾ [النساء:٦]

If you have noticed that they have reached sound judgment

﴿وَلَا مُسۡتَـٔۡنِسِينَ لِحَدِيثٍ﴾ [الأحزاب: ٥٣]

Not lingering for idle talk

أناسيّ

Mankind

إنس (إنسيّ)

Human being

الأنصاب = النُّصُب

الأنصار = نصر

الأنصار كِرشي وعَيبتي = كرش

الانعقاد= عقد

أنعم الله عليهم = نعم

إنفاق = نفق

الأنفال = نفل

الإنفِحةُ = نفح

انقطاع الوحي = فترة انقطاع الوحي

انقضاء العدة = قضى

أنك

الآنُك

Molten lead

إن الزمان قد استدار كهيئته يوم خلق الله السماوات والأرض = دور

إنّ الأمانة نزلت في جذْر قلوب الرجال = أمن

إن مما يُنْبت الربيعُ ما يقتل حبَطَاً أم يُلِمّ = حبط

إنّ من البَيان لسِحْراً = سحر

إنّ هذا الدين يسرٌ ولن يشاد الدين أحدٌ إلا غلبه = يسر

إنا لله وإنا إليه راجعون = رجع

أنم

الأنام

All beings



أنن

(إن طولَ الصلاة وقِصَرَ الخطبة مئنّة من فقه الرجل)
Verily the longness of the prayer and the shortness of the oration from the pulpit are (together) a proper ground for one's saying, 'Verily the man is a person of knowledge or intelligence'
فلان مَئِنَّةٌ للخير
He is a person, fit, or proper for one's saying of him, 'Verily he is good'

أنى

﴿ غَيْرَ نَاظِرِينَ إِنَاهُ ﴾ [الأحزاب:٥٣]
Not waiting, or watching, for its becoming thoroughly cooked
﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ ﴾ [الحديد:١٦]
Is it not time that the hearts of those who believe should be humbled to the Remembrance of Allah and the truth which He has sent down
﴿ وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ ﴾ [الإنسان:١٥]
Goblets of silver are brought around to them
﴿ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ﴾ [الغاشية:٥]
Watered at a boiling fountain
أنى الحميمُ
The hot water became heated to the utmost degree

أهب

إهاب
Hide

أهل

﴿ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴾ [المدثر: ٥٦]
He is worthy to be feared, worthy to forgive
الإهالة
Fat
أهلُ الأمر
The possessors of command/ Those who superintend the affairs of others
أهل الأهواء والبدع
Those of erroneous opinions, as opposed to *Ahl al-Sunnah*
أهل البيت
The family of the Prophet Muhammad (pbuh) and his descendants
أهل الجنة
The peoples of Paradise
أهل الحديث
The Traditionists
■Proponents of the view that the law



must rest squarely on the Qur'ān and Prophetic ḥadīth

أهل الحَلِّ والعَقد

Those who are qualified to act on behalf of the Muslim community in electing a caliph

أهل الذمة

Protected Peoples

أهل الرأي

The Rationalists

■ Those who hold that the law may be derived through human reason as guided by social and worldly experience

أهل السماوات

The inhabitants of the heavens

أهل السنة والجماعة

The mainstream community

أهل الصُّفّة

A group of Companions, mentioned chiefly in ascetic and mystical writings, where they have come to typify the ideal of poverty and piety. They used to live in *Ṣuffa*, a long, covered portico or vestibule, which formed part of the mosque of the Prophet at Madīnah.

أهل الظاهر

Epithet of *Zāhirī* school who follow the apparent meaning of texts and do not consider analogy as a valid method of interpretation. Thus, their method of interpretation is literalist in nature

أهل العلم

Those who are characterized by knowledge

أهل الفَتْرة

Those who lived in one of the intervals after the death of a prophet and before a new one had been sent to them.

أهل القبلة

The people of the *Qibla*, appellation of the Muslims.

أهل القبور

Those buried in graves

أهل القرآن

Those who recite the Qur'ān, and performed its duties

أهل الكتاب

The People of the Book

أهل الكهف = أصحاب الكهف

أهلٌ للتكليف

Legally eligible for the ruling

أهل المَدَر والوبَر

The inhabitants of buildings and of the tenets

أهل النار

The peoples of Hell

أهل النظر

Those who apply reasoning

أهّلكَ الله للخير

May Allah make you worthy of good

الأهلية

Eligibility/ Qualification/ Legal capacity

أهلية الأداء

Eligibility for performance/ Legal capacity for execution

■ It is the capacity of an individual for words and actions that are legally significant, such that if an agreement or act proceeds from him, it legally counts and entails the rulings applicable to it.

أهلية الوجوب

Eligibility for obligation

■ Legal capacity for the acquisition of rights and obligations

أوّاه = أوه

أوب

﴿وَحُسْنُ مَآبٍ﴾ [الرعد: ٢٩]

A fair return

﴿يَٰجِبَالُ أَوِّبِي مَعَهُۥ﴾ [سبأ:١٠]

'O you mountains, echo Allah's praises with him

﴿لَشَرَّ مَآبٍ﴾ [ص:٥٥]

An evil return

﴿إِنَّ إِلَيۡنَآ إِيَابَهُمۡ﴾ [الغاشية: ٢٥]

Truly, to Us is their return

أوّاب

Penitent

أود

﴿وَلَا يَـُٔودُهُۥ حِفۡظُهُمَا﴾ [البقرة:٢٥٥]

The preservation of them does not weary Him

أوراق مالية = ورق

أوزار = مزو

أوصى له بالخلافة = وصى

أقتت = وقت

الأوقات التي نهي فيها عن الصلاة = وقت

أول

﴿هَلۡ يَنظُرُونَ إِلَّا تَأۡوِيلَهُۥ﴾ [الأعراف:٥٣]

Are they waiting for its fulfillment?/ Do they look for anything else but its interpretation?

التأويل

Allegorical interpretation, which is not confined to the words of the text, as opposed to interpretation, which is confined to the words of it

تأويل آيات وأحاديث الصفات

To figuratively interpret the verses and ḥadīths that deal with the Attributes of Allah

تأويل الأحاديث (الرؤيا)

Interpretation of dreams



أولاد الأخْياف = ولد

أولاد الأعيان = ولد

أولاد العَلّات = ولد

أولاد البنت = ولد

أولو الأبصار = بصر

أولو الأرحام = ولي

أولو الألباب = ولي

أولو العزم من الأنبياء = ولي

أولو القربى = ولي

أولو النهى = ولي

أولياء الله = ولي

أوه

أوّاهٌ

Compassionate/ Tender-hearted

أوى

﴿وَمَأْوَىٰهُمُ ٱلنَّارُ﴾ [آل عمران: ١٥١]

Their refuge is the Fire

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ﴾ [الضحى: ٦]

Did He not find you an orphan and gave you refuge?

إياكم وخَضراءَ الدِّمَن = خضر

الأيام البيض = يوم

أيام التشريق = يوم

الأيام الحُسوم = يوم

أيام العرب = يوم

إيتاء الزكاة = أتى

الإيجاب = وجب

إيجاب = وجب

أيد

﴿وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْي۟دٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾﴾ [الذاريات: ٤٧]

We have built the heaven with might, and We extend it wide

أيك

الأَيكة

Thicket/Wood

الإيلاء = ألو

إيلاف = ألف

أيم

الأيّم

Woman with no husband, whether virgin or not

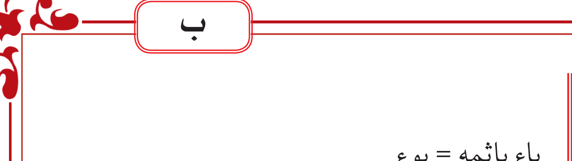
الأيّم أحقّ بنفسها من وليّها

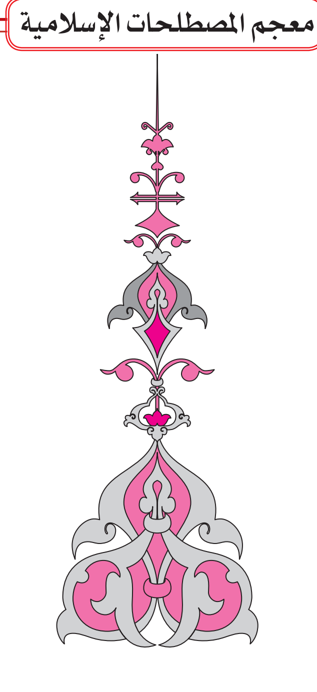
The woman that has no husband and is not a virgin is more entitled to dispose of herself than her guardian

إيمان = أمن

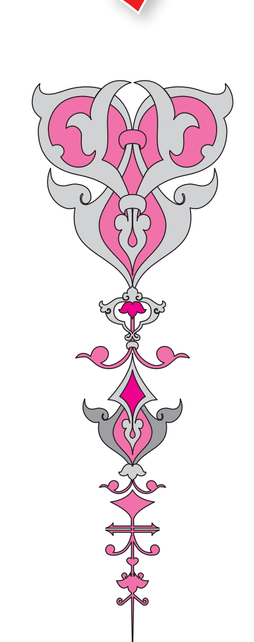
الأيمان = أمن

الإيمان قول بلا عمل = المرجئة المبتدعة









باء بإثمه = بوء
بائن (امرأة بائن) = بين
الباءة = بوء
بادي الرأي = بدو
بارّ بوالديه = برر
باركك الله / بارك الله لك = برك
باسور = بسر
باشر المرأةَ = بشر
باضعة = بضع
الباطل = بطل
باطل (فقه) = بطل
الباطل لَجْلجٌ = بطل
الباعُ = بيع
باع جزافاً = جازف = جزف
باع دنياه بآخرته = بيع
باعَ عليه القاضي = بيع
باع غرضاً نسيئةً = بيع

بال

﴿ سَيَهۡدِيهِمۡ وَيُصۡلِحُ بَالَهُمۡ ﴾ [محمد:٥]
He will guide them, and improve their condition

البال
State/ Condition/ Case

كلُّ أمر ذي بال لا يُبدأ فيه بحمد الله فهو أبتر = بتر
بالغ = بلغ
الباقيات الصالحات = بقى



بئر

﴿وَبِئۡرٖ مُّعَطَّلَةٖ﴾ [الحج:٤٥]

Ruined well

بئر

Well

البئر جُبار

The well is a thing for which no mulct is exacted i.e. if a man falls into an ancient well, and perishes, his blood is not to be expiated by a mulct, or, as some say, it relates to a hired man's descending into a well to cleanse it, or to take forth something from it, if he falls into it and dies

بئس

﴿وَبِئۡسَ ٱلۡمَصِيرُ﴾ [البقرة:١٢٦]

Evil destination/ Evil homecoming

﴿فَلَا تَبۡتَئِسۡ بِمَا كَانُواْ يَفۡعَلُونَ﴾ [هود:٣٦]

Do not be distressed by that they were doing

﴿عِبَادٗا لَّنَآ أُوْلِي بَأۡسٖ شَدِيدٖ﴾ [الإسراء:٥]

Servants of Ours, men of great might

﴿بَأۡسٖ شَدِيدٖ﴾ [النمل: ٣٣]

Great might

﴿لَبِئۡسَ ٱلۡمَوۡلَىٰ﴾ [الحج:١٣]

How terrible is such a guardian/ Patron

﴿وَلَبِئۡسَ ٱلۡعَشِيرُ﴾ [الحج:١٣]

How terrible is such a companion

﴿ٱلۡبَآئِسَ ٱلۡفَقِيرَ﴾ [الحج:٢٨]

The unfortunate, poor

﴿بَأۡسُهُم بَيۡنَهُمۡ شَدِيدٞ﴾ [الحشر:١٤]

Their adversity is great among themselves

بئس مطيّةُ الرجل : زعموا

It is indeed a bad practice for a man to always begin his statement with 'it is claimed'

بئست الفاطمة = رضع

بتت

إن المُنبَتَّ لا أرضاً قطع ولا ظهراً أبقى

A rider driving hard neither reaches his destination nor keeps his transport/ Camel driver who does not take a rest breaks the animal's back without traversing the earth

بتَّ طلاقَ امرأته

He made the divorce of his wife to be absolutely separating, so as to cut her off from return

بتّ عليه الشهادةَ

He pronounced the testimony decisive against him, and compelled him to admit it



بتَّ النيةَ

He made the intention decided

مبتوتةٌ

Woman absolutely separated by divorce, so as to be cut off from return

بتر

﴿إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ﴾ [الكوثر:٣]

Surely he that hates you, he is the one cut off

بتْرٌ

Amputation

بتَر رَحِمَه

He cut off the ties, or bonds of his relations

بتراء

Animal with its tail cut

كلُّ أمر ذي بال لا يُبدأ فيه بحمد الله فهو أبتر

Every affair of importance, or every honourable affair, for which one cares, and by which one is rendered solicitous, in which a beginning is not made by praising Allah, is cut off from good, or prosperity

بتع

البتْع

An intoxicating drink made from honey and dates

بتك

﴿فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ﴾ [النساء:١١٩]

They will slit/ cut off the ears of cattle

بتل

﴿وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا﴾ [المزمل:٨]

And remember the name of your Lord, and devote yourself unto Him very devoutly

البَتول

The Virgin Mary

تبتّل

He detached himself from worldly things, and devoted himself to Allah exclusively, and was sincere towards Him

تبتّل للعبادة

He applied himself exclusively to the service of Allah

بث

﴿وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ﴾ [الجاثية:٤]

And in your creation, and the crawling



things He scatters abroad, there are signs for a people having sure faith

﴿فَكَانَتْ هَبَآءً مُّنۢبَثًّا﴾ [الواقعة:٦]

And it shall become a dust scattered

﴿وَزَرَابِيُّ مَبْثُوثَةٌ﴾ [الغاشية:١٦]

Outspread carpets

﴿كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ﴿٤﴾﴾ [القارعة:٤]

Like scattered moths

البَثّ

Anguish

بجر

أشكو إلى الله عُجَري و بُجري

I complain unto Allah of my sorrows and griefs

بجس

﴿فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا﴾

[الأعراف:١٦٠]

Twelve springs gushed forth from it (the rock)

انبجسَ الماء

Water poured forth

بحر

﴿وَٱلْبَحْرِ ٱلْمَسْجُورِ﴾ = سجر

﴿وَإِذَا ٱلْبِحَارُ سُجِّرَتْ﴾ = سجر

﴿بَحْرٍ لُّجِّيٍّ﴾ = لجج

بَحيرة

She-camel (or sheep, or goat) having her ear slit

بخ

بخٍ بخٍ

Good Good

بخت

البُخت

Camels

بخر

بخور

Incense

بخس

﴿وَلَا تَبْخَسُواْ ٱلنَّاسَ أَشْيَآءَهُمْ﴾ [الأعراف:٨٥]

And you shall not diminish unto people their rights

﴿وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ﴾ [يوسف:٢٠]

And they sold him for a deficient, or defective price

﴿فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا﴾[الجن:١٣]

He shall not fear diminution of the reward of his actions, nor wrong, or injustice

بخَسَه حقّه

He diminished to him his right/ He deprived him of a part of it

بخس الكيلَ

He made defective measure

تباخَسوا

They defrauded one another in a sale

بخع

﴿لَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ﴾ [الشعراء: ٣]

Would you torment yourself to death with grief

بخل

﴿فَمِنكُم مَّن يَبْخَلُ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ﴾ [محمد:٣٨]

And some of you are niggardly. Whoever is niggardly is niggardly only to his own soul

البخل

Niggardliness

مَبْخَلة

Cause of niggardliness



بدأ

﴿قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَـٰطِلُ وَمَا يُعِيدُ﴾ [سبأ: ٤٩]

Say: 'Truth has come; falsehood originates not, nor brings again.'

البَداء

Appearance/ Emergence

It signifies, the deeming to be right a thing that is known after its having been not known.

In theology; the emergence of new circumstances which cause a change in an earlier divine ruling

مبدأ السَببيَّة

The principle of causality

بدد

اقتلهم بَدداً

Slay them one by one

بدر

﴿وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟﴾ [النساء:٦]

And do not consume it extravagantly and hastily before they are grown



بدع

﴿ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾ [البقرة: ١١٧]

Allah is the creator of the heavens and the earth, not after the similitude of any pre-existing

﴿ قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ ﴾ [الأحقاف:٩]

I am not the first who has been sent of the messengers/ I am not an innovation among the messengers

البدعة (في اللغة)

Innovation/ Novelty

البدعة (في الدين)

Innovation in religion/Reprehensible innovation

البدعة الحسنة

Good innovation

■It is termed 'innovation' in the lexical context, but legally speaking it is not really so. Rather, it is an inferable *Sunnah* as long as the primary texts of the sacred law attest to its being acceptable

بدعةُ ضلال

Innovation of an erroneous kind

بِدعة مباحة

Allowable innovation

البدعة المذمومة شرعاً

Blameworthy innovation

بدعةُ هدىً

Innovation of a right kind

كل بدعة ضلالة

Every innovation in religion is misguidance

مبتَدَعٌ

Originated/ Invented/ Innovated

مبتدِعٌ

Originator/ Inventor/ Innovator

بدل

﴿ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ﴾ [البقرة: ٦١]

Will you take in exchange that which is worse, or inferior, for that which is better ?

﴿ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ ﴾ [البقرة:١٠٨]

Whoever barters faith for unbelief

﴿ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ﴾ [الأنعام: ٣٤]

No one can change the words of Allah

﴿ فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ﴾ [الفرقان:٧٠]

Those, Allah will change their evil deeds into good deeds

﴿ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴾ [الأحزاب:٢٣]

And they have not changed in the least



﴿وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبۡدِيلٗا﴾ [الأحزاب: ٦٢]

And you shall find no changing in the way of Allah

﴿وَبَدَّلۡنَٰهُم بِجَنَّتَيۡهِمۡ جَنَّتَيۡنِ ذَوَاتَيۡ أُكُلٍ خَمۡطٖ﴾ [سبأ:١٦]

And We gave them, in exchange for their two gardens, two gardens bearing bitter produce

﴿مَا يُبَدَّلُ ٱلۡقَوۡلُ لَدَيَّ﴾ [ق:٢٩]

The Word is not changed with Me

﴿وَإِذَا شِئۡنَا بَدَّلۡنَآ أَمۡثَٰلَهُمۡ تَبۡدِيلٗا﴾ [الإنسان:٢٨]

And, when We will, We shall exchange their likes

الأبدال

Substitutes

Abdāl are one of the degrees in the *sufi* hierarchical order of saints, who, unknown by the masses, participate by means of their powerful influence, granted by Allah, in the preservation of the order of the universe.

بدلُ الخلوّ

Compensation for getting a leased property vacated from the tenant.

This has four possibilities: (i) The owner of the property agrees to pay a certain amount in lump sum over and above the monthly rent, which is usually a small amount. The lump sum is supposed to be rent of the property. In case the owner gets the property vacated permanently, he has to return part of the lump sum. In such cases, total period of the lease is also determined before hand. This is considered lawful in Sharī'a. (ii) The above agreement can take place about a property which is already leased but the agreement for *badal al-khuluw* takes place during the currency of the current lease. This is considered lawful in Sharī'a. (iii) the agreement for *badal al-khuluw* takes place after the lease is expired. It is not lawful to enter in such an agreement as the lease agreement is already over and now the owner or the tenant cannot claim anything from each other. (iv) During the currency of the lease, the tenant, in agreement with the owner, sub-lets the property to another lessee and the new tenant agrees to pay some compensation to the owner and the old tenant. This is also covered by Sharī'a.

بدن

البَدَنة

She-camel, or he-camel, or cow, that



is brought to Makkah, in order to be slaughtered

البُدْن = البدنة

بدو

﴿ثُمَّ بَدَا لَهُم مِّنۢ بَعۡدِ مَا رَأَوُاْ ٱلۡأٓيَٰتِ لَيَسۡجُنُنَّهُۥ﴾ [يوسف:٣٥]

Then an opinion arose in their mind, after they had seen the signs of his innocence, and they said that they should certainly imprison him

﴿فَأَسَرَّهَا يُوسُفُ فِي نَفۡسِهِۦ وَلَمۡ يُبۡدِهَا لَهُمۡ﴾ [يوسف:٧٧]

But Joseph secreted it in his soul and did disclose it to them

﴿إِن كَادَتۡ لَتُبۡدِي بِهِۦ لَوۡلَآ أَن رَّبَطۡنَا عَلَىٰ قَلۡبِهَا﴾ [القصص:١٠]

She almost disclosed him had We not strengthened her heart

﴿يَوَدُّواْ لَوۡ أَنَّهُم بَادُونَ فِي ٱلۡأَعۡرَابِ﴾ [الأحزاب: ٢٠]

They wish that they were desert-dwellers among the Bedouins

﴿بَلۡ بَدَا لَهُم مَّا كَانُواْ يُخۡفُونَ مِن قَبۡلُ﴾ = خفي

أبدى له صَفْحتَه

He showed open enmity or hostility to him

بادي الرأي

The beginning of the idea/ or thought/ what is perceived before considering well or thoroughly

بدا لله

Allah determined, or desired

بدا لي بداءٌ

Another opinion appeared to me

من بدا جفا

He who abides in the desert becomes rude, rough, and course

البديهيات

Self-evident truths

بذذ

البذاذة

Leading a rough life, instead of luxurious one/ Leading a very simple life

بذر

﴿وَلَا تُبَذِّرۡ تَبۡذِيرًا ۝٢٦ إِنَّ ٱلۡمُبَذِّرِينَ كَانُوٓاْ إِخۡوَٰنَ ٱلشَّيَٰطِينِ﴾ [الإسراء:٢٦ – ٢٧]

And never squander; the squanderers are brothers of Satan

تبذير

Spending wastefully on objects which have been explicitly prohibited by the Sharī‘a irrespective of the quantum of



expenditure

مبذِّرٌ

Squanderer/ Spendthrift

براجم = بُرْجُم

بُراق = برق

برأ

﴿ وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴾ [النساء:١١٢]

And whosoever earns a fault or a sin and then casts it upon the innocent, thereby has laid upon himself calumny and manifest sin

﴿ بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ﴾ [التوبة:١]

An acquittal, from Allah and His Messenger, unto the idolaters with whom you made covenant

﴿ وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ ﴾ [يونس:٤١]

If they cry lies to you, then do say: 'I have my work, and you have your work; you are quit of what I do, and I am quit of what you do.'

﴿ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴾ [الزخرف:٢٦]

And when Abraham said to his father and his people 'Surely I am quit of that you worship'

﴿ أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُو۟لَٰٓئِكُمْ أَمْ لَكُم بَرَآءَةٌ فِى ٱلزُّبُرِ ﴾ [القمر:٤٣]

What, are your unbelievers better than those? Or have you an immunity in the Scrolls?

﴿ مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ﴾ [الحديد:٢٢]

No affliction befalls in the earth or in yourselves, but it is in a Book, before We create it

الإبْراء (فقه)

Release/ The acquittal of a right

إبراءُ الاسْتيفاء

It is when someone admits that he has received his right from another person

إبراءُ الإسْقاطِ

It is when someone makes free another person by dropping all his rights which he has against him, or by subtracting or diminishing a certain quantity of them

استبرأَ من البول

He purified, or cleansed himself from urine/ He took the utmost pains, in cleansing the orifice of his penis from the remains of urine, by shaking it, and pulling it and the like, until he knew that nothing remained in it

استبرأ الجاريةَ أو المرأة

He abstained from sexual intercourse with the girl whom he had purchased or whom he had taken captive, or with the woman, until she had menstruated at his abode, once, and then become purified. The purpose is to find her free from pregnancy

استبراء

Verification of non-pregnancy

البراءة الأصلية = الأصل براءة الذمة، انظر ملحق القواعد الفقهية

برِء من الدَّين

He became clear, or quit of the debt

برئتُ من كذا

I am irresponsible for so and so

برج

﴿بُرُوجٍ مُّشَيَّدَةٍ﴾ [النساء:٧٨]

Strongly built towers / Fortified towers

﴿وَلَقَدْ جَعَلْنَا فِي ٱلسَّمَآءِ بُرُوجًا وَزَيَّنَّـٰهَا لِلنَّـٰظِرِينَ﴾ [الحجر:١٦]

We have set in heaven constellations and decked them out fair to the beholders

﴿غَيْرَ مُتَبَرِّجَـٰتٍۭ بِزِينَةٍ﴾ [النور:٦٠]

Without displaying their beauty/ They do not adorn themselves

﴿وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَـٰهِلِيَّةِ ٱلْأُولَىٰ﴾ [الأحزاب:٣٣]

And do not display your finery, as did the pagans of old

﴿وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ﴾ [البروج:١]

By heaven of the constellations

برجم

بُرْجُم

Knuckle/ Finger-joint

برح

﴿قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَـٰكِفِينَ﴾ = عكف

برد

بَريد

Measure of distance that is roughly equal to twelve miles

برر

أبرّ الله قسم فلان

Allah verified somebody's oath

بارّ بوالديه

He is kind, affectionate, and gentle in

behaviour towards his parents

البَرّ

The land

البِرّ

Kindness/ Gentleness/ Good treatment

البُرّ

Wheat

برٌّ بوالديه = بار بوالديه

برّ خالقَه

He obeyed his Creator/ He was pious towards Him/ He rendered religious service to Him

برّ رحمَه = وصل الرحمَ

برَّ والديه

He treated, or behaved towards his parents with ample obedience, or gentleness, and strove to do things, pleasing to them, and avoided things, displeasing to them

برَّ في قوله

He was true, or veracious in his saying

برّ في يمينه

He was true, or veracious in his oath

برز

﴿وَلَمَّا بَرَزُواْ لِجَالُوتَ وَجُنُودِهِۦ﴾ [البقرة:٢٥٠]

And when they went forth against Goliath and his hosts

﴿وَبَرَزُواْ لِلَّهِ جَمِيعًا﴾ [إبراهيم: ٢١]

And they will appear before Allah together

﴿وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ﴾ [النازعات:٣٦]

And Hell is made visible for him who sees

برزخ

﴿وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾﴾

[الفرقان: ٥٣]

And it is He who let forth the two seas, this one Sweet, grateful to taste, and this salt, bitter to the tongue, and He set between them a barrier, and a ban forbidden

البرزخ (حياة البرزخ)

Literally interval or partition; technically, the period, or state, from the day of death to the day of resurrection

البرزخ

Barrier

A thing that intervenes between any two things

برص

أبرص

Leper

برَص

Leprosy

برع

تبرُّع

Donation

برق

برق

Lightning

بُراق

It is, as mentioned in a prophetic tradition, a white animal bigger than a donkey, and smaller than a mule. One stride of it covers a distance as far as it can see

البُرقع (غطاء الوجه)

Purdah/ Veil

راجع: خمار

برك

﴿تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَالَمِينَ﴾ [الأعراف:٥٤]

Blessed be Allah, the Lord of the worlds

باركك الله / بارك الله لك

May Allah bless you

بَرَكة

Blessing/ Special grace/ Any good that is bestowed by Allah; and particularly such as continues and increases and abounds, whether sensible or intellectual

التبرّك بفلان

Seeking blessing through somebody

ليلة مباركة

Blessed night

مبارَكٌ

Blessed

برم

﴿أَمْ أَبْرَمُوٓاْ أَمْرًا فَإِنَّا مُبْرِمُونَ﴾ [الزخرف:٧٩]

Or have they contrived some matter? We too are contriving

البُرمة

Cooking pot

برهن

﴿قُلْ هَاتُواْ بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١١١﴾﴾ [البقرة:١١١]

Say, 'Produce your proof'

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ﴾ [النساء:١٧٤]

O Mankind, a clear proof has now come to you from your Lord

﴿ وَلَقَدْ هَمَّتْ بِهِۦ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَـٰنَ رَبِّهِۦ ﴾ [يوسف:٢٤]

She truly desired him, and he desired her. He would have succumbed had he not seen a clear sign from his Lord

برى

﴿أُوْلَـٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ﴾ [البينة:٦]

Those are the worst of all creatures

﴿أُوْلَـٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ﴾ [البينة: ٧]

Those are the best of all creatures

بزاق = بُصاق

بزز

الابتزاز

Blackmail

بزغ

﴿ فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَـٰذَا رَبِّي ﴾ [الأنعام:٧٧]

When he saw the Moon rising, he said, 'This is my Lord'

بساق = بصق

بسر

﴿ثُمَّ عَبَسَ وَبَسَرَ ﴾ [المدثر:٢٢]

Then he frowned, and scowled

﴿ وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ ﴾ [القيامة:٢٤]

And upon that day faces shall be scowling

باسور

Hemorrhoids

البُسر

Full grown unripe dates

بسس

﴿ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴾ [الواقعة:٥]

The mountains shall be crumbled with a vehement crumbling

بسط

﴿وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ﴾ [البقرة:٢٤٧]

And He has increased him in excellence, in respect of knowledge, and body

﴿ لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَا۠ بِبَاسِطٍ يَدِىَ إِلَيْكَ لِأَقْتُلَكَ ﴾ [المائدة:٢٨]

If you stretch out your hand against me to slay me, I will not stretch out my hand against you to slay you

﴿يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ ﴾[المائدة:٦٤]

His hands are outspread; He expends how He wills

﴿وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓاْ أَيْدِيهِمْ﴾ [الأنعام: ٩٣]
And the angels stretch out their hands
﴿وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً﴾ [الأعراف:٦٩]
He endowed you with great physical strength
﴿وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ﴾ [الإسراء:٢٩]
Nor stretch it out fully to the utmost limit
﴿وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا﴾ [نوح: ١٩]
And Allah has made for you the earth a wide expanse

بسط الله الرزقَ
Allah multiplied, or made abundant the means of subsistence

المبسوط في الفقه
Expansive compendium, characterized by proliferation of cases, intricate conceptual subdivision, recording of variant views from within the tradition or from other traditions, and generous provision of juristicatory arguments for all recorded positions

بسق

﴿وَٱلنَّخْلَ بَاسِقَٰتٍ﴾ [ق:١٠]
And tall palm-trees

بساق = بصق

بسل

﴿أَن تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ﴾ [الأنعام:٧٠]
Lest every soul delivers itself to ruin by its own acts/ Lest a soul may be damned by its own sins
﴿أُبْسِلُواْ بِمَا كَسَبُواْ﴾ [الأنعام:٧٠]
They were damned by their sins/ They were delivered to punishment for their sins

بسم الله الرحمن الرحيم
In the name of Allah, The Most Gracious, The Most Merciful

بشر

﴿وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ﴾ [البقرة: ١٨٧]
Do not lie, or associate with your wives when you are in retreat in the mosques
﴿فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾ [التوبة: ٣٤]
Give them the good tidings of a painful chastisement
﴿وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ﴾ [الفرقان:٤٨]
And it is He who has loosed the winds, bearing good tidings before His mercy
﴿وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ﴾ [الروم: ٤٦]



And of His signs is that He looses the winds, bearing good tidings

باشر المرأةَ

He became in contact with her, skin to skin

بَشر

Human/ Human being

البشارة

Good/ glad tidings

البِشارة بولادة عيسى

Annunciation

■The occasion when Mary was told that she was to be the mother of Jesus

البشرى = البشارة

بشير (مبشّر)

Bearer of glad tidings

مباشِر (فقه)

Person who commits an act personally and of his own volition rather than through another person

بصر

﴿قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ﴾ [الأنعام:١٠٤]

Means of insight have come to you from your Lord

﴿وَٱلنَّهَارَ مُبْصِرًا﴾ [يونس:٦٧]

And the day causing to see; or in which one sees

﴿وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً﴾ [الإسراء:١٢]

We have made the sign of the day manifest, or apparent

﴿وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً﴾ [الإسراء:٥٩]

And We gave to Thamūd the she-camel, by means of which they had sight, or mental perception

﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا﴾ [مريم:٣٨]

How well they will hear and see on the day they come to Us!

﴿قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُواْ بِهِۦ﴾ [طه: ٩٦]

He said, 'I beheld what they beheld not,'

﴿فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً﴾ [النمل:١٣]

And when our signs came to them, making them to have sight, or to have mental perception

﴿فَبَصُرَتْ بِهِۦ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ﴾ [القصص: ١١]

And she perceived/ watched him from a distance, even while they were not aware

﴿وَكَانُواْ مُسْتَبْصِرِينَ﴾ [العنكبوت:٣٨]

And they were endowed with perceptive faculties of the mind, or of knowledge

﴿وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ﴾ [الأحزاب:١٠]

When your eyes swerved

﴿يُبَصَّرُونَهُمْ﴾ [المعارج:١١]

They will be put in sight of each other

﴿بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾﴾ [القيامة:١٤]

The man shall be witness against himself

﴿ لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ﴾ = درك

أولو الأبصار

Those who understand, or have sight

البصر

Sight

بصيرة

Insight

عمى البصيرة = عمى

بصق

بُصاق

Spittle/ Saliva

بصل

بصل

Onion

بضع

﴿وَأَسَرُّوهُ بِضَٰعَةً﴾ = سرر

الإبْضاع (فقه)

It is the person's giving his capital to another, upon the terms, that the profit from it is to come entirely to himself

الاستبضاع

A woman's desiring sexual intercourse with a man only to obtain offspring by him.

It is a kind of matrimonial connection practiced by people in the time of Ignorance. Man, at that time, used to say to his female: Send to such a one, and demand of him sexual intercourse to obtain offspring and he used to separate himself from her, and not touch her, until her pregnancy by that man became apparent. The purpose was to obtain generous offspring.

باضعة

Wound that exposes the flesh

بضائع

Goods/ Commodities

البُضع

Sexual intercourse/ Vulva

بِضْع

Number ranging between three and nine

تُستَأمَر النساءُ في أبْضاعهن

Women shall be consulted respecting the giving them in marriage

المباضعة

Sexual intercourse



بطأ

﴿ وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ ﴾[النساء: ٧٢]

There are some among you who stay behind

بطح

أبطح

A water-course, or channel of a torrent, in which are sand and pebbles

بطر

﴿ بَطِرَتْ مَعِيشَتَهَا ﴾ [القصص:٥٨]

It exulted greatly, or excessively, and behaved insolently and unthankfully, in the manner of life

بطرُ الحقِّ

Disdaining the truth, or the right, and not accepting it

بطرَ النعمةَ

He held wealth, or the favour, in light estimation, and was unthankful for it

بطِرٌ = الأشر

بطش

﴿ وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴾[الشعراء:١٣٠]

When you assault, you assault like tyrants!/ When you exercise your power, you do so like cruel tyrants

﴿ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴾ [البروج:١٢]

Surely your Lord's assault is terrible

البطشة الكبرى

The greatest assault

بطل

﴿ ٱلْمُبْطِلُونَ ﴾ [العنكبوت:٤٨]

Those who follow falsehood

إبطال (الصلاة، الحج...)

Invalidation

أبطلَ (الصلاة، الحج..)

Nullify/ Invalidate

الباطل

Falsehood/ Wrong

باطل (فقه)

Invalid

Juristic expression about something that is unlawful in substance as well as in description.

The Hanafite jurists distinguish between *bātil* and *fāsid*, the latter denoting something which is not inherently void but has conditions or characteristics which make it void

الباطل لَجْلَجٌ



Falsehood is a cause of embarrassment, or hesitation, to the speaker

بطلان (فقه)

Nullity

مبطلات (الصلاة، التيمم، الحج..)

Things that nullify Prayer…

يُبطل الباطل

He proves untrue the untrue

بطن

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمۡ ﴾ [آل عمران:١١٨]

O believers, do not take for your intimate friends men other than your own people

﴿وَذَرُواْ ظَٰهِرَ ٱلۡإِثۡمِ وَبَاطِنَهُۥٓۚ﴾ [الأنعام: ١٢٠]

Abstain from all sin, be it open or secret

﴿فَضُرِبَ بَيۡنَهُم بِسُورٖ لَّهُۥ بَابُۢ بَاطِنُهُۥ فِيهِ ٱلرَّحۡمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلۡعَذَابُ ﴾ [الحديد:١٣]

And a wall shall be set up between them having a door in the inward whereof is mercy, and against the outward thereof is punishment

﴿بِبَطۡنِ مَكَّةَ ﴾ [الفتح:٢٤]

The interior of Makkah

الباطنيّة

Esotericists

البِطانة

Familiar friend or associates, to whom one is open, in conversation, and who knows the inward state of one's affair; by extension, it means advisors, consultants, protectors, helpers

البطن

Belly

البِطْنة

Repletion/ the state of being much filled with food and drink

البطنة تذهب الفطنة

Repletion banishes intelligence

هم بطانتي

They are my particular intimates

تغدو خماصاً وتروح بطاناً = خمص

ما نزل من القرآن آيةٌ إلا لها ظهر وبطن = ظهر

بعث

﴿وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمۡ ﴾ [التوبة:٤٦]

But Allah hated them to go forth

البعث

Resurrection

بعثر

﴿ وَإِذَا ٱلۡقُبُورُ بُعۡثِرَتۡ ﴾ [الانفطار:٤]

When the graves are hurled about/

overturned

﴿ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي ٱلْقُبُورِ ﴾ [العاديات:٩]

Does he not know that when the contents of the graves are scattered out

بعد

﴿وَلَٰكِنْ بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ ﴾ [التوبة:٤٢]

But the distance seemed too far for them

﴿أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴾ [هود:٩٥]

So away with Madyan, even as Thamūd was done away!

بعر

بعْرة

Dung of animals

بعير

He - camel

بعض

بعوضة

Gnat

بعل

البعل

Husband

بغت

بغتةً

Suddenly

بغض

بغضاء

Hatred

بغل

بغال

Mules

بغى

﴿ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًا بَيْنَهُمْ ﴾ [البقرة:٢١٣]

And only those who had been given it were at variance upon it, after the clear signs had come to them, being insolent one to another

﴿أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ﴾ [آل عمران:٨٣]

Do they want a religion other than Allah's?

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ ﴾ [آل عمران:٨٥]

Whoever desires, or adopts another

religion than Islam, it shall not be accepted from him

﴿وَيَبۡغُونَهَا عِوَجًا﴾ [الأعراف:٤٥]

They seek/ desire to make it crocked

﴿لَا يَبۡغُونَ عَنۡهَا حِوَلٗا ١٠٨﴾ [الكهف:١٠٨]

They shall not desire removal from it

﴿وَمَا يَنۢبَغِي لِلرَّحۡمَٰنِ أَن يَتَّخِذَ وَلَدًا ٩٢﴾ [مريم: ٩٢]

It is inconceivable that the Most Merciful should take to Himself a son/ It dose not behove to All-merciful to take a son

﴿إِنَّ قَٰرُونَ كَانَ مِن قَوۡمِ مُوسَىٰ فَبَغَىٰ عَلَيۡهِمۡ﴾ [القصص:٧٦]

Qārūn was one of the people of Moses, but he treated them unjustly

﴿وَإِنَّ كَثِيرٗا مِّنَ ٱلۡخُلَطَآءِ لَيَبۡغِي بَعۡضُهُمۡ عَلَىٰ بَعۡضٍ﴾ [ص:٢٤]

And many partners oppress one another

﴿وَلَوۡ بَسَطَ ٱللَّهُ ٱلرِّزۡقَ لِعِبَادِهِۦ لَبَغَوۡاْ فِي ٱلۡأَرۡضِ﴾ [الشورى:٢٧]

Had Allah expanded His provision to His servants, they would have been insolent in the earth/And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth

﴿وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلۡبَغۡيُ هُمۡ يَنتَصِرُونَ﴾ [الشورى: ٣٩]

And who, when insolence visits them, do help themselves/ And those who, when great wrong is done to them, defend themselves

﴿إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظۡلِمُونَ ٱلنَّاسَ وَيَبۡغُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ﴾ [الشورى:٤٢]

The way is only open against those who do wrong to the people, and are insolent in the earth wrongfully

﴿فَإِنۢ بَغَتۡ إِحۡدَىٰهُمَا عَلَى ٱلۡأُخۡرَىٰ فَقَٰتِلُواْ ٱلَّتِي تَبۡغِي حَتَّىٰ تَفِيٓءَ إِلَىٰٓ أَمۡرِ ٱللَّهِ﴾ [الحجرات:٩]

If one of them is insolent against the other, fight the insolent one till it reverts to Allah's commandment.

﴿بَيۡنَهُمَا بَرۡزَخٞ لَّا يَبۡغِيَانِ ٢٠﴾ [الرحمن:٢٠]

Between them a barrier they do not overpass

البِغاء

Prostitution

البُغاة

Rebellious group

البغِيّ

Unchaste/ Prostitute

البغْي

Excesses against others

بقر

بقرة

Cow

بقع

﴿فِي ٱلۡبُقۡعَةِ ٱلۡمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ﴾ [القصص:٣٠]

Out of the tree on the blessed site

بقل

بقل

Green herbs

بقي

﴿وَبَقِيَّةٞ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ﴾ [البقرة: ٢٤٨]

And a legacy left behind by the house of Moses and the house of Aaron

﴿بَقِيَّتُ ٱللَّهِ﴾ [هود:٨٦]

God's sustenance that remains for you after your giving full measure and weight, Or that which Allah has preserved for you, of what is lawful

﴿فَلَوۡلَا كَانَ مِنَ ٱلۡقُرُونِ مِن قَبۡلِكُمۡ أُوْلُواْ بَقِيَّةٖ﴾ [هود: ١١٦]

If only there had been among the generations that have gone before you some people of virtue

﴿وَٱللَّهُ خَيۡرٞ وَأَبۡقَىٰٓ ٧٣﴾ [طه:٧٣]

Allah is better and more lasting

﴿وَجَعَلَهَا كَلِمَةَۢ بَاقِيَةٗ فِي عَقِبِهِۦ﴾ [الزخرف:٢٨]

And he made it a word enduring among his posterity

﴿وَيَبۡقَىٰ وَجۡهُ رَبِّكَ﴾ [الرحمن:٢٧]

And there remains only the face of your Lord

﴿فَهَلۡ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٖ ٨﴾ [الحاقة: ٨]

Now do you see any remnant of them?

الباقيات الصالحات

Good deeds/ Deeds of righteousness

البقاء (عقيدة)

Permanence

أطال اللهُ بقاءك = طول

بكر

﴿لَّا فَارِضٞ وَلَا بِكۡرٌ﴾ [البقرة:٦٨]

Neither too old nor too young

﴿وَٱلۡإِبۡكَٰرِ﴾ [آل عمران:٤١]

Dawn

﴿بُكۡرَةٗ وَأَصِيلًا ٤٢﴾ [الأحزاب:٤٢]

Morning and evening

﴿فَجَعَلۡنَٰهُنَّ أَبۡكَارًا﴾ [الواقعة:٣٦]

And We made them spotless virgins

بَكارة

Virginity

غشاء البكارة

Hymen

بكك

بكة = مكة

بكم

أبكم

Dumb

بلح

بَلَحٌ

Dates

بلد

البلد الأمين

The secure town

بلس

﴿ مُّبْلِسُونَ ﴾ [الأنعام:٤٤]

Plunged into utter despair

بلع

﴿ وَقِيلَ يَـٰٓأَرْضُ ٱبْلَعِى مَآءَكِ ﴾ [هود:٤٤]

And it was said, 'Earth, swallow your waters'

بلغ

﴿ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ ﴾ [آل عمران: ٤٠]

I am an old man

﴿ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّى ﴾ [الأعراف:٧٩]

I have conveyed my Lord's message

﴿ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ﴾ [التوبة:٦]

Then convey him to his place of safety

﴿ حِكْمَةٌۢ بَـٰلِغَةٌ ﴾ [القمر:٥]

Effective wisdom

﴿ إِنَّ ٱللَّهَ بَـٰلِغُ أَمْرِهِۦ ﴾ [الطلاق: ٣]

Indeed, Allah will accomplish His command

﴿ أَمْ لَكُمْ أَيْمَـٰنٌ عَلَيْنَا بَـٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ ﴾ [القلم:٣٩]

Or have you oaths from Us, reaching to the Day of Resurrection?

بالغ

Person who has attained puberty

البلاغ المبين

Manifest message

بلغ أَشُدَّه

He attained his manly vigour, or he became fully grown

بلغ الحلُم

He reached puberty

بلغ الحَنَث = حنث

بلغ الرُّشد

He attained to years of discretion, when he was able of himself to take, or follow, a right way or course

البلوغ

Puberty

الحجة البالغة

Final evidence

بلقع

اليمين الفاجرة تذر الديار بلاقع = يمن

بلّ رحمه(وصل الرحم) = وصل

بلى

﴿إِنَّ ٱللَّهَ مُبۡتَلِيكُم بِنَهَرٖ﴾ [البقرة:٢٤٩]

Allah will try you with a river

﴿وَلِيُبۡلِيَ ٱلۡمُؤۡمِنِينَ مِنۡهُ بَلَآءً حَسَنًا﴾

[الأنفال:١٧]

He wants to confer a gracious benefit on the believers

﴿وَإِن كُنَّا لَمُبۡتَلِينَ﴾ [المؤمنون:٣٠]

Surely, We put to the test

﴿يَوۡمَ تُبۡلَى ٱلسَّرَآئِرُ﴾ = سرر

الابتلاء

Affliction/ Trial/ Test

أبلاه الله بلاءً حسناً

Allah did to him a good deed

بلاء = ابتلاء

بنك

البنك الإسلامي

Banking in consonance with the ethos and value system of Islam as compared to conventional banking that conducts its business of borrowing and lending on the basis of interest. Islamic banking is expected not only to avoid transactions on the basis of interest, but also to participate actively in achieving the goals and objectives of an Islamic society

البنوك الربوية

Conventional banks

بنن

﴿بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ﴾ = سوى

بَنان

Finger-tip

بنى

﴿وَٱلسَّمَآءِ وَمَا بَنَىٰهَا﴾ [الشمس:٥]

By the heaven and its construction

الابن

Son

ابن الابن
Son’s son

ابن الأخ
Nephew

ابن الأخ الشقيق
Son of full brother

ابن الأخ لأب
Son of half brother from the same father

ابن الأخت
Nephew

ابن بالتبني
Adopted son

ابن الزوج أو الزوجة
Stepchild/Stepson

ابن السبيل
Travellers in need

ابن لَبون
Two-year-old he-camel

ابن مخاض
One-year-old he-camel

الابنة
Daughter

بنت
Daughter

بنت الابن
Son's daughter

بنت الأخ
Niece

بنت الأخت
Niece

بنت الزوج أو الزوجة
Stepdaughter

بنت لَبون
Two -year-old she-camel

بنت مخاض
One-year-old she-camel

بنو الإخوة لأم
Mother’s brother’s sons

بنو إسرائيل
Children of Israel

بُنيان
Building

التبني
Adoption

بهت

بُهِت فلان
He remained in confusion, or in perplexity/ He became confounded

بهت أخاه
He forged a lie against someone/ He lied against him

البُهتان
False accusation/ Calumny

مبهوت
Confounded/ Perplexed

بهج

﴿زَوْجٍ بَهِيجٍ ۝٥﴾ [الحج:٥]

Every kind of beautiful growth (in pairs)

﴿حَدَآئِقَ ذَاتَ بَهْجَةٍ﴾ [النمل: ٦٠]

Gardens full of loveliness/ Gardens of delightful beauty

بهل

﴿ثُمَّ نَبْتَهِلْ﴾ [آل عمران:٦١]

Then we earnestly pray

ابتهل في الدعاء

He humbled himself, or addressed himself with earnest supplication

المباهلة

The act of cursing each other/ Mutual imprecation, or curse.

E.g. "may Allah's curse over the one of us who is wrong, who lies")

The term indicates: (١) spontaneously swearing a curse in order to strengthen an assertion or to find the truth; (٢) a kind of ordeal, invoked for the same purpose, between disputing individuals or parties, in which the instigation or call to the ordeal is more important than the execution

من شاء باهلته أن سورة النساء القُصرى نزلت بعد البقرة

Whosoever will, I will contend with him by imprecating the curse of Allah upon whichever of us is wrong, that the shorter 'chapter of Women' came down from heaven after the 'chapter of "The Cow'

بهم

البهيمة

Beast

إتيان البهيمة

Bestiality

بهيمة الأنعام

The beasts of cattle

بوأ

﴿وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ﴾ [البقرة:٦١]

And they returned with anger from Allah

﴿فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ﴾ [البقرة:٩٠]

So they bore the burden of anger upon anger

﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِ﴾ [آل عمران:١٢١]

Remember when you left your

household at daybreak to post the faithful at their stations for battle

﴿وَبَوَّأَكُمْ فِي ٱلْأَرْضِ﴾ [الأعراف:٧٤]

He gave you dwellings on earth

﴿وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾ [العنكبوت:٥٨]

And those who believe, and do righteous deeds, We shall surely lodge them in lofty chambers of paradise, underneath which rivers flow

أبوء إليك بنعمتك

I acknowledge to you your favour towards me

باء بإثمه

He returned laden with his sin

الباءة

The ability to procure the provisions of marriage

بوائق = بوق

بوب

﴿وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا﴾ [النبأ:١٩]

And heaven is opened, and become gates

أبواب (الجنة والنار)

Gates

بوح

إباحة

Permissibility

استباح الشيءَ

He deemed it allowable lawful, or he took it as allowed

المباح (الحلال)

Permitted / Permissible

■ It is that the Lawgiver has neither requests nor prohibits

راجع: شركة الإباحة

بور

﴿وَكَانُواْ قَوْمَۢا بُورًا﴾ [الفرقان:١٨]

And they were ruined/corrupt people

﴿وَمَكْرُ أُوْلَٰٓئِكَ هُوَ يَبُورُ ۝١٠﴾ [فاطر:١٠]

And their plotting shall come to nothing

﴿تِجَٰرَةً لَّن تَبُورَ ۝٢٩﴾ [فاطر:٢٩]

Commerce that never fails

دار البوار

Abode of ruin/ House of perdition

بوق

بوائق[1]

Injurious or Evil conduct

(١) في حديث: لا يدخل الجنةَ من لا يأمن جارُه بوائقَه.



بول

﴿مَا بَالُ ٱلنِّسۡوَةِ ٱلَّٰتِي قَطَّعۡنَ أَيۡدِيَهُنَّ﴾ [يوسف:٥٠]
What was the matter of those women who had cut their hands?

﴿سَيَهۡدِيهِمۡ وَيُصۡلِحُ بَالَهُمۡ﴾ [محمد:٥]
He will guide them, and improve their condition

البول
Urine

البول قائماً
To urinate while standing

بُويِعَ له بالخلافة = بيع

بيت

﴿فَإِذَا بَرَزُواْ مِنۡ عِندِكَ بَيَّتَ طَآئِفَةٞ مِّنۡهُمۡ غَيۡرَ ٱلَّذِي تَقُولُۖ وَٱللَّهُ يَكۡتُبُ مَا يُبَيِّتُونَ﴾ [النساء:٨١]
And they say: 'We obey' but when they leave you, a party of them spend the night in planning other than what you say. Allah records what they plan by night

﴿وَكَم مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَا فَجَآءَهَا بَأۡسُنَا بَيَٰتًا﴾ [الأعراف:٤]
How many cities We have destroyed! Our might came upon it at night

﴿ٱلۡبَيۡتِ ٱلۡعَتِيقِ﴾ [الحج:٣٣]
The ancient house

﴿بُيُوتًا غَيۡرَ مَسۡكُونَةٖ﴾ [النور:٢٩]
Uninhabited houses

﴿قَالُواْ تَقَاسَمُواْ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهۡلَهُۥ﴾ [النمل: ٤٩]
They said, 'Let us swear a mutual oath by Allah we shall suddenly kill him and his household'/
They said, ‘Swear you, one to another, by Allah, “We will attack him and his family by night

﴿وَٱلۡبَيۡتِ ٱلۡمَعۡمُورِ﴾ [الطور:٤]
By the House inhabited

بيت المال
Muslim common fund/ Public treasury

■ It is financial institution responsible for the administration of taxes. It acted as royal treasury for caliphs and sultans, managing personal finances and government expenditures, and administered distribution of *Zakat*, and revenues for public works

بيت الله
Allah’s house

بيّتَ النية
He decided upon the purpose, or intention, by night



بيد

﴿مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا﴾ [الكهف:٣٥]

I do not think that this garden will ever perish!

بَيداء

Desert

بيض

﴿وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَٰلِدُونَ ١٠٧﴾ [آل عمران:١٠٧]

And those whose faces have been whitened, they will be in the mercy of Allah, dwelling in it forever

﴿وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ﴾

[يوسف: ٨٤]

And his eyes turned white because of the sorrow

﴿ٱسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ﴾

[القصص:٣٢]

Insert your hand into your bosom, and it will come forth white without evil

﴿بَيْضٌ مَّكْنُونٌ ٤٩﴾ [الصافات:٤٩]

Hidden pearls

بَيضة الإسلام

The place, or territory which comprises Islam. I.e. the collective body of Muslims

بيع

﴿وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ﴾ [البقرة:٢٨٢]

Have witnesses when you make business deals

﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا﴾ [الممتحنة:١٢]

O Prophet, when believing women come to you, taking oath of allegiance to you that they will not associate with Allah anything

(وإن دنا مني ذراعاً دنوت منه باعاً)

If he draws closer to Me by a forearm's length, I will draw closer to him by an arm's length

الباعُ

Fathom

■Measure of the length covered by the outstretched arms; this measure standardized to six feet

باع جزافاً = جازف = جزف

باع دنياه بآخرته

He purchased his enjoyment of the present world at the expense of his enjoyment of the world to come

باعَ عليه القاضي

The judge sold against his will, or without his consent

باع غرضاً نسيئةً



He sold it on credit

بُويِعَ له بالخلافة

He had the promise, or oath of allegiance made to him as being caliph

بِيَعٌ

Churches

البَيْع

Sale

راجع: لا يبعْ بعضكم على بيع بعض

بيع آجلٍ بعاجل

Sale of something to be delivered later for a price to be paid immediately

بيع الاستجرار

Form of sale whereby the buyer keeps on taking the goods from the seller as and when needed with or without settling the price and then settles the account later on. For example, A person keeps on taking meat from a butcher as and when needed and pays him at the end of a month. Alternatively, it also applies to a situation where a person deposits the price in advance but receives the goods later on in installments. For example, paying annual subscription of a journal in advance and receiving the journal on its publication

بيع الأمانة (بيع الوفاء)

Trust or faithfulness sale

البيع الباطل

An agreement of sale which is unlawful in respect of its substance and description. For example, an agreement of sale concluded by a madman or a minor is *bātil* since it does not possess substance of the agreement, which is the proposal and acceptance by a sane or an adult. Similarly, an agreement to sell a dead body or alcohol is not lawful since it involves exchange of money for something valueless

بيع البراءة

The sale of absolution

■It is when the seller imposes a condition on the buyer for bearing the liability of all defects occurring in general in the thing sold

بيع التقسيط

Installment sale

بيع التلجئة

Compulsion sale

بيع الثمر قبل بُدوّ صلاحه

The selling of seed-produce before it shows itself to be in a good state

بيع الثُّنْيا

Sale with an exception

■Selling some goods with the condition that a part of them, not precisely defined,



will not be included in the sale.

For example, the seller says, 'I sell the dates of this garden for such and such price except the dates which young people pick up for eating'

البيع الجَبْرِيُّ

Forced sale

■Sale deal concluded forcibly against the free will of the owner of an asset, usually to discharge an obligation of the owner (like paying of his overdue debt), or to remove harm from others (like sale of hoarded grains in times of general shortage), or to serve public interest (like widening of a passage to a masque). Other common examples are: nationalization of private assets, appropriation of excessive land holdings for distribution among the landless or forcing a company to sell a certain extent of its shares to its employees or to the general public for improving distribution of wealth and incomes

بيع الحاضر للبادي

Sale by the urbanite for the nomadic

■ Type of business practice in the days of the Prophet (pbuh) whereby some people worked as agents of the grain growers of the rural areas. These agents earned profit both from the seller and the buyer and often deprived the rural cultivator of his just profit and the urban buyer of a just price. The prophet (pbuh) prohibited this type of arrangement, enabling the sellers and the buyers to deal directly with one another

بيع حَبَل الحَبَلة

The selling of the offspring of the offspring in the bellies of pregnant animals/ Selling what the fetus will bring forth. (forbidden in Islam)

بيع الحَصاة

The bargaining by one of the two persons' saying, when I throw the pebble to you, the sale is binding, or settled; or by his saying, 'I sell to you, of the commodities, that upon which your pebble shall fall when you throw it'; or 'I sell to you the portion of the land extending to the place which your pebble shall reach; all of which practices are forbidden.

بيع الدين بالدين = بيع الكالىء بالكالىء

بيع السِّرار [1]

The selling in which one says, 'I will

[1] بَيْعُ السرار أن يقول الواحد للآخر: أُخرجُ يدي ويدَك؛ فإن أخرجتُ خاتمي قَبْلَك فهو بَيع بكذا، وإن أخرجتَ خاتمَك قبْلي فبكذا. فإن أخرَجا معاً أو لم يُخرِجا جميعاً عادا في الإخراج. من كتاب المغرب في ترتيب المعرب، للمطرِّزي، (مادة: سرر). ١/ ٣٩٢

put forth my hand and you shall put forth your hand, and if I produce my signet-ring before you, it is a sale for such a price; and if you produce your signet-ring before me, it is for such a price' ; if they produce together, or do not both produce, they do thus again

بيع السلَم = السلم

بيع الصُبرة

Form of sale contract in which a heap of food grains (or any another commodity) is sold without measuring or weighing

بيع صحيح

Valid sale

بيع صوريّ

Simulated sale

بيع عاجل بآجل

Sale of something to be delivered immediately for a price to be paid later

بيع على بيع

Sale over the sale of another person.
It is the attempt of a third person to sell his produce while the sale deal is in the process of being concluded between two persons. The intention of the third person is to upset the bargain that is taking place. This is done usually by quoting a lower rate or pointing out defects in the goods being sold by the other seller

راجع: لا يبعْ بعضكم على بيع بعض

بيع العَرايا

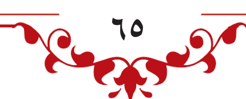
The exchange of dry dates with fresh dates, still on the trees/ Sale deal of fruit-on-the trees (usually dates) in which some trees in the garden are not part of the sale deal but are donated by the owner to the poor who can exchange fresh fruit of these trees for dry fruit (dates) for their household consumption and not for further sale. This type of deal is an exception to the general law of sale which prohibits exchange of fresh fruit for dry fruit.

بيع العِينة

Same-item-sale-repurchase

■ Double sale by which the borrower and the lender sell and then resell an object between them, once for cash and once for a higher price on credit, with the net result of a loan with interest/ The selling to someone a commodity for a certain price to be paid at a certain period, then buying it of him with ready money for a less price than that for which it was sold.

بيع الغائب



Sale of non-available or concealed goods. This type of contract falls in the general category of *bay' al-gharar*, since the object of sale is uncertain. The purchaser has the option to revoke the contract upon seeing the goods in question

بيع الغرر = الغرر

البيع غير اللازم

Non-binding sale

البيع الفاسد

Invalid sale/ An agreement of the sale that is lawful in its substance but unlawful in respect of its description. The substance of the agreement refers to proposal, acceptance, and the article of sale. The description refers to characteristics other than the substance, such as price of the article of sale.

بيع الكالئ بالكالئ[1]

The exchange of a debt for another debt.

For example, Umar owes ten pounds to Rāmiz, and also owes a book to Muhammad. Then Muhammad says to Rāmiz, 'I will sell you the book, owed to me by Umar, for ten pounds, owed to you by him also.' So, Umar gives the book to Rāmiz, instead of Muhammad. And gives the ten pounds to Muhammad, instead of Rāmiz. (This transaction is prohibited)

البيع اللازم

Binding sale

بيع اللبن في ضروع الأنعام

Sale of milk in the udders of the animals. This is allowed only if milk is measured after milking and the price is charged for actual quantity of the milk

بيع المرابحة = مرابحة

بيع المُراوَضة = بيع المواصَفة

بيع المزابنة

The selling dates in their fresh ripe state upon the heads of the palm-trees for dried dates by measure; and, by extension, the selling any fruit upon its trees for fruit by measure

بيع المساومة = المساومة

بيع المضامين = ضمن

بيع المضطَرِّ

It is of two kinds: one is the sale that one is compelled to contract against his will; and this is null. The other is the sale to which one is necessitated to consent in consequence of a debt that he has incurred or of a burden that has come upon him, so that he sells at a loss

[1] أي بيع الدين بالدين.



that which is in his possession; and this kind of sale is valid

بيع المعاطاة

Fixed price sale

■ It is a transaction in which the buyer gives the price of the merchandise to the seller, and the seller gives the merchandise to the buyer without uttering words to indicate either an offer of acceptance

بيع المعاومة

The selling the seed-produce of one's year, or of the next following years

بيع مَعْجوزِ التسليم

Sale of undeliverable goods

بيعُ المَعْدوم

Sale of non–existent object

بيع المقايضة

Barter exchange/ Selling a commodity for another commodity

بيع مكروه

Disliked sale

بيع المُلامسة

Mode of bargaining which consists in saying, 'When you touch my garment or I touch your garment, or other commodity, the sale is binding, or settled between us for such a sum'/ Sort of sell for a pre-fixed price with closed eyes or in darkness just by the first touch of the hand. For instance, a man goes to a cloth merchant and proposes to him to buy a roll of cloth for a pre-fixed price. He agrees to buy it on the condition that he will close his eyes and will go to touch the rolls, then will buy whichever roll he touches first.

بيع المُنابذة

Mode of selling, in which one says to the other, 'When I throw to you this garment or other article of merchandise, the sell shall be binding for such a sum'

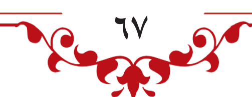
بيع المواصَفة

Sale on the basis of specifications, without showing the object of sale to the buyer

بيع مؤجَّل

Credit sale/ Deferred-payment sale

■ It is a contract in which the seller earns a profit margin on his purchase price and allows the buyer to pay the price of the commodity at a future date in a lump sum or in installments. He has to expressly mention cost of the commodity and the margin of profit is mutually agreed. The price fixed for the commodity in such a transaction can be the same as the spot price or higher or



of cancelling the contract as long as they have not separated

بيعتان في بيعة

Two sales in one

This mode of sale has a number of forms. For example a seller offers to sell something for a certain price on cash but for a higher price on credit. The buyer agrees without specifying either of the two cases.

It also applies when the seller says to the buyer, 'I sell you my house for such a price on condition that you sell me your car for such a price.

البَيعة

An oath of allegiance, to a caliph, a ruler, or a king

بَيعة العقبة الأولى والثانية

The first and second pledge of 'Aqaba

لا يبعْ بعضُكم على بيع بعض

One of you shall not buy in opposition to the buying of his brother when an agreement has been manifested, but the contract has not been concluded

مَبيع

Sold good

المتبايعان

The buyer and seller

lower than the spot price.

البيع الموقوف

Sale which is dependent on the right of another

البيع الناجز

Spot sale for cash where the sale transaction is completed immediately

بيعُ نتاجِ النتاج

Selling the offspring of expected offspring

بيع العهدة (بيع الوفاء)

Custody sale

بيع الوضيعة = الوضيعة

بيع الوفاء

Fulfillment sale

■It is a sale wherein a property is sold on condition that once the seller returns the price, the buyer must return the property.

بيعٌ وسلفٌ

Selling and lending

■Sales transaction in which a seller says, 'I shall sell you this product for such and such price if you lend me so much money.' (legally not allowed)

بيع وشرْطٌ

Sale with a condition

البَيّعان بالخيار ما لم يتفرّقا

The seller and the buyer have the option





بين

﴿ هَٰذَا بَيَانٌ لِّلنَّاسِ ﴾ [آل عمران: ١٣٨]

This is a plain statement for mankind

﴿ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴾ [الأنعام: ٥٥]

So that the path of the evildoers may be clearly distinct

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴾ [النحل: ٤٤]

We have sent down to you the Reminder that you may explain to mankind what was sent down to them

﴿ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ ﴾ [النحل:٨٩]

And We have sent down on you the Book making clear everything

﴿ لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ ﴾ [النور:٤٦]

We have sent down revelations making all clear

﴿ وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ ﴾ [الصافات: ١١٧]

And We gave them the Manifesting Book

﴿ عَلَّمَهُ ٱلْبَيَانَ ﴾ [الرحمن:٤]

He taught him the capacity of eloquent speech

﴿ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾ ﴾ [القيامة:١٩]

It upon Us rests its explanation

بائن (امرأة بائن)



Woman separated from her husband by divorce

طلاق بائن بينونة صغرى

Unfinalized divorce

طلاق بائن بينونة كبرى

Finalized divorce

فيما بينه وبين الله

In respect of what was between him and Allah

البيّنة

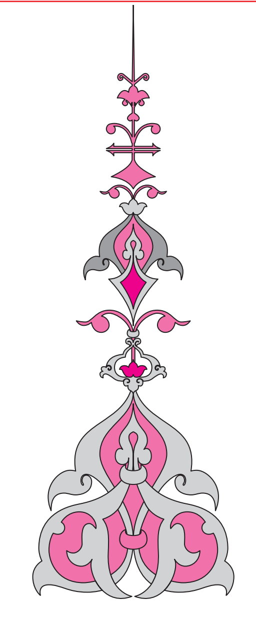
Clear sign

البينة على المدّعي

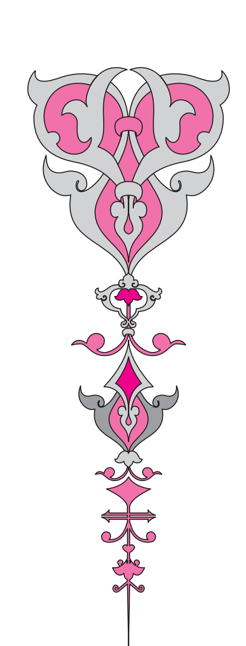
The claimant must produce evidence

إنّ من البيان لسِحْراً = سحر









تائب = توب

تاب الله عليه = توب

التابعي = تبع

تابع التابعي = تبع

التابوت (في القرآن)

Wooden box/ Casket

تأبير النخل = أبر

التأبين = أبن

تارة = تور

تألّفه = ألف

تألّه = أله

التألّي على الله = ألو

التأمين التعاوني = أمن

التأمين = أمن

التأويل = أول

تأويل آيات وأحاديث الصفات = أول

تأويل الأحاديث = أول

تباخَسوا = بخس

تبب

﴿وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ﴾ [هود: ١٠١]

And they increased them not, save in destruction

﴿وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ﴾ [غافر:٣٧]

And Pharaoh's guile came only to ruin

﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ﴾ [المسد:١]

Perish the hands of Abū Lahab, and

perish he!

تبذير = بذر

تبر

﴿إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٞ مَّا هُمۡ فِيهِ﴾ [الأعراف: ١٣٩]

Surely, this they are engaged upon shall be shattered

﴿وَلِيُتَبِّرُواْ مَا عَلَوۡاْ تَتۡبِيرًا﴾ [الإسراء:٧]

And to destroy utterly that which they ascended to

﴿وَكُلّٗا تَبَّرۡنَا تَتۡبِيرٗا﴾ [الفرقان:٣٩]

And each We ruined utterly

﴿وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارَۢا ٢٨﴾ [نوح:٢٨]

And do You not increase the evildoers save in ruin

التِبر

Broken, or crumbled, particles of gold, and of silver, before they are worked

تبرُّع = برع

التبرّك بفلان = برك

التبشير = بشر

تبع

﴿ثُمَّ لَا تَجِدُواْ لَكُمۡ عَلَيۡنَا بِهِۦ تَبِيعٗا﴾ [الإسراء:٦٩]

Then you will find no prosecutor for you against Us/ Then you shall not find for you any to prosecute for blood-revenge, nor any to sue, against us therein

الاتباع الأعمى

Blind following

اتبعَ

He followed

التابعي

Follower

■He is the one who belongs to the generation following the Companions

تابع التابعي

Successor

■He is the one who lived in the generation after the Companions and the Followers

شهران متتابعان

Two consecutive months

المتابعة أوالشاهد (حديث)

The idea of *Mutāba'a* and *Shāhid* is to follow-up and confirm a ḥadīth which is narrated by only one transmitter in a single chain of *isnād*. The purpose is to find out whether additional support can be found for it by tracing its chain of transmission at various levels all the way back to the level of Companions

التبني = بني



تترى

﴿ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ﴾ [المؤمنون:٤٤]

Then sent We our messengers in succession

تثاءب = ثأب

تثْريب = ثرب

التثليث = ثلث

التثويب = ثوب

تجانَفَ لإثم = جنف

تجديد الإسلام = جدد

تجديد الوضوء = جدد

التجديف = جدف

تجرّد بالحج = جرد

تجسّسَ = جسس

التجسيم = جسم

تجصيص القبر = جصص

تجويد القرآن = جود

تحاسدوا = حسد

تحاصّوا = حصص

تحالَفوا = حلف

التحبيس في سبيل الله = حبس

تحت

التُّحوت[1]

The low, or ignoble persons

تحجّب المرأة = حجب

[1] من حديث: لا تقوم الساعة حتى تظهر التحوت.

تحديد النسل = حدد

التحرش بالطفل = حرش

تحرى الأمر الفلاني = حرى

التحرير (المرأة، العبد) = حرر

تحرير رقبة مؤمنة = حرر

التحْريش بين البهائم = حرش

تحريف الكتب المقدسة = حرف

تحريم الحلال = حرم

تحسينيّات = حسن

تحقيق المَناط = حقق

التحكيم = حكم

تحلّل من إحرامه = حلّ من إحرامه = حلل

تحللّ في يمينه = حللّ اليمينَ = حلل

تَحِلّة القسَم = حلل

تحلّمَ = حلم

التحلّم = حلم

التحليل (المحلل والمحلل له) = حلل

تحليل الحرام = حلل

التحلّل من الإحرام = حلل

تحمُّلُ الحديث وأداؤه = حمل

تحنّفَ = حنف

التحنيك = حنك

التحول إلى الإسلام = حول

التحية = حيي

التخريج = خرج

تخريج المَناط = خرج

تخصيص العام = خصص

تخطّي رقاب الناس = خطو

التخطيط الأسروي = خطط

تخليل الأصابع = خلل
تخليل الخمر = خلل
تخليل اللحية = خلل
التخلية = خلو
التخنّث = خنث
تخيير = خير
التدبير (دبر عبده/ المدبَّر) = دبر
التدرُّج = درج
تدليس (حديث) = دلس
تدنيس المقدسات = دنس
تدوين السنة = دون
التديُّن = دين
التراث = ورث

ترب

﴿ عُرُبًا أَتْرَابًا ﴾ [الواقعة:٣٧]
Maidens with swelling breasts, like of age
﴿ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴾ [البلد:١٦]
Or a needy man in distress

الترائب
Breast-bones

تراب
Dust

تَرِبَ
He became poor

تربت يداك
May your hands cleave to the dust, or earth, by reason of poverty/ may you not obtain good/ may you be unsuccessful of attaining your desire, and suffer loss

ترتيل القرآن = رتل
الترَجّل = رجل
ترجيح = رجح

ترح

تَرَحٌ
Grief/ Sorrow

ترحّمَ على فلان = رحم
ترسّل في القراءة = رسل

ترف

﴿ وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا ﴾ [الإسراء: ١٦]
When it is Our will to destroy a community, we convey Our command to those of its people who live a life of affluence
﴿وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ﴾ [المؤمنون: ٣٣]
And to whom We had given ease in the present life
﴿ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾ ﴾ [الواقعة: ٤٥]
And before that they lived at ease

ترق

﴿كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِيَ﴾ [القيامة:٢٦]

When it (the soul) reaches the uppermost parts of the chest or, the parts of the throat next the chest

تَرقُوة

The collar-bone

الترقيق (تجويد) = رقق

ترك

﴿وَتَرَكۡنَا عَلَيۡهِ فِي ٱلۡأٓخِرِينَ﴾ [الصافات:٧٨]

And We have perpetuated to him a eulogy among the later generations of the prophets and peoples to the day of resurrection

تركَ ركعة من الصلاة

He neglected or omitted unperformed *Rak'a* of the prayer

تَرْكُ الصلاةِ

Not performing the prayer

متروك (إنسان)

Abandoned person, mainly because someone reliable has discredited him

ترنّم = رنم

التسامح = سمح

تسبيح الله = سبح

تسرى = سرر

التسري = سرر

التسعير = سعر

التسلسل = الدور والتسلسل = دور

تسلسل العلل = سلسل

التسليم جزْم = سلم

تسويل النفس = سول

تسوية الصفوف = سووّا صفوفكم ولا تختلفوا فتختلف قلوبكم = سوى

التشاؤم = الطيرة = طير

التشبيه (تشبيه الله بالحوادث) = شبه

تشدّق في كلامه = شدق

تشميت العاطس = شمت

التشهد (في الصلاة) = شهد

تشهير = شهر

تصديق = صدق

تصديقيٌّ = صدق

تصْدية = صدى

تصرّف = صرف

تصرفات غير إسلامية = صرف

التصريح بالخطبة = صرح

التصرية = صرى/ المصراة

تصوُّرٌ = صور

تَصَوُّريّ = صور

تصوف = صوف

التصوير = صور

التضبيب = مضبب = ضبب

تضرع في الدعاء = ابتهل في الدعاء = بهل

تطبيق أحكام الإسلام على القضايا المستجدة = طبق

تطهّرت المرأة = طهرت
التطوع (صلاة التطوع) = النافلة = نفل
التطيُّر = الطِّيَرة = طير
تطيَّرَ منه = طير
تعارض الأدلة = عرض
التعاطي (بيع) = عطو
تعالى جدُّك = علو
تعبّد = عبد
تعبّديٌّ = عبد
تعدّد الأزواج = عدد
تعدد الزوجات = عدد
التعددية الدينية = عدد
التعديل (الجرح والتعديل) = عدل
تعذيب (المتهم، المجرم) = عذب
التعريض بالخطبة = عرض
التعزير = عزر
التعزية = عزى

تعس

﴿ فَتَعْسًا لَّهُمْ ﴾ [محمد:٨]

May they fall, having stumbled/ May they stumble and fall upon their hands and mouths

التعطيل = عطل
التعليقة = علق
تعليل = علل
التعميد = عمد
تعويذة = عوذة = عوذ
تعيين = عين
تغريب (نفي) = غرب
تغريب المجتمع الإسلامي = غرب
التغنّي بالقرآن = غنى
التفاؤل = الفأْل = فأل

تفث

﴿ ثُمَّ لْيَقْضُوا تَفَثَهُمْ ﴾ [الحج:٢٩]

Then let them accomplish their needful acts of shaving and cleansing/ Then let them complete the rites prescribed for them

قضاء التفَث = قضى
التفخيم (تجويد) = فخم
تفرستُ فيه خيراً = فرس
التفسير = فسر
تفسير القرآن بالرأي = فسر
التفسير بالمأثور = فسر
التفكر = فكر

تفل

تفَلَ

He spat

التُّفل

Spittle/ Saliva

التقديس = قدس
تقديم الزكاة = قدم

تقريب بين المذاهب = قرب
التقسيط = قسط
تقصير الصلاة = قصر
التقليد = قلد
تقليم الأظافر = ظفر
التقمص = التناسخ = نسخ

تقن

أتقن الشيءَ
He made it firm or sound, by the exercise of skill

التقوى = وقى
تقوى القلوب = وقى
التقيّة = وقى
تقييد العلم بالكتابة = قيدوا العلم بالكتابة = قيد
تكافل = كفل
التكبر = كبر
التكبير جزْم = كبر
تكبيرة الإحرام = كبر
التكفير عن الخطايا = كفر
التكليف = كلف
تكيَّة = وكأ

تلد

تِلاد
Old, or long- possessed

تلف

إتلاف
Destruction

تلل

﴿ وَتَلَّهُۥ لِلْجَبِينِ ﴾ [الصافات:١٠٣]
And he prostrated him, or threw him down, upon his side, so that the side of his forehead fell upon the ground

التلفيق = لفق
التلقيح الصناعي = لقح
التمتُّع = متع
التمتع بملك الغير = حق الانتفاع = حقق
تمضمض = مضض
التمويل الإسلامي = مول

تمم

﴿ وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ ﴾ [البقرة:١٩٦]
And perform, or accomplish, completely, the rites and ceremonies of the pilgrimage and the minor pilgrimage

﴿ فَأَتَمَّهُنَّ ﴾ [البقرة:١٢٤]
And he performed them, or accomplished them completely and rightly

التميمة



A kind of amulet which is hung upon a human being, so as to repel the evil eye

التناجي = النجوى = نجو

التناسخ (التقمص) = نسخ

التنجيم = نجم

تنزّه عن البول = استبرأ من البول = برأ

تنزيه الله = نزه

تنور

﴿وَفَارَ ٱلتَّنُّورُ﴾ [هود:٤٠]

The fountains of the earth gushed forth/ Oven boiled

تهافت الفلاسفة = هفت

التهجد = صلاة التهجد

التهلكة = هلك

توّابٌ = توب

التواتر = وتر

توازن اقتصادي = وزن

توّاق = توق

توب

﴿وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا﴾ [الفرقان:٧١]

And whosoever repents, and does righteousness, he truly turns to Allah in repentance

﴿إِنَّهُۥ كَانَ تَوَّابًا﴾ [النصر:٣]

He is the One who accepts repentance

استتابَ فلاناً

He proposed to him that he should return to obedience to Allah, and repent of that which he had committed/ He asked him to return from sin, or disobedience

تائب

Repentant/ Repenting from sin

تاب اللهُ عليه

Allah returned to forgiveness towards him/ Allah became again forgiving to him

توّابٌ

One who repents much, or often

التوبة

Repentance

التوبة طَهورٌ للمذنب

Repentance is a means of purifying the sinner, or criminal

توبة نَصوح

True/ sincere repentance

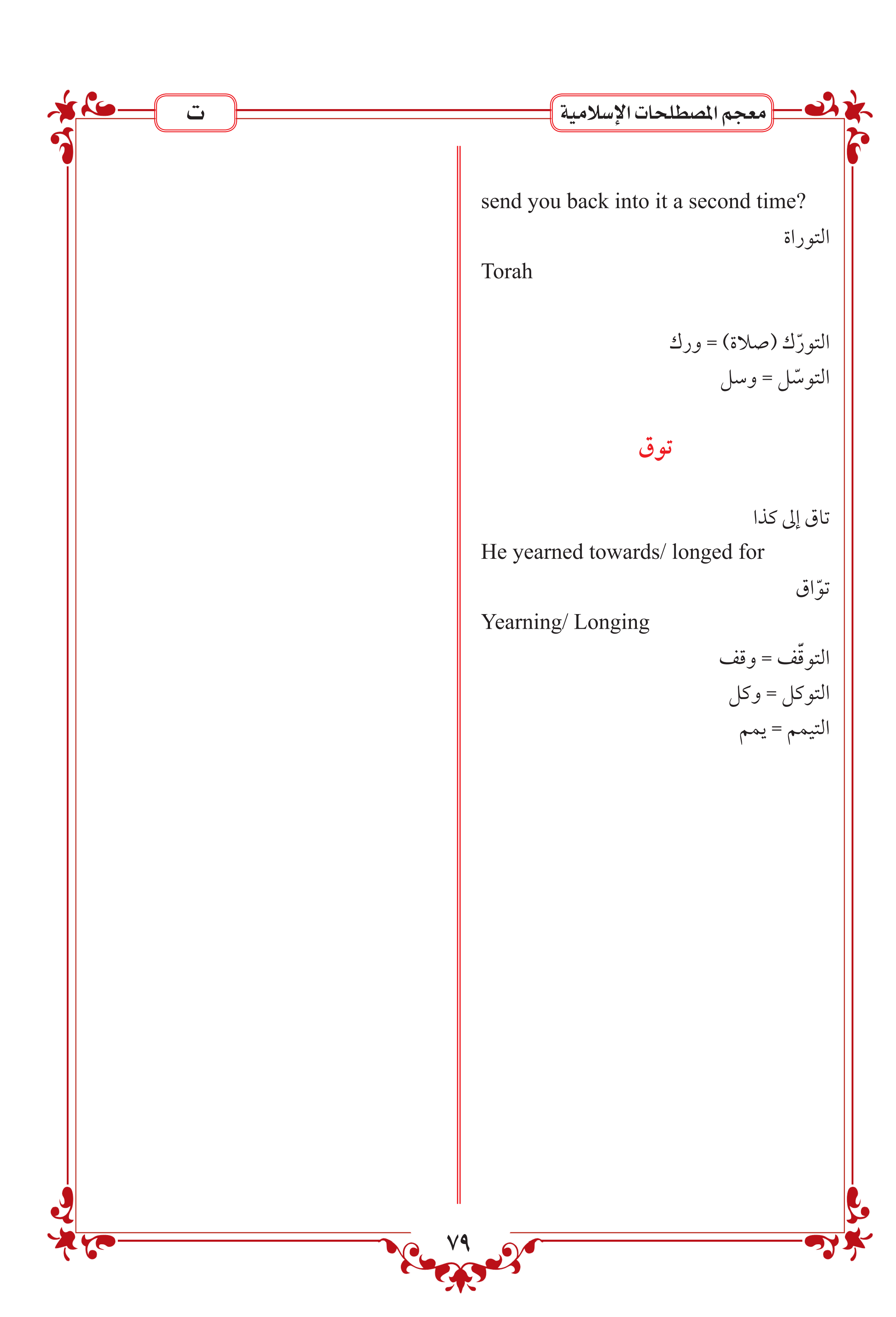
التوحيد = وحد

تور

﴿أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ﴾ [الإسراء:٦٩]

Or do you feel secure that He will not





send you back into it a second time?

التوراة

Torah

التورّك (صلاة) = ورك

التوسّل = وسل

توق

تاق إلى كذا

He yearned towards/ longed for

توّاق

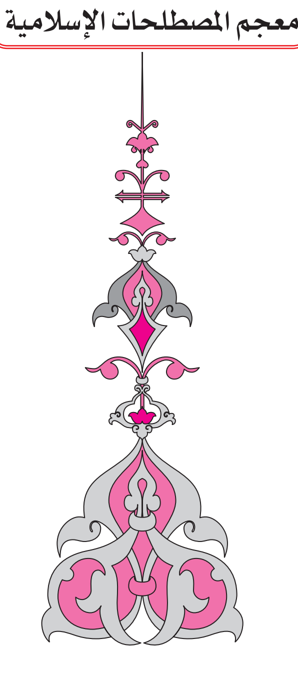
Yearning/ Longing

التوقّف = وقف

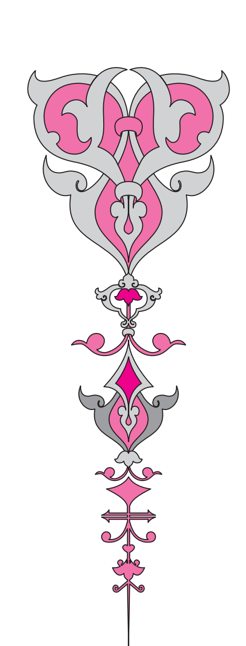
التوكل = وكل

التيمم = يمم









ثأب

تثاءب

He yawned

تثاؤب

Yawning

ثبت

﴿فَٱنفِرُواْ ثُبَاتٍ أَوِ ٱنفِرُواْ جَمِيعًا﴾ [النساء: ٧١]

Move forward in companies, or move forward all together

﴿وَإِذۡ يَمۡكُرُ بِكَ ٱلَّذِينَ كَفَرُواْ لِيُثۡبِتُوكَ﴾ [الأنفال: ٣٠]

And remember when the disbelievers plotted against you to inflict upon you a wound by reason of which you should not be able to rise

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ بِٱلۡقَوۡلِ ٱلثَّابِتِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِ﴾ [إبراهيم: ٢٧]

Allah will strengthen the faithful with the steadfast word, both in this world and in the Hereafter

﴿وَلَوۡلَآ أَن ثَبَّتۡنَٰكَ لَقَدۡ كِدتَّ تَرۡكَنُ إِلَيۡهِمۡ شَيۡـٔٗا قَلِيلًا ٧٤﴾ = ركن

أثباتٌ (حديث)

An index, or table of contents, in which a relater of traditions collects a list of what he has related from others, and of



his teachers

ثَبْتٌ

Trustworthy

ثبوت نسب الولد

Establishing paternity

ثبر

﴿لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا﴾ [الفرقان:١٤]

'Call not out today for one destruction, but call for many!'

ثُبور

Destruction

مثبور

Doomed to destruction/ Accursed/ Made to loss

ثبط

﴿فَثَبَّطَهُمْ﴾ [التوبة:٤٦]

He made them stay behind

ثجج

﴿وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا﴾ [النبأ:١٤]

We sent down out of the rain- clouds water in abundance

ثخن

﴿يُثْخِنَ فِى ٱلْأَرْضِ﴾ [الأنفال:٦٧]

He makes much slaughter in earth

﴿إِذَآ أَثْخَنتُمُوهُمْ﴾ [محمد:٤]

When you have made much slaughter among them, or have inflicted many wounds upon them

ثرب

﴿لَا تَثْرِيبَ عَلَيْكُمُ﴾ [يوسف:٩٢]

Your offences shall not be mentioned/ No reproach shall be laid on you

تثْريب

Reproach

ثرد

ثَريد

Bread crumbled, or broken into small pieces, and then moistened with broth

ثرى

الثَّرى

Soil/ Earth

ثعب

﴿ثُعْبَانٌ مُّبِينٌ﴾ [الشعراء:٣٢]
Manifest snake

الثفّاء = الحُرْف

ثفي

أثافي
Stones upon which cooking pot is put

ثقب

شهاب ثاقب = شهب
راجع: النجم الثاقب

ثقف

﴿ثَقِفْتُمُوهُمْ﴾[البقرة:١٩١]

You Catch them/ come upon them/ find them

ثقل

﴿ثَقُلَتْ مَوَازِينُهُ﴾ [الأعراف:٨]
His scales (of good deeds) are heavy
﴿ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾ [الأعراف:١٨٧]
It is heavy in the heaven and the earth
﴿اثَّاقَلْتُمْ إِلَى الْأَرْضِ﴾ [التوبة: ٣٨]

You sink down heavily to the ground/ You became slow, or sluggish, averse from warring against the unbelievers, and inclining to the earth
﴿انفِرُوا خِفَافًا وَثِقَالًا﴾ [التوبة:٤١]
Go forth to fight prompt and not prompt, or whether moving be easy to you or difficult
﴿وَتَحْمِلُ أَثْقَالَكُمْ﴾ [النحل:٧]
They carry out your loads, or burdens
﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٣﴾﴾
[العنكبوت:١٣]
They shall certainly carry their loads, and other loads along with their loads, and upon the Day of Resurrection they shall surely be questioned concerning that they were forging
﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾ [فاطر:١٨]
And if one heavy-burdened calls for its load to be carried, not a thing of it will be carried, though he be a near kinsman
﴿أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ﴾ [الطور:٤٠]
Or do you ask them for a wage, and so they are weighed down with debt?
﴿وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا﴾[الزلزلة: ٢]
And earth brings forth her burdens



المثقال (الفقه)

4.235 grams

مثقال ذرة

Atom's weight

الثقلان

Mankind and the Jinn

راجع: قولاً ثقيلاً

ثقة (حديث)

Reliable/ Trustworthy

ثكل

أثكلها اللهُ ولدَها

Allah made her to be bereft of her child by death

الثُكْل

The loss, or the state of being bereft, of a child by death

ثَكِلتك أمُّك

May your mother be bereft of you

ثَكلى

Bereft of her child by death

ثلاث جدهن جد، وهزلهن جد = هزل

ثلث

التثليث

Trinity

الثلث

One-third

الثلثان

Two-thirds

ثلل

﴿ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴾ [الواقعة:١٣]

A throng of the ancients/ Many from the first generations

ثمد

ثمود

Thamūd is an old Arabian tribe that flourished in ancient times but had disappeared from the ethnographic map of Arabia before the rise of Islam.

People of Thamūd were unbelievers, their abode was located in Al-Hijr, in central Hijāz. And the name of their Prophet was Ṣālih. Because of their stubborn disbelief and constant disobedience, they were overtaken by (cry, earthquake, thunderbolt) which destroyed them and their abode, Al-Hijr. It became an accursed spot and a place of ill-omen

ثمر

استثمار

Investment

ثمن

﴿وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا﴾ [البقرة:٤١]

And do not take in exchange for my signs a small substitute

﴿وَشَرَوْهُ بِثَمَنٍ بَخْسٍ﴾ [يوسف:٢٠]

And they sold him for a deficient, or defective price

﴿ثَمَانِيَ حِجَجٍ﴾ [القصص:٢٧]

Eight years

الثَّمَن

Price

الثُّمُن

One-eighth

الثَّمنُ المسمَّى (فقه)

The price which has been named and fixed by the two parties by mutual agreement, whether it is according to its true value, or less or more

ثنى

﴿أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ﴾ [هود: ٥]

They cover up their breasts in order to hide from Him

﴿كِتَابًا مُتَشَابِهًا مَثَانِيَ﴾ = قشعر

السبع المَثاني

Seven of the oft-repeated verses

ثنيّ

Five year old camel; Two year old cow; One year old sheep

(لا ثنيَّ في الصدقة)

The poor-rate shall not be taken twice in one year

ثوب

﴿هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ﴾ [المطففين:٣٦]

Have the unbelievers been recompensed for what they did?

﴿وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ﴾ = وضع

﴿فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ﴾ = وضع

التثويب

The calling, or summoning to prayer

ثواب جزيل

Great, or large recompense

مَثابة

Place to which people return

مثوبة

Recompense/Compensation

ثور

﴿وَأَثَارُواْ ٱلْأَرْضَ﴾ [الروم:٩]
They tilled the earth
﴿ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَـٰحَ فَتُثِيرُ سَحَابًا﴾
[الروم: ٤٨]
It is Allah who sends the winds, and they raise clouds

ثوى

﴿وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ﴾[القصص:٤٥]
Nor did you dwell among the people of Madyan

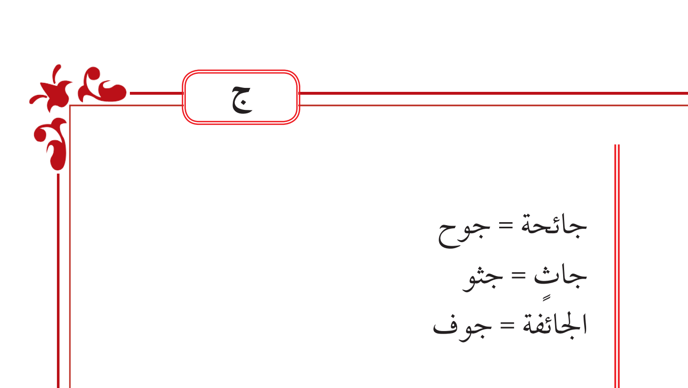
ثاوٍ
Remaining/ Staying

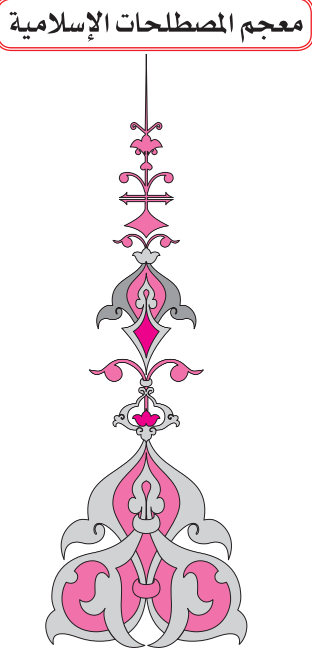
مَثْوى
Staying/ Dwelling

ثيب

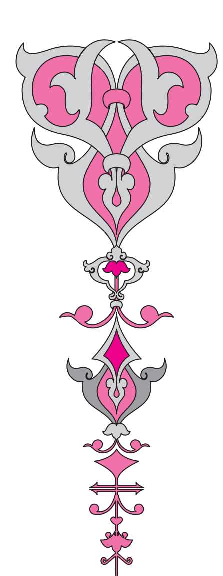
الثيّب
Non virgin woman

الثيب الزاني
Married person who commits adultery









جائحة = جوح

جاثٍ = جثو

الجائفة = جوف

جأر

جأَرَ إلى الله

He groaned in supplication/ He raised his voice in prayer

الجار أحق بصقبه = جور

الجار الجُنُب = جور

الجار ذو القربى = جور

جارية = جرى

الإجازة (حديث) = جوز

جازَفَ = جزف

جازمٌ (ملزم) = جزم

جاسوس = جسس

جالوت

Goliath

الجامع (حديث) = جمع

الجاني = جنى

جاهد في سبيل الله = جهد

جاهر بالمعاصي = جهر بالمعاصي

الجاهلية = جهل

الجاهلية الجهلاء = جهد

جاوز الحزامُ الطُّبيينِ = جوز

جبب

الإسلام يجبّ ما قبله

The adoption of Islam waives all that a person has done in his past

الجبّ

Well/Pit

جبت

الجِبْت

Idols

جبر

﴿ قَالُوا۟ يَـٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ﴾ [المائدة: ٢٢]

They said: 'O Moses, in this land there are powerful/ giant people'

أجبر فلاناً

He compelled him

جُبار

A thing of which no account, or for which no revenge or retaliation or mulct, is taken.

راجع: البئر جبار/ جرحُ جُبارٌ/ جرح العجْماء جُبار/ ذهب دمه جُباراً/ السائمة جُبار/ المعدن جُبار

جبْر الصلاة

Rectification of excesses or shortfalls by means of prostrations for forgetfulness in prayer

جبرَه الله

May Allah render him sound, and strong

الجبريّة

Determinism

The doctrine that human action is necessarily determined by motives regarded as external forces acting on the will

جبريٌّ

Determinist

جبريل

Gabriel

جبيرة

Splint

جبل

﴿وَٱتَّقُوا۟ ٱلَّذِى خَلَقَكُمْ وَٱلْجِبِلَّةَ ٱلْأَوَّلِينَ ﴾ [الشعراء: ١٨٤]

Fear Him who created you, and the generations of the ancients

﴿ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴾ [يس: ٦٢]

He led astray many a throng of you, did you not understand?

جُبلت القلوبُ على حبّ مَن أحسن إليها، وعلى بغض من أساء إليها

Hearts are created with a disposition to the love of him who does good to them, and the hatred of him who does evil to them

الجبِلَّة

The origin, or stock of any created thing

جِبِلِّيٌّ

Natural/ relating to innate disposition

جبن

﴿ وَتَلَّهُۥ لِلْجَبِينِ ﴾ = تلل

مَجْبَنَةٌ

A cause of cowardice, or weak-heartedness

راجع: الولد مَجْبَنَةٌ مَبْخَلة

جبه

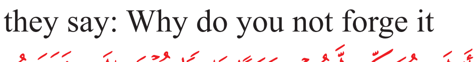
الجبهة

Forehead

جبى

﴿ وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُواْ لَوْلَا ٱجْتَبَيْتَهَا ﴾ [الأعراف:٢٠٣]

And when you bring them not a verse they say: Why do you not forge it



﴿ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا ﴾ [القصص:٥٧]

Have We not established for them a sanctuary secure, to which are collected the fruits of everything, as a provision from Us?

الإجباء

The selling seed-produce before it shows itself to be in a good state

(من أجْبى فقد أربى)

He who sells seed-produce before it shows itself to be in a good state, or before it has come to maturity, practices the like of usury

يجتبي

He chooses

جثث

﴿ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴾

[إبراهيم: ٢٦]

And the likeness of a corrupt word is as a corrupt tree, uprooted from the earth, having no stability

اجتث الشيءَ

He cut it off from its roots/ He pulled it up by the root



جثم

﴿ فَأَصْبَحُواْ فِي دَارِهِمْ جَاثِمِينَ ﴾ [الأعراف:٧٨]
And they became, in their abode, bodies cast upon the ground, or motionless and dead

جثو

﴿ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا ﴾ [مريم:٧٢]
And We will leave the wrongdoers therein, sitting upon their knees

﴿ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ﴾ [الجاثية:٢٨]
And you shall see every people sitting upon the knees

جاثٍ
Sitting upon his knees

جثى
He sat upon his knees

جحد

﴿ يَجْحَدُونَ ﴾ [الأنعام:٣٣]
They deny

جحده حقَّه
He denied, or disacknowledged his right, knowing it to be such

الجحيم = النار

جَدْبٌ
Drought/ Dearth

جدث

جدَث
Tomb

جدد

﴿ وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ ﴾ [فاطر:٢٧]
And in the mountains are streaks white

﴿ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ﴾ [الجن:٣]
He - exalted be our Lord's majesty! has not taken to Himself either consort or a son

تجديد الإسلام
Restoration/ Renewal of Islam

تجديد الوضوء
Renewing ablution

لا ينفع ذا الجَدِّ منك الجَدُّ
The good worldly fortune of him who is possessed of such fortune will not profit him in the world to come in the lieu of You, or in the lieu of the good fortune that comes from You

الجد
Fortune/ Good fortune

الجد
Grandfather

الجد الصحيح (الميراث)

Father's father

الجد الفاسد (الميراث)

Mother's father

الجدة

Grandmother

جدد الوضوء

He renewed the ablution

كان الرجل منّا إذا قرأ البقرة وآل عمران جدّ فينا

A man of us, when he recited the chapter of the Cow and that of the Family of ‘Imrān used to be great in our eyes

مجدِّد

Renewer

ثلاث جدهن جد، وهزلهن جد = هزل.

تعالى جدُّك = علو

جدف

التجديف

Blasphemy

جدل

﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَن نَّفْسِهَا﴾
[النحل:١١١]

One day every soul will come pleading for itself/ The day that every soul shall come disputing in its own behalf



﴿وَلَا تُجَادِلُوٓا۟ أَهْلَ ٱلْكِتَـٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ﴾ [العنكبوت:٤٦]

Dispute not with the People of the Book save in the fairer manner, except for those of them that do wrong

﴿ٱلَّذِينَ يُجَـٰدِلُونَ فِىٓ ءَايَـٰتِ ٱللَّهِ﴾
[غافر: ٣٥]

Those who dispute concerning the signs of Allah

المجادِلة

The Disputer

جذذ

﴿عَطَآءً غَيْرَ مَجْذُوذٍ ١٠٨﴾ [هود: ١٠٨]

Gift unbroken

جُذاذ

Pieces/ Fragments

جذْر قلوب الرجال = إنّ الأمانة نزلت في جذْر قلوب الرجال

جذع

﴿جُذُوعِ ٱلنَّخْلِ﴾ [طه: ٧١]

Trunks of palm-trees

جَذْعة

Two- year- old goat

جذل

أنا جُذَيلُها المحكَّك وعُذَيقها المُرَجَّب[١]

I am their much-rubbed little rubbing-post, and their propped little palm-tree loaded with fruit, or their honoured little palm-tree. i.e I am of those by means of whose counsel, or advice, people seek relief; like as the mangy camels seek relief from their mange by rubbing themselves against the post above mentioned, and one having a family that will aid and defend me

جذم

الجُذام

Elephantiasis

جذو

﴿جَذْوَةٍ مِّنَ ٱلنَّارِ﴾ [القصص:٢٩]

Burning brand from the fire

جرب

الجَرَب

Mange

جرح

﴿وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ﴾ [الأنعام:٦٠]

He knows all that you do the daytime

﴿ٱجْتَرَحُواْ ٱلسَّيِّـَٔاتِ﴾ [الجاثية:٢١]

They did evil deeds

الجارح (فقه)

Offender inflicting the injuries

الجراحات

Wounds/ Injuries

جرحٌ جُبارٌ

Wound for which is no retaliation, nor any expiatory mulct

جرح العجْماء جُبار

The wound of the speechesless beast, if it get loose and wound a man or other thing while loose, is a thing for which no retaliation or expiatory mulct is exacted.

الجرح والتعديل

Impugnment and validation

المجروح

Injured

---

[١] من كلام الحُباب بن المنذر. "جُذَيْلُها المُحَكَّكُ": المملَّس، لكثرة ما احتُك به، والمعنى: أنه مَثَّل نفسَه بالجِذْل وهو أصل الشجرة، وذلك أن الجَرِبة من الإبل تَحْتكُّ إلى الجِذْل فتَتَشَفَّى به فعنَى أنهُ يُتَشَفَّى برأيه كما تَشْتفي الإبل بهذا الجِذْل الذي تَحْتكُّ إليه. و"عُذَيْقُها المُرَجَّبُ"، التَّرْجيبُ هنا إرفادُ النَّخلة من جانب ليَمْنَعَها من السُّقوط. والمعنى: إن لي عَشيرةً تعَضدُني وتَمْنَعُني وتُرْفِدُني. والعُذَيْقُ تصغير عَذْقٍ وهي النَخلة. لسَان العرب وتاج العروس.

جرجر

(يجرجر في بطنه نارَ جهنم)

He shall drink down into his belly the fire of Hell in consecutive gulps, so that it shall make a sound or sounds, or he shall make the fire of Hell to gurgle reiteratedly in his belly

جرد

﴿كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ﴾ [القمر:٧]

As if they were scattered grasshoppers

تجرّد بالحج

He preformed the rites and ceremonies of the pilgrimage separately from those of 'lesser Pilgrimage', or he made the performance of the pilgrimage to be free from the vitiations of worldly desires and objects

الجراد

Locusts

جرر

بيع الاستجرار = بيع



جرز

﴿صَعِيدًا جُرُزًا﴾ [الكهف:٨]

Barren soil

﴿إِلَى ٱلْأَرْضِ ٱلْجُرُزِ﴾ [السجدة:٢٧]

The dry land

جرف

جُرُف هارٍ

Crumbling bank

جرم

﴿وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا﴾ [المائدة: ٨]

And let not a people's hatred by any means occasion you, or cause you not to be just

﴿ٱلَّذِينَ أَجْرَمُوا﴾ [الأنعام: ١٢٤]

Those guilty of evildoing

﴿وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ﴾ [الأنفال: ٨]

However hateful this might be to the evildoers

لا جرمَ

Without doubt/ Certainly

جرمق

جُرموق

Thing that is worn over a foot gear

جرى

﴿وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ﴾ [يونس: ٢٢]

And the ships run with them with a fair breeze

﴿وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ﴾ [الرحمن:٢٤]

And His are the ships that run, raised up in the sea like land-marks, or like mountains

﴿فَٱلْجَٰرِيَٰتِ يُسْرًا ۝٣﴾ [الذاريات:٣]

And the ships that glide with ease

﴿ٱلْجَوَارِ ٱلْكُنَّسِ﴾ [التكوير:١٦]

Stars that move swiftly and hide themselves away

﴿بِسْمِ ٱللَّهِ مَجْر۪ىٰهَا وَمُرْسَىٰهَآ﴾ = رسو

جارية

Concubine / Bondwoman

■ Woman who lives with a man without benefit of marriage and whose legal status is below that of a wife

جِزاف = جزف

جزء

﴿وَجَعَلُوا۟ لَهُۥ مِنْ عِبَادِهِۦ جُزْءًا﴾ [الزخرف:١٥]

They asserted the angles to be the daughters of Allah

الجزء (حديث)

Al-juz', literally means section, refers to a book or collection in which ḥadīths are narrated by a single narrator among the Companions and others. For example, ḥadīths that are narrated by 'Umar Ibn al-Khattab and put in one collection are thus called *Juz' 'Umar*. It also refers to monographic collections of ḥadīth on a single theme or subject.

الجزء (من القرآن)

One of thirty parts of the Qur'ān

مجزِئٌ (صحيح)

Valid

جزر

جَزور

Camel

جزع

﴿سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ﴾ [إبراهيم: ٢١]

It is all one for us whether we grieve impatiently or endure with patience; there is no escape for us now

﴿إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا﴾ [المعارج: ٢٠]

When evil visits him, he is impatient/ despondent

جزف

جازفَ

He sold or bought a thing not knowing its measure nor its weight

جزاف

The selling, and buying, by conjecture, without measuring and weighing

جزم

جازمٌ (ملزِمٌ)

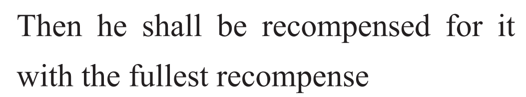
Binding

جزى

﴿لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا﴾ [البقرة:٤٨]

A soul shall not give anything as a satisfaction for another soul/ a soul shall not make satisfaction for a soul at all

﴿ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ۝٤١﴾ [النجم: ٤١]



Then he shall be recompensed for it with the fullest recompense

جزاك الله خيراً

May Allah reward you the good

الجزية

Poll tax

It is imposed upon non-Muslim citizens of an Islamic state in exchange for enjoying several rights, foremost of which is protection from enemies

جسس

﴿وَلَا تَجَسَّسُوا۟﴾ [الحجرات:١٢]

And do not spy

تجسّسَ

He inquired or spied into, things which others veiled or concealed by reason of disdainful pride or of shame

جاسوس

Spy, who searches for, and brings, information

الجسّاسة

Certain beast that will be in the islands that will search after news, or tidings, and bring them to Antichrist

جسم

التجسيم

Corporealism

المجسِّمة (عقيدة)

Corporealists

جشع

الجَشَع

Culpable desire for worldly good

جصص

تجصيص القبر

Plastering the grave

جعد

جَعد

Curly-haired man

جعظر

جَعظَرِيّ

One who is rude and harsh

جعل

﴿وَجَعَلۡنَٰهُمۡ لِلنَّاسِ ءَايَةً﴾ [الفرقان: ٣٧]

We made them to be a sign to mankind

الجُعالة/ الجُعْل

Job wages

■It is an agreement which involves hiring optional services. For instance, if someone offers a prize or compensation to any person who performs a given service, such as a father offering a prize for finding his missing son or indicating where he is. In this contract, the person who does the designated job becomes entitled to receive the promised compensation.

جفأ

﴿فَأَمَّا ٱلزَّبَدُ فَيَذۡهَبُ جُفَآءً﴾ [الرعد:١٧]

As to the froth, or scum, it passes away as a thing that is worthless, or useless

جفن

﴿وَجِفَانٖ كَٱلۡجَوَابِ﴾[سبأ:١٣]

Bowls like watering-troughs, or great watering troughs

جفى

﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ ﴾ [السجدة:١٦]

Their sides shun their couches

جلا

﴿ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ ﴾ [الأعراف: ١٤٣]

And when his Lord became manifested, or revealed himself to the mountain

﴿ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ﴾ [الأعراف:١٨٧]

None shall reveal it at its proper time, but He

﴿ وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ﴾ [الشمس:٣]

And by the day when it displays him

﴿ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ﴾ [الليل:٢]

By the day in full splendour

جلب

﴿ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ ﴾ [الإسراء:٦٤]

And cry out against them, with your forces riding and on foot.

الجَلَب

Things brought from one place to another for the purpose of sale

لا تلقّوا الجلَبَ = لقى

(لا جَلَب، أو لا جَنَب)[1]

It means that the owners of the cattle shall not drive, or bring, their cattle to the collector of the portions appointed for *Zakat* in the place where he alights, but he shall himself come to their yards and take those portions.

The term has another meaning related to horse-racing. It denotes that one shall not cause his horse to be followed by a man crying out at it and chiding it; nor shall he have a horse without a rider led by his own horse, in order that, when he draws near to the goal, he may transfer himself to it, and outstrip upon it.

جلبُ المنفعة أو المصلحة

The seeking of benefit

جلباب

Long, flowing, baggy garment worn by women/ an unfitted, long-sleeved, ankle-length, gown in austere solid colours and thick opaque fabric

---

[1] الجلب أو الجنب له معنيان، واحد في الصدقة، وآخر في سباق الخيل. أما الذي في الصدقة فهو أن يَقْدَمَ المُصَدِّقُ على أَهْلِ الزَّكاة فَيَنْزِلَ موضعاً ثم يُرْسِلَ إليهم من يَجْلُبَ إليه الأموال من أماكنها ليأْخُذَ صَدَقاتها . فنُهِيَ عن ذلك، وأُمِرَ أن يأْخُذَ صَدَقاتهم من أماكنهم وعلى مياههم وبأَفْنِيَتِهِمْ. وأما الذي في سباق الخيل فهو أَن يُرْكِبَ الرجلُ فرسَه رجلاً فإذا قَرُبَ من الغاية تَبِعَ فَرَسَه فَجَلَّبَ عليه وصاحَ به ليكون هو السابقَ وهو ضَرْبٌ من الخَدِيعة، وقيل: هو أَن يُجْنَبَ مع الفَرَس الذي يُسابَقُ به فَرَسٌ آخَرُ فيُرْسَلَ حتى إِذا دَنا تَحوّلَ راكِبُه على الفرَس المَجْنُوب. لسان العرب، مادة جلب.



جلد

الجَلْد

Flogging

الجَلْدة

Lash

جلس

جلس بين شُعَبها الأربع

He became between her four limbs

الجلوس بين السجدتين

Sitting between prostrations

الجليس السوء

The corrupt/ bad companion

الجليس الصالح

The righteous companion

مجلس القضاء

The place where the activity of *qaḍā’*, performed by the judge, takes place. By extension, it is any place where the judge sits to adjudicate cases

مجلس العقد

The contractual session

جلل

الجلاّلة

Animal that repeatedly seeks after filths to eat them

الجَلّة

The dung of camel, or sheep, or goat

جمح

﴿ لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَـٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴾ [التوبة:٥٧]

If they could find a shelter, or some caverns, or any place to creep into, they would rush headlong into it

جمد

﴿ وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ﴾ [النمل: ٨٨]

You look at the mountains and you think them standing still, but they pass as quickly as the clouds



استجمار

Performing purification with stones

استجمرَ

He performed purification with stones

الجُمّار

Palm- pith

جمرة العقبة



The location at which pebbles are to be cast during the pilgrimage

جمع

﴿إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ﴾ [آل عمران: ١٧٣]
Verily, people have exerted all their strength for fighting you

﴿فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ﴾ [يونس: ٧١]
Then determine, or resolve, upon your affair, and call your companions/ Then determine upon your affair and the affair of your companions

﴿فَأَجْمِعُوا۟ كَيْدَكُمْ﴾ [طه: ٦٤]
Therefore determine, or resolve, upon your artifice, or stratagem

﴿يَوْمَ ٱلْجَمْعِ﴾ [الشورى: ٧]
The day of resurrection, when all mankind will be collected together

الإجماع
Consensus/ Unanimity
■The agreement of the community as represented by its *Mujtahids* living in a particular age or generation, an agreement that grants those rulings or opinions subject to it a conclusive, certain knowledge

إجماع أهل المدينة
The Consensus of people of Madīnah

الإجماع السكوتي
Consensus where some jurists give tacit approval to the rule pronounced by others

الإجماع الصريح = الإجماع القوليّ

الإجماع القوليّ
Consensus in which all jurists of a particular period agreed on a specific legal matter, and each of them stated his opinion explicitly

الجامع (حديث)
This genre of ḥadīth literature signifies a comprehensive approach to ḥadīth collection due mainly to the broad range of topics that it includes. The *jāmi'* collections are expected to include a chapter each on creed, legal rules, social etiquette, exegesis of the Qur'ān and the *Sunnah*, history and biography of the Prophet (pbuh), virtue of the Prophet and his Companions

الجماع
Sexual intercourse

الجماع في الدبُر
Anal sex

جمَعَ
He gathered/ collected/ amassed

الجمع بين الحديثين
Reconciliation of two apparently



conflicting ḥadīths

الجمع في المطر

Joining prayers because of rain

جَمْعُ الصلوات في السفر

Joining two prayers during a journey

جَمْعُ الحديث

Compilation/ collection of ḥadīth

جَمْعُ القرآن

Compilation/ collection of the Qur’ān

جَوامع الكَلِم

Succinctness of speech

Language conveying many meanings in few words

الجَوامع من الدعاء

Prayers, or supplications, combining petitions for good and right objects of desire with praise of Allah and with the general prescribed observances proper to the case

مجتمع فيه تعدد الزوجات

Polygamous society

مَجْمع البحرين

The point where the two seas meet

المسجد الجامع = سجد

جمل

﴿كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ﴾ [المرسلات:٣٣]

Sparks like to golden herds

جمل

Camel

الجَمّاء (الناقة الجماء)

Hornless

مُجمَل

Ambiguous, in need of clarification as distinguished from *mufassar*



جمم

﴿وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا﴾ [الفجر:٢٠]

And you love wealth passionately, or with an ardent love

جمهور الفقهاء

The majority of jurists

جنب

﴿وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ﴾ [إبراهيم: ٣٥]

Turn me and my sons away from worshipping idols

﴿وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾ [النحل: ٣٦]

Avoid false deities/ Satan

﴿أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ﴾ [الإسراء: ٦٨]

Do you feel secure that He will not let a tract of the land cave in beneath you

﴿وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ﴾ [الإسراء: ٨٣]



When We bestow Our blessings on man, he turns his back and draws arrogantly aside

﴿وَنَٰدَيۡنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلۡأَيۡمَنِ﴾ [مريم: ٥٢]

And We called out to him from the right side of Mount Sinai

﴿يَٰحَسۡرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِي جَنۢبِ ٱللَّهِ﴾ [الزمر:٥٦]

O my grief, or regret, for my negligence, in respect of that which is the right of Allah!/ in respect of obedience to Allah

﴿ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ﴾ [الحجرات:١٢]

Avoid much suspicion

﴿وَيَتَجَنَّبُهَا ٱلۡأَشۡقَى ١١﴾ [الأعلى: ١١]

The most wretched shall turn aside from it

﴿وَسَيُجَنَّبُهَا ٱلۡأَتۡقَى﴾ [الليل: ١٧]

Kept away from it will be him who is God-fearing

﴿فَإِذَا وَجَبَتۡ جُنُوبُهَا﴾=وجب

(لا جَنَب) = جلب

أجانب

Those who are not co-owners in a property

الأجنبي عن العقد[1]

Third party

الأجنبي عن المرأة

As distinguished from 'maḥram' (unmarriageable kin), a man neither a husband nor unmarriageable kin/ any man to which the woman can potentially marry

الأجنبية عن الرجل

Unrelated woman/ Woman neither a wife nor unmarriageable kin

جنابة

State of major ritual impurity

جُنُبٌ

A person in a state of major ritual impurity

الصاحب بالجَنْب

Fellow-traveller/ the companion by your side

جنح

﴿لَّا جُنَاحَ عَلَيۡكُمۡ﴾ [البقرة:٢٣٦]

There is no fault in you/ You incur no sin

﴿وَإِن جَنَحُواْ لِلسَّلۡمِ فَٱجۡنَحۡ لَهَا﴾ [الأنفال:٦١]

And if they incline to peace, incline to it

﴿وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ﴾ [الإسراء:٢٥]

And lower to them the wing of humbleness out of mercy/ And make

[1] هو مَن ليس طرفاً في العقد.



soft to them your submissive side; i.e. treat them with gentleness and submissiveness

﴿وَٱضۡمُمۡ إِلَيۡكَ جَنَاحَكَ﴾ [القصص:٣٢]

Press to you your arm

جنز

جنازة

Funeral

جنس

الجنس (الكليات الخمس)

Genus

جنَف

﴿فَمَنۡ خَافَ مِن مُّوصٖ جَنَفًا﴾ [البقرة:١٨٢]

And he who fears from, or on the part of the testator an inclining to a wrong course, or a declining from the right course

﴿غَيۡرَ مُتَجَانِفٖ لِّإِثۡمٖ﴾ [المائدة:٣]

Not affecting an inclining to sin; intending, or purposing it

تجانَف لإثم

He inclined to a sin

جَنَف في حكمه

He declined from the right course, or acted wrongfully in his judgment

جنن

الجن

Jinn

جِنّة

Insanity/ Madness

جنات تجري من تحتها الأنهار

Gardens under which rivers flow

جنّات النعيم

Gardens of bliss

الجَنة

Paradise/ Garden/ the Heaven

جنة الخُلد

The Garden of Eternity

جنة عدن

The Garden of ‘Eden, Garden of continual abode

جنة عرضها السماوات والأرض

Paradise, vast as the heavens and the earth

جنّ عليه الليل

The night drew its shadow over him

جنون

Insanity/ Madness

جنون مطبق

Insanity that covers, or veils wholly the



reason, or intellect

جنّي

jinnee

الجنين

Fetus

المِجَن

Shield

المجنون

Insane/ Mad

جنى

﴿ وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴾ [مريم: ٢٥]

If you shake the trunk of palm tree towards you, it will drop you fresh ripe dates

﴿ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴾ [الرحمن: ٥٤]

The fruits of the gardens are near and easy to reach

الجاني

Offender

الجنايات

Injurious crimes/ Offences

جهد

﴿ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ﴾ [الأنعام:١٠٩]

And they have sworn by Allah the most earnest oaths/ the strongest, or most forcible of their oaths

﴿ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ ﴾ [التوبة: ٧٩]

And those who have nothing to give except what they earn through their endeavour

﴿ فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ﴾ [الفرقان:٥٢]

So obey not the unbelievers, but struggle with them thereby mightily

﴿ وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ ۚ إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴾ [العنكبوت:٦]

Whosoever struggles, struggles only to his own gain; surely Allah is in no need of any thing in all the worlds

الاجتهاد

Individual legal reasoning/ The exertion of the utmost possible effort to discover, on the basis of the sources (the Qur'ān and *Sunnah*) and by the rational use of a hermeneutical methodology, a rule of law

الاجتهاد في المذهب

Juristic development within the legal school

جاهد في سبيل الله

He strove hard/ fought for Allah's cause

الجهاد

Jihād

الجهاد الأصغر

Lesser jihād

الجهاد الأعظم (الأكبر)

Greater jihād

الجهاد ذروة سنام الإسلام

Jihād is the topmost part of Islam

الجهالة = جهل

المجتهِد

One who is competent to reason from the revealed texts, fashion new rules or justify and rationalize preexistent law

مجتهد مطلق

Absolute Mujtahid

مجتهد مقيَّد

Confined Mujtahid

جهر

﴿ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً ﴾ [البقرة:٥٥]

Until we see Allah plainly, or openly without the intervention of any veil

﴿ لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ﴾ [النساء:١٤٨]

Allah does not like the shouting of evil words/ the utterance of bad words unless one has been wronged

﴿ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ مِنَ ٱلْقَوْلِ ﴾ [الأنبياء:١١٠]

Surely He knows what is spoken aloud

﴿ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ ﴾ [الحجرات:٢]

And be not loud in your speech to him, as you are loud one to another

﴿ ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ﴿٨﴾ ﴾ [نوح: ٨]

Then I have called unto them aloud

جهر بقراءته

He uttered his recitation, with a raised, or loud voice

جَهر بالمعاصي

He made known the acts of disobedience that he had committed, by talking of them

الصلاة الجهرية

Prayer whose recitation is aloud

المَجاهرة بالمعاصي

Making known the acts of disobedience, by talking of them

جهز

الإجهاز على الجريح

Killing the wounded

جهض

الإجهاض المتعمَّد

Abortion



■ Deliberate ending of a pregnancy at an early age in order to prevent a baby from developing and being born alive

الإجهاض غير المتعمد

Miscarriage

الإجهاض لعذر = إسقاط الحمل لعذر = سقط

جهل

﴿ٱلْجَـٰهِلِيَّةِ ٱلْأُولَىٰ﴾ [الأحزاب:٣٣]

The pagans of old/ the former ignorance

﴿إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾﴾ [الأحزاب: ٧٢]

He was unjust and very ignorant

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَـٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَـٰدِمِينَ﴾ [[الحجرات:٦]

O believers, if an evildoer man comes to you with a tiding, make clear, lest you afflict a people unwittingly, and then repent of what you have done

الجاهلية

Pre-Islamic period/ Ignorance

الجاهلية الجَهْلاء

Intense ignorance

الجهالة (جَهْل)

Ignorance/ lack of knowledge

■ In the context of the Jurisprudence, it signifies: uncertainty of a contract that may lead to a later dispute in a contract

(الولد مَجْهلة)

Children are a cause of silly, or foolish conduct

مجهول (حديث)

Unknown, obscure, in reference particularly to a transmitter of ḥadīth

جهنم

جهنم

Gehenna

جو

﴿أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ﴾ [النحل:٧٩]

Do they not see the birds flying in the air between the heaven and the earth/ Do they not see the birds and how they are enabled to fly in mid-air?

جَوابي = جوب

جواز العمل بالحديث الضعيف في فضائل الأعمال = ضعف

الجَوامع من الدعاء = جمع

جَوامع الكَلِم = جمع



جوب

﴿وَثَمُودَ ٱلَّذِينَ جَابُواْ ٱلصَّخْرَ بِٱلْوَادِ﴾ [الفجر:٩]

And Thamūd, who made hollowed rocks out, and made them dwellings in the valley

أجاب أو استجاب الله دعاءه

Allah answered his prayer

جواب

Reply/ answer

جَوابي

Watering-troughs

جوح

جائحة

Disaster

جود

تجويد القرآن

The science of embellishment/ Special manner of reciting the Qur'ān according to prescribed rules of pronunciation and intonation.

جور

﴿وَفِي ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ﴾ [الرعد: ٤]

And there are on earth adjoining tracts of land

﴿وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ﴾ [المؤمنون:٨٨]

He protects, and none is protected against Him

﴿ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ۝٦٠﴾ [الأحزاب: ٦٠]

Then they will not remain your neighbours there but for a little time

﴿قُلْ إِنِّي لَن يُجِيرَنِي مِنَ ٱللَّهِ أَحَدٌ﴾ [الجن:٢٢]

Say, 'Verily none will protect me against Allah'

أجارَ فلاناً

He protected someone

استجارَ

He sought to be protected, or to be granted refuge

الجار أحق بصقبه

The neighbour has a better claim to pre-emption by reason of his being near

الجار الجُنُب

Neighbour who is far from you, or who is not a relation

الجار ذو القربى

Neighbour who is of kin

الجَوْر

Injustice

جوز

﴿وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ﴾ [الأعراف: ١٣٨]
And We brought the Children of Israel over the sea

﴿وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمۡ﴾ [الأحقاف: ١٦]
And We shall pass over their evil deeds

الإجازة (حديث)
Permission
■It is when the teacher or Sheikh grants permission to one or more persons to transmit from him ḥadīth in a specified or unspecified context even without direct hearing or recitation

تجوّز في صلاته
He shortened the prayer

جائز
Permissible

جاوز الحزامُ الطُّبيين
The girth passed beyond the two teats, meaning the affair became distressing, and formidable

مجاز
Metaphorical/ Figurative

جوس

﴿فَجَاسُواْ خِلَٰلَ ٱلدِّيَارِ﴾ [الإسراء:٥]
They entered/ went through the very inmost parts of your homes

جوظ

جَوّاظ
One who is greedy and stingy

جوف

﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلۡبَيۡنِ فِي جَوۡفِهِۦ﴾ [الأحزاب:٤]
Allah has not assigned to any man two hearts within his breast

الجائفة
Wound in the body that reaches one of the inner cavities

(كان يصلي ولجوفه أَزيزٌ كأزيز المِرْجَل) = الأز
كل الصيد في جوف الفَرا = الفرا

جول

اجْتالتْهم الشياطينُ عن دينهم
The devils excited them to lightness, or levity, and unsteadiness, so that they turned away from their religion, to error; i.e. they carried them away and drove then from their religion

الجوهر (عكس العرض)




Substance

جيأ

المجيء الثاني لعيسى
The Second Coming of Jesus

جيب

﴿ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ﴾ [النور: ٣١]
And let them draw or cast their veils over their bosoms

جيد

﴿ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴾ [المسد: ٥]
Upon her neck a rope of palm-fibre

جيش

جيش العُسْرة
The army of difficulty
Appellation given to the army of *Tabūk*; because they were summoned to go there during the intense heat of summer, and in the season of the ripening of the fruit, so that it was hard to them



حائل = حول

الحائض = حيض

حائط المبكى = حيط

الحاجم = حجم

الحاجيَّات = حوج

حادثة شق الصدر = حدث

حادثوا هذه القلوب بذكر الله فإنها سريعة الدُّثور = حدث

الحارصة = حرص

حازق = حزق

حاسد = حسد

الحاسّة = حسس

حاشى لله = حشى

حاشية (على شرح) = حشى

حاضت المرأة = حيض

حاضت حيضةً واحدةً = حيض

حاطب ليل = حطب

الحافظ = حفظ

حافظ القرآن = حفظ

حاقب = حقب

حاقن = حقن

حاكم (حديث) = حكم

حاكم = حكم

حال = أحوال

الحالُّ المرتَحِل = حلل

﴿حَامٍ﴾ [المائدة: ١٠٣]

Stallion-camels freed from work

حام حول الحمى = من حام حول الحمى

حامي الحقيقة (حامي الذمار) = ذمار

حامل = حمل

حبائل الشيطان = حبل

حبب

﴿وَحَبَّ ٱلْحَصِيدِ﴾ [ق: ٩]

Grain that is reaped/ grain of wheat and of barley and of anything that is reaped

الحبّة السوداء

Nigella Sativa/ The black aromatic seed of species of nigella

حبر

﴿فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ۝١٥﴾ [الروم:١٥]

They shall walk with joy in a green meadow

حَبر

Rabbi

الحُبور

Happiness/ Joy/ Delight

حَبْرة = الحُبور

حبس

﴿تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ﴾ [المائدة: ١٠٦]

You shall detain them after the prayer



التحبيس في سبيل الله

Making a thing to remain in itself unalienable, not to be inherited nor sold nor given away, assigning the profit arising from it to be employed in the cause of Allah, or religion

حبّس شيئاً في سبيل الله

He bequeathed it, or gave it, unalienably, to be used in the cause of Allah, or religion

حبط

﴿فَأَحْبَطَ ٱللَّهُ أَعْمَـٰلَهُمْ﴾ [الأحزاب:١٩]

Allah has made their works to fail

(إن مما يُنْبِت الربيعُ ما يقتل حبَطَاً أم يُلِمّ)

Verily, of what the rain, or spring causes to grow, is what kills by inflation of the belly, or nearly does so

أحبط العملَ

Nullify/ Invalidate

حَبِط العملُ

Work became null, or void

حبك

﴿وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ﴾ [الذاريات:٧]

By heaven with all its tracks

حبل

﴿ وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا ﴾ [آل عمران:١٠٣]

And hold fast by the covenant of Allah

﴿ ضُرِبَتۡ عَلَيۡهِمُ ٱلذِّلَّةُ أَيۡنَ مَا ثُقِفُوٓاْ إِلَّا بِحَبۡلٖ مِّنَ ٱللَّهِ وَحَبۡلٖ مِّنَ ٱلنَّاسِ ﴾ [آل عمران:١١٢]

Abasement shall be pitched on them wherever they are found, unless they have a covenant from Allah, and a covenant from people

حبائل الشيطان

The snares of the Devil

حبل الوريد

Vein

بيع حَبَل الحَبَلة = بيع

حبلكِ على غَاربك = غرب

حتم

﴿كَانَ عَلَىٰ رَبِّكَ حَتۡمٗا مَّقۡضِيّٗا ﴾ [مريم:٧١]

It is imposed by Himself upon your Lord as a decree judicially decided

حثث

﴿يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَ يَطۡلُبُهُۥ حَثِيثٗا ﴾ [الأعراف:٥٤]

Covering the day with the night it pursues urgently

الحجامة = حجم

الحجاب = الخمار

حجب

﴿ كَلَّآ إِنَّهُمۡ عَن رَّبِّهِمۡ يَوۡمَئِذٖ لَّمَحۡجُوبُونَ ﴾ [المطففين:١٥]

No indeed; but upon that day they shall be veiled from their Lord

تحجّبُ المرأة (عدم رؤيتها للرجال، وكذا العكس)

Seclusion of women

الحجب (في الميراث)

Exclusion from inheritance of one heir due to the presence of the other

حجج

﴿ وَحَآجَّهُۥ قَوۡمُهُۥۚ قَالَ أَتُحَٰٓجُّوٓنِّي فِي ٱللَّهِ وَقَدۡ هَدَىٰنِۚ ﴾ [الأنعام: ٨٠]

His people disputed with him. He said, 'Do you dispute with me concerning Allah, and He has guided me?

﴿ثَمَٰنِيَ حِجَجٖ ﴾ [القصص:٢٧]

Eight years

راجع: تجرّد بالحج

الحج

Pilgrimage to Makkah

■ Every adult Muslim who is physically and financially able is expected to perform the pilgrimage to Makkah

at least once in his or her lifetime. Pilgrimage is a physical journey to the spiritual centre of Islam, where Muslims experience the unity, breadth, and diversity of the Islamic community

الحج الأكبر

Greater Pilgrimage

حج مبرور

Sinlessly performed pilgrimage

حُجَّة (عالم)

Highly competent scholar.

In the context of ḥadīth, the word *Hujjah* refers to a person whose knowledge of ḥadīth is comprehensive and insightful

حُجَّة الإسلام

Proof of Islam

الحُجَّة البالغة

Final evidence

حَجَّة الوداع

Farewell Pilgrimage

مناسك الحج

The religious rites and ceremonies of the Pilgrimage

حجر

﴿وَرَبَٰٓئِبُكُمُ ٱلَّٰتِي فِي حُجُورِكُم﴾ [النساء: ٢٣]

And your stepdaughters who are in your care

﴿وَحَرۡثٌ حِجۡرٌ﴾ [الأنعام:١٣٨]

Forbidden corps

﴿وَيَقُولُونَ حِجۡرًا مَّحۡجُورًا﴾ [الفرقان:٢٢]

They shall say, 'Ban forbidden'

﴿وَبَلَغَتِ ٱلۡقُلُوبُ ٱلۡحَنَاجِرَ﴾ [الأحزاب:١٠]

And your hearts reached your throats

﴿هَلۡ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجۡرٍ﴾ [الفجر:٥]

Is there in that an oath for a mindful man?

الحَجْر

The suspension of children and the insane from dealing/ Literally: to deny access; to stop. Technically: the authority of the state to deny an individual his right to make use of his own assets, in case his activities are harmful for the collective good, or he is unable to use them properly because of lunacy, minority, indebtness or slavery.

الحجر الأسود

The Black Stone

الحُجُرات

Apartments

مَحْجورٌ

Person restrained from disposing of his property



حجز

﴿ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ﴾ [النمل: ٦١]
And He placed a partition/ barrier between the two seas
﴿ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴾ [الحاقة: ٤٧]
And not one of you could have defended him

الحُجْزَة
Waist

حجم

الحاجم
Cupper

الحجامة
Cupping

محجوم
Cupped

حدأ

الحِدَأة
Kite

حدب

﴿ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴾
[الأنبياء: ٩٦]
And they slide down out of every slope, or corner

حدث

﴿ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴾
[النساء: ٧٨]
Why do those people not understand any speech?
﴿ تَأْوِيلِ ٱلْأَحَادِيثِ ﴾ [يوسف: ٦]
Interpretation of dreams
﴿ وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴾ [طه: ٩]
Has come to you the story of Moses?
﴿ وَجَعَلْنَٰهُمْ أَحَادِيثَ ﴾ [المؤمنون: ٤٤]
And We made them as but tales
﴿ وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ﴾ [الشعراء: ٥]
Whenever any fresh reminder comes to them from the Most Merciful, they always turn their backs on it

أحاديث الصفات
ḥadīths that deal with the Attributes of Allah

حادثة شق الصدر
Opening the chest incident

حادثوا هذه القلوب بذكر الله فإنها سريعة الدُّثور
Polish and cleanse your hearts by the remembrance of Allah, like as the

sword is polished, for they quickly become sullied

الحدَث

A state of ritual impurity

حدوث

Temporality

حدوث العالم

The world's beginning in time

حديث عهدٍ بالإسلام

He recently became a Muslim

الحديث الشريف

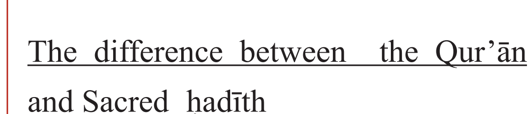
Prophetic ḥadīth

ḥadīth comprises Sayings, practices, judgments, attitudes, and tacit approval of the Prophet (pbuh)

الحديث القدسي

Sacred ḥadīth

■This is a variety of ḥadīth in which the Prophet (pbuh) speaks to his community and relates what he says directly to Allah. It is called *ḥadīth Qudsi* because the speech is attributed to Allah wherein the Prophet (pbuh) simply acts as a carrier of the divine message.



The difference between the Qur'ān and Sacred ḥadīth

The Qur'ān	*The Sacred ḥadīth*
The speech of Allah (in word and meaning)	*The speech of the Prophet, while the meaning is from Allah*
Conveyed to the Prophet through The Archangel Gabriel in the form of manifest revelation	*Conveyed to the Prophet through inspiration of idea and concept*
Transmitted through so many channels and by so many people	*Transmitted often by a few persons or one individual*
It has a very high spiritual ranking	*It does command the same spiritual ranking*
It may be recited in five daily prayers	*It is not so*
It is a necessary, for touching the Qur'ān, that one should be in a state of ablution	*It is solely recommended*
For each Qur'ānic letter recited, one gets ten-fold reward	*It is not so*

كفى بالمرء كذباً أن يحدث بكل ما سمع = كفى

محدِّثٌ

Traditionist/ Expert on ḥadīth Person who is specialist in ḥadīth collection, transmission and authentication

مُحْدِثٌ حدثاً أصغر

Person in a state of minor impurity

مُحْدِثٌ حدثاً أكبر = جنب

مُحَدَّثٌ

True, or veracious man/ Man of true opinion/ Inspired man

محدثات الأمور

Newly invented matters/Innovations of people of erroneous opinions, inconsistent with the Qur'ān, *Sunnah*, and the general conventional tenets of the law

حدد

﴿ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ ﴾ [الأحزاب:١٩]

They flay you with sharp tongues

﴿ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴾ [ق:٢٢]

And your sight today is sharp, or piercing

﴿ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ ﴾ [المجادلة: ٥]

Surely those who oppose Allah and His Messenger shall be frustrated as those before them were frustrated

الإحداد

Avoiding adornment after a husband's death or a finalized divorce/She mourned for her husband, and put on the garments of mourning, and abstained from the wearing of ornaments, and the us of dye for the hands

الاستحداد

Shaving the pubic hair

تحديد النسل

Birth control

الحد (السرقة، الشرب)

Fixed penalty/ Punishment for certain crimes, such as theft, drinking etc, mentioned in the Qur'ān and ḥadīth

الحدود

Limits or boundaries

الحدود تدرأ بالشبهات

The fixed punishments shall be, averted, on account of dubious circumstances

يحادد (الله ورسوله)

He opposes, or defies

ادرؤوا الحدود بالشبهات = درأ

تعافوا الحدود فيما بينكم = عفو

حدر

حدَر القراءة/ الإقامة

He hastened, or was quick in recitation, or in the call to prayer

الحديث الشريف = حدث

الحديث القدسي = حدث

حذر

﴿ حَذَرَ الْمَوْتِ ﴾ [البقرة: ١٩]

Fear of death

﴿ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ﴾ [آل عمران:٢٨]

Allah warns you that you beware of Him

﴿ خُذُواْ حِذْرَكُمْ ﴾ [النساء: ٧١]

Take your precaution

﴿ لَعَلَّهُمْ يَحْذَرُونَ ﴾ [التوبة: ١٢٢]

So that they may take heed

﴿ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾ ﴾ [الإسراء: ٥٧]

Indeed, your Lord's punishment is something to be aware of

﴿ وَنُرِيَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُواْ يَحْذَرُونَ ﴾ [القصص:٦]

And to show Pharaoh, Hamān, and their hosts, at their hands, the very things against which they were taking precautions

الحرابة = حرب

الحرام (محرّم) = حرم

حرامٌ لذاته = حرم

حرامٌ لعارض = حرم

حرب

﴿ إِذْ تَسَوَّرُواْ ٱلْمِحْرَابَ ﴾ [ص:٢١]

When they scaled the sanctuary

الحرابة (قطع الطريق)

High way robbery

حرب

War

الحرب خُدعة

War is a thing by which one is deceived/ War is a mode, or manner of deceiving

حرب دفاعية

Defensive war

حرب هجومية

Offensive war

حَربة

Short spear

حربيٌّ (إنسان)

Non-Muslim residing outside the territory of Islam

الحروب الصليبية

The Crusades

محراب

Niche

محراب (في القرآن)

Place of worship

حرث

﴿ نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ﴾ [البقرة:٢٢٣]

Your wives are your tilth. i.e. they are unto you things wherein you sow your offspring

﴿ مَن كَانَ يُرِيدُ حَرْثَ ٱلْأَخِرَةِ نَزِدْ لَهُۥ فِي حَرْثِهِۦ ﴾ [الشورى:٢٠]

Whoever desires the reward, or

recompense of the world to come, We shall give him increase in his reward

﴿وَحَرْثٌ حِجْرٌ﴾ [الأنعام:١٣٨]

Forbidden corps

﴿وَدَاوُۥدَ وَسُلَيْمَـٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ﴾ [الأنبياء:٧٨]

And David and Solomon, when they gave judgment concerning the tillage

﴿أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَـٰرِمِينَ﴾ [القلم:٢٢]

Come forth betimes upon your tillage

حرج

﴿مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ﴾ [المائدة:٦]

Allah does not want to impose any hardship on you

﴿وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ﴾ [الأنعام:١٢٥]

And whomever He wills to let go astray, He causes his bosom to be tight and constricted, as if he were climbing up into the skies.

﴿وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ﴾ [الحج:٧٨]

And He has laid no hardship on you in anything that pertains to religion

﴿لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا﴾ [الأحزاب:٣٧]

So that there should not be any blame on the believers, touching the wives of their adopted sons, when they have accomplished what they would of them

﴿مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ﴾ [الأحزاب:٣٨]

There is no fault in the Prophet, touching what Allah has ordained for him

﴿لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ﴾ [الفتح:١٧]

There is no blame on the blind, nor is there a blame on the lame, nor is there a blame on the sick

حرد

﴿وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَـٰدِرِينَ﴾ [القلم: ٢٥]

And they went forth early, determined upon their purpose

حرر

﴿وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ﴾ [فاطر: ٢١]

And the shade and the torrid heat

التحرير (المرأة، العبد)

Emancipation

تحرير رقبة مؤمنة

Freeing a believing slave



الحرّ
Free person

الحرّ بالحرّ
A free man for a free man

الحَرّة
A stony tract of which the stones are black

مُحرَّر
Freed from slavery/ emancipated

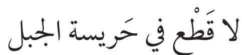
حرز

إحراز
Acquisition

حِرز
Place of custody
■ Safe place where movable property is kept

حرس

حَريسة الجَبَل
A sheep, or goat, that is overtaken by the night before its return to its nightly resting-place, and is stolen from the mountain. Or the meaning; a sheep, or goat, that is stolen, of those that are guarded, or kept, in the mountain


لا قَطْع في حَريسة الجبل
There shall be no amputation of the hand for the sheep, or goat, that is stolen by night from the mountain. Or the meaning: there shall be no amputation for stealing what is guarded, or kept in the mountain, because it is not a place well protected

حرش

التحرش بالطفل
Paedophilia

التحْريش بين البهائم
Exciting, or provoking animals, one against another

حرص

﴿ وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ ﴾
[البقرة:٩٦]
And you will assuredly find them the most vehement of men in desire, or the most excessive of men in greediness of life

الحارصة
Bruise that ruptures the skin

حرَص على شيء
He desired something eagerly

حرض

﴿حَتَّىٰ تَكُونَ حَرَضًا﴾ [يوسف:٨٥]
Till you are consumed/ at the point of death

حرَض
He became at the point of death/ He became heavily oppressed by disease

حُرْضٌ
Potash

حرف

﴿وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ﴾ [الأنفال: ١٦]
Anyone who turns his back to them on that day, except when manoeuvring for battle

﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ﴾ [الحج:١١]
There are among men some who serve Allah, as it were, on the verge/
And of men is he who serves Allah in doubt, being unsteady like him who alights and abides upon the point of a mountain

(أُنْزِلَ القرآنُ على سبعة أحرفٍ)
The Qur'ān has been revealed according to seven dialects of the dialects of the Arabs, or according to seven modes, or manners, of reading

تحريف (الكتب المقدسة)
Distortion/ Corruption/ Alteration

فلان يقرأ بحرف ابن مسعود
Such a one reads in the manner of reading of Ibn Mas'oud

حرفان متماثلان
Two identical letters
The two letters with the same point of articulation (*makhraj*) and qualities (*sifāt*)

حرف حلقي = الحُروف الحَلقية

حرف لِين
Letter of ease

حرف مدّ
Letter of lengthening

حرف الهمْس
Letter which is pronounced with the breath only, without the voice/ a non-vocal letter

حرّف
He distorted, or altered

حروف الاستعلاء
Letters having the quality of elevation. These are letters which are always pronounced with heaviness

حروف الاستفال
Letters having the quality of lowness.

These are letters which are always pronounced with lightness

الحُروف الحَلقية

Faucial/ guttural letters

الحروف الشفوية

Labial letters

حرق

﴿عَذَابَ ٱلْحَرِيقِ﴾ [آل عمران: ١٨١]

The torment of the burning Fire

حرك

﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ﴾ [القيامة: ١٦]

Move not your tongue with it to hasten it

الحركة النسوية

Feminism

حرم

﴿ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ وَٱلْحُرُمَٰتُ قِصَاصٌ﴾ [البقرة: ١٩٤]

A sacred month for sacred month; sacred things are also subject to retaliation

﴿عِندَ بَيْتِكَ ٱلْمُحَرَّمِ﴾ [إبراهيم: ٣٧]

Near Your sacred house

﴿بَلْ نَحْنُ مَحْرُومُونَ﴾ [الواقعة: ٦٧]

Nay, we are deprived

أحرمَ بالحج والعمرة

He purposed entering upon the performance of the Hajj, or ‘Umrah/ He entered upon acts whereby what was lawful to him became forbidden, as venereal intercourse, and the anointing of oneself, and wearing sewed garments, and hunting and the like

الإحرام بالحج والعمرة

Purposing to enter upon the performance of the of the Hajj, or ‘Umrah/ The state of entering upon the performance of acts of the Hajj, or of ‘Umrah whereby certain things before lawful to him became forbidden, or unlawful

تحريم الحلال

The prohibition of that which is lawful

الحرام (محرّم)

Forbidden/ Unlawful

■It is that the Lawgiver has strictly forbidden.

حرامٌ لذاته

Originally unlawful in itself

■ It means that the Lawgiver forbids this act from the very beginning, such as adultery, theft..

حرامٌ لعارض

Unlawful because of an extrinsic reason



■ It means that this act was initially obligatory, or recommended, or permissible, but an extrinsic circumstance became linked to it that made it unlawful, such as to marry five wives at the same time.

الحَرَم

The holy precinct in Makkah

حرَم

Sanctuary

حُرُمات الله

The sacred things/ Rites of Allah

حَريم

Inviolable place/ Sanctuary

In relation to a certain place or thing, it is a surrounding area on which no one other than the owner of the place or thing has exclusive ownership rights. For example *harīm* of a house, well, canal, river, or tree

الشهر الحرام

Sacred month

محرِّمات الحدث الأصغر

Actions unlawful during minor ritual impurity

المسجد الحرام

The Sacred/ Holy Mosque

المَشْعَر الحَرَام

The Holy Waymark



حرى

﴿فَأُوْلَٰٓئِكَ تَحَرَّوْاْ رَشَدٗا﴾ [الجن:١٤]

Those have sought a right course

تحرى الأمر الفلاني

He endeavoured to reach such a thing

حزأ

حَزّاء

Foreteller

حزب

الأحزاب

Confederates/ Parties

حزب الشيطان

Party of Satan

حِزب الله

Party of Allah

حزب من القرآن

Sub-part of the Qur'ān

حزق

حازق

One who is pinched by a tight boot



حزن

﴿ تَوَلَّوا وَّأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنفِقُونَ ﴾ [التوبة: ٩٢]

They turned away with their eyes overflowing with tears, sad that they did not have the means to cover their expenses

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ﴾ [فاطر: ٣٤]

And they shall say, 'Praise belongs to Allah who has put away all sorrow from us

حزْن

Grief, mourning, lamentation, sorrow, sadness, or unhappiness

عام الحزن = عمم

حسب

﴿وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾ ﴾ [البقرة:٢٠٢]

Allah is quick in reckoning

﴿يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ﴾ [البقرة:٢١٢]

He provides whom He wills, without reckoning

﴿حَسْبُنَا اللَّهُ ﴾ [آل عمران:١٧٣]

Allah is sufficient for us

﴿وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾ ﴾ [النساء:٦]

Allah is sufficient as a reckoner, or as a giver of what suffices

﴿وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴾ [الأنعام:٦٢]

He is most swift in reckoning

﴿أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ ﴾ [الرعد:١٨]

Those theirs shall be the evil reckoning

﴿حُسْبَانًا مِّنَ السَّمَاءِ ﴾ [الكهف:٤٠]

Thunderbolts from heaven

﴿إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴾[الشعراء:١١٣]

Their account falls only upon my Lord, were you but aware/ Their reckoning rests with none other than my Lord, if you could but understand

﴿الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴾ [الرحمن:٥]

And the sun and the moon run their courses according to a certain reckoning; or through a series of mansions or constellations

﴿يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ﴾ [المنافقون:٤]

They think every cry is against them

﴿وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴾ [الطلاق:٣]

And He will supply him with the means of subsistence whence he does expect/ whence does not occur to his mind

﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴾ [الانشقاق:٨]

He shall surely receive an easy/ lenient reckoning

﴿ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾ ﴾ [الغاشية:٢٦]

Then upon Us shall rest their

reckoning

﴿ لَا تَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ ﴾ = عجز

احتساب الأجر

Reckoning upon, or seeking for oneself in store, a reward in the world to come

احتسَبَ الأجر عند الله

He reckoned upon a reward, or he sought a reward from Allah in the world to come

احتسب ولَدَه أو بنته

He prepared in store for himself, a reward, by his patience on the occasion of his being afflicted and tried by the death of his child

الحساب

Final reckoning

حساب العقود

Finger reckoning/ The numbering, counting, or reckoning with the fingers

فعله حِسْبَةً

He did it reckoning, or seeking a reward in the world to come

يُجْزى المرءُ على حسْب عمله

The man is, or shall be, paid according to amount, or quantity of his work

حُسبان

Reckoning

الحِسْبَة

Office of the *Muḥtasib*

■In its wider sense, *Hisbah* stands for ensuring the prevalence of virtue, if its decline has become apparent, and the prevention of vice, if its perpetration has become apparent. In its narrower sense, it stands for monitoring the markets to ensure justice and fair play in human interaction, and to prevent cruelty to animals. For example, ‘Umar Ibn al-Khattāb punished those who loaded their camels beyond their ability to carry the load

محتَسِب

Market inspector

■official with the power to impose immediate punishment, supervising trade, public space, public morals and the observance of religious duties

يُحاسَب

To be reckoned/ judged

يوم الحساب

Day of reckoning

من صام رمضان إيماناً واحتساباً = صوم

حسد

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾ [الفلق:٥]

From the evil of an envier when he



envies

تحاسدوا

They envied one another

حاسدٌ

Envier/ Envious/ Green with envy

الحسد

Envy

The wishing that a blessing, or a cause of happiness, may depart from its possessor and become transferred to oneself

الحسد مفسدة

That which is a cause of envy is a cause of corruption, or evil

حسر

﴿كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ﴾ [البقرة: ١٦٧]

Thus, will Allah show them their works in a way which causes them bitter regrets

﴿وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ﴾ [مريم: ٣٩]

Warn them the Day of Distress/ Anguish

﴿مَّحْسُورًا﴾ [الإسراء:٢٩]

Reduced to destitution

﴿يَسْتَحْسِرُونَ﴾ [الأنبياء:١٩]

They grow weary

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ﴾ [فاطر:٨]

So let not your soul be wasted in regrets for them

يا حسرتي

Alas for me

يا حسرتنا

Alas for us

حَسْرَة

Grief/ Regret

حَسير

Tired/ Fatigued

حسس

﴿فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ﴾ [آل عمران:٥٢]

When Jesus noticed from them disbelief/ And when Jesus ascertained their unbelief as one ascertains a thing that is perceived by the sense

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ﴾ [آل عمران: ١٥٢]

Allah did, in fact, fulfill His promise to you when, with His leave, killed them

﴿لَا يَسْمَعُونَ حَسِيسَهَا﴾ [الأنبياء:١٠٢]

They shall not hear its low sound

الحاسّة

Sense

حِسّيٌّ

Sensual

حسك

حسَك السَّعْدان

Thorny plant suitable for grazing animals

حسم

﴿سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا﴾
[الحاقة:٧]

He sent it (the wind) upon them by force, or made it to prevail against them by his power, seven nights and eight days consecutively

الليالي الحسوم

The nights that cut off good, or prosperity

حسن

﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾ [البقرة:٨٣]

And say to men a saying having in it goodness

﴿وَحَسُنَ أُولَٰٓئِكَ رَفِيقًا ﴿٦٩﴾﴾ [النساء: ٦٩]

Excellent are those as a company

﴿وَحُسْنُ مَـَٔابٍ ﴿٢٩﴾﴾[الرعد: ٢٩]

Fair resort

﴿إِنَّهُۥ رَبِّيٓ أَحْسَنَ مَثْوَايَ﴾[يوسف: ٢٣]

He is my Lord! He has treated me honourably

﴿إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٧٨﴾﴾
[يوسف:٧٨]

We see that you are indeed a generous man

﴿وَقَدْ أَحْسَنَ بِيٓ إِذْ أَخْرَجَنِي مِنَ ٱلسِّجْنِ﴾
[يوسف:١٠٠]

He has acted well towards me, when he brought me forth from the prison

﴿وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ﴾ [القصص: ٧٧]

And do good as Allah has done good to you

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا﴾ [العنكبوت:٨]

And we have enjoined man to do to his two parents what is good

﴿ٱلَّذِيٓ أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُۥ﴾ [السجدة:٧]

Who has made good, or goodly, everything that He has created

﴿وَلَا تَقْرَبُوا مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِي هِيَ أَحْسَنُ﴾
[الأنعام:١٥٢]

And do not approach the property of the orphan, to make use of it, except to improve it

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِيٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾﴾ [التين:٤]

We indeed created Man in the fairest stature/ in the finest form

الإحسان

This word has multiple meanings, such as right action, goodness, charity,

sincerity, and the like

الإحسان (في سؤال جبريل للنبي ﷺ)

Worshipping Allah as if you are seeing Him

أحسنَ إليه

He acted, or behaved, with goodness, well, or in a good manner, towards him

استحسان

Juristic preference

■ In this principle a jurist would abandon the result of a clear analogy for a latent analogy or would reject a general rule for an exceptional rule, because of 'an indication that sparks in his mind'. for example, if a person forgets what he is doing and eats while he is supposed to be fasting, Analogy (*Qiyās*) dictates that his fasting becomes void, since food has entered his body, whether intentionally or not. But analogy in this case was abandoned in favour of a Prophetic ḥadīth which pronounced the fasting valid if eating was the result of a mistake

تحسينيّات

Complementary interests

■ These interests provide additional rules, leading to the moral and spiritual progress of the individual and society

حسن (حديث)

Fair/good ḥadīth

■ Reliable ḥadīth whose narrator might have been suspected of poor retention

الحَسَن

The Good

حُسْن الخلُق

The goodness of the moral character

حُسن الظن بالله

Thinking the best of Allah

الحَسَن ما حسَّنه الشرعُ

The *Good* is what the Lawgiver (Allah or His Messenger) has indicated is good by permitting it or asking it to be done

حسنٌ لذاته

That which has an inherent moral quality

الحسنة

Good deed/ Good act

الحسنة بعشر أمثالها

Every good deed is multiplied ten folds

الحُسنى

That which is better, or best/ The good final or ultimate state appointed for the faithful

الحُسَينية (الشيعة)



Special site where ritual ceremonies commemorating the life and martyrdom of Imam Husayn are held. *Husayniyah* can be a temporary tent set up especially for the Muharram mourning ceremonies or a permanent building that is also used for religious occasions throughout the year

قيمة المرء ما يحسنه

The value of the man is what he knows well

(ما رآه المسلمون حسناً فهو عند الله حسن)

Things that are considered good by Muslims are also good in the eyes of Allah

المحسنون

Well-doers/ Those who do good

حشر

﴿ٱلَّذِينَ يُحۡشَرُونَ عَلَىٰ وُجُوهِهِمۡ إِلَىٰ جَهَنَّمَ﴾ [الفرقان:٣٤]

Those who will be gathered to Hell on their faces

﴿هُوَ ٱلَّذِيٓ أَخۡرَجَ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن دِيَٰرِهِمۡ لِأَوَّلِ ٱلۡحَشۡرِ﴾ [الحشر:٢]

It is He who expelled from their habitations the unbelievers among the People of the Book at the first mustering



﴿وَإِذَا ٱلۡوُحُوشُ حُشِرَتۡ ٥﴾ [التكوير:٥]

And when the wild animals shall be collected together, or raised to life, for the purpose of their retaliating, one upon another; after which they shall return to dust

حشْرُ الناسِ للحساب

The ingathering off all peoples for judgment

حشش

الحُشّ

Privy/ Garden

Previously, they used to ease themselves in the gardens, so when they made privies, they applied this appellation

(إنَّ هذه الحُشوشَ محْتَضرةٌ)

Verily these privies are haunted by jinn

(لا تأتوا النساء في حُشوشهن)

Do not have sex with women in their anal canals

مَحَشّة (الدبر)

Rectum

حشف

الحَشَفة

The head or glans of the penis



حشى

حاشى لله

I ascribe unto Allah remoteness from every imperfection or the like/ How far, or how free, is Allah from every imperfection

حاشية (على شرح)

Supercommentary

حصب

حاصب

A squall of pebbles

حَصَب جهنم

Fuel for Hell

حصد

﴿وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ ﴾ [الأنعام:١٤١]

And pay the due thereof on the day of its harvest

﴿ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ ۖ مِنْهَا قَآئِمٌ وَحَصِيدٌ ﴿١٠٠﴾ ﴾ [هود: ١٠٠]

These are some of the news of the destroyed communities, which We relate to you. Some of them are still standing and some are ruined, as if they were reaped

﴿جَعَلْنَٰهُمْ حَصِيدًا ﴾ [الأنبياء:١٥]

We made them as a field that is mown

﴿وَحَبَّ ٱلْحَصِيدِ ﴿٩﴾ ﴾ [ق:٩]

Grain that is reaped/ grain of wheat and of barley and of anything that is reaped

حصر

﴿حَصِرَتْ صُدُورُهُمْ أَن يُقَٰتِلُوكُمْ ﴾ [النساء:٩٠]

Their breast being constricted from fighting you/ their bosoms shrinking from fighting you

﴿وَٱحْصُرُوهُمْ﴾[التوبة: ٥]

Besiege them

﴿وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ حَصِيرًا ﴿٨﴾ ﴾

[الإسراء:٨]

We have made Hell a prison for the disbelievers

الإحصار

Being prevented from attending the religious rites and ceremonies of the pilgrimage, by disease, or the like

حصِرَ عن المرأة

He abstained from sexual intercourse with the woman, though able to enjoy it

حصِر في التلاوة

He faltered, or became impeded, and



was unable to proceed in recitation

حَصور

Chaste

One who has no sexual intercourse with women, though able to have it, abstaining from them from a motive of chastity, and for the sake of shunning worldly pleasures, or who is prevented from having it, by impotence

حصحص

﴿ٱلْـَٔـٰنَ حَصْحَصَ ٱلْحَقُّ﴾ [يوسف:٥١]

Now the truth has become apparent, or manifest, after concealment, or by the coming to light of that which was concealed in the mind

تحاصّوا

They divided property among themselves in portions, or shares

حصّة (نصيب)

Share

حصل

﴿وَحُصِّلَ مَا فِى ٱلصُّدُورِ ۝١٠﴾ [العاديات:١٠]

And what is in the breasts, or minds, of men shall be made apparent, or collected in the registers

حصن

﴿وَٱلْمُحْصَنَـٰتُ مِنَ ٱلنِّسَآءِ﴾[النساء: ٢٤]

You are also forbidden to you to marry married women

﴿فَٱنكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلْمَعْرُوفِ مُحْصَنَـٰتٍ غَيْرَ مُسَـٰفِحَـٰتٍ﴾

[النساء: ٢٥]

Marry them (believing slave-girls) with the permission of their owners, and give them their dowries in all justice. They should be chaste, not fornicators

﴿إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ۝٤٨﴾ [يوسف: ٤٨]

Except a little which you preserve

﴿وَعَلَّمْنَـٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ﴾ [الأنبياء: ٨٠]

And We taught him the art of making coats of mail, for your benefit, to protect you in your fighting

﴿وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا﴾ [الأنبياء:٩١]

Who guarded her virginity/ Who preserved her pudendum from that which is unlawful

﴿وَلَا تُكْرِهُوا۟ فَتَيَـٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا﴾

[النور:٣٣]

And do not force your slave-girls to prostitution if they desire chastity

﴿لَا يُقَـٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ﴾

[الحشر:١٤]



They will not fight together against you except in fortified towns

الإحصان

Marriage

أحصن زوجتَه

He caused his wife to abstain from that which is unlawful, or caused her to be continent or chaste

أحصنه الزواجُ

Marriage caused him to abstain from that which is unlawful

محصَن

Married man/ Man, chaste, or abstaining from what which is unlawful

مُحصَنَة

Married woman/ Woman, chaste, or abstaining from what is unlawful

الحِصْن

Stronghold/ Fortresses

حَصور = حصر

حصى

﴿ وَإِن تَعُدُّواْ نِعۡمَةَ ٱللَّهِ لَا تُحۡصُوهَآ ﴾

[إبراهيم: ٣٤]

If you count the favours of Allah, you will not be able to number them

﴿وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ فِيٓ إِمَامٖ مُّبِينٖ ١٢﴾

[يس: ١٢]

Everything We have numbered in a clear register

﴿وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ كِتَٰبٗا ٢٩﴾

[النبأ: ٢٩]

Everything We have numbered in a book

﴿وَأَحَاطَ بِمَا لَدَيۡهِمۡ وَأَحۡصَىٰ كُلَّ شَيۡءٍ عَدَدَۢا ٢٨﴾

[الجن: ٢٨]

And He encompasses all that is with them, and He has numbered everything in numbers

حضر

﴿إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةٗ﴾

[البقرة: ٢٨٢]

Except when it is a commercial deal transacted on the spot

﴿وَأُحۡضِرَتِ ٱلۡأَنفُسُ ٱلشُّحَّۚ﴾ [النساء:١٢٨]

Avarice is ever-presented in human souls

﴿ وَسۡـَٔلۡهُمۡ عَنِ ٱلۡقَرۡيَةِ ٱلَّتِي كَانَتۡ حَاضِرَةَ ٱلۡبَحۡرِ﴾ [الأعراف: ١٦٣]

And ask them about the city which was close to the sea

﴿ثُمَّ هُوَ يَوۡمَ ٱلۡقِيَٰمَةِ مِنَ ٱلۡمُحۡضَرِينَ ٦١﴾

[القصص: ٦١]

Then he on the Resurrection Day shall be of those that are brought before



﴿كُلُّ شِرْبٍ مُّحْتَضَرٌ ۝٢٨﴾ [القمر:٢٨]

Each drink for each in turn/ Every share of the water shall be come unto in turn, i.e. the water shall be come to by the people on their day, and by the she-camel on her day, or it means, the people shall come to their shares of the water, and the she-camel shall come to her share thereof

﴿عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ۝١٤﴾ [التكوير:١٤]

Every soul shall know what it has produced, or put forward

استحضار الأرواح

The evocation of the spirits of corporeal beings

بيع الحاضر للبادي = بيع

الحضارة الإسلامية

Islamic civilization

حضرَ وقتُ الصلاة

The time of prayer came, or arrived

حَضْرة (تصوف)

Ecstatic session

المحتَضر

Dying person/ one at the point of death, or in the agony of death

المَحضر

Recodes made by the court's scribe and signed by the judge, containing a summary of actions and claims adduced by litigating parties; also records of statements made by court witnesses to the effect that a certain action, such as sale or a pledge, had taken place

(إنَّ هذه الحُشوشَ مُحْتَضرةٌ) = حشش

حضض

﴿وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ۝٣﴾ [الماعون:٣]

Nor dose he command to feed the poor

﴿وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ۝١٨﴾ [الفجر:١٨]

Nor do you urge one another to feed the needy

حضن

الحضانة

Childcare and custody

حطب

حاطب ليل

He is one who confuses in his speech, and in his affair, or one who speaks what is bad and what is good, like him who collects firewood by night, for this person does not know what he



collects in his rope, so he collects bad and good.

حطب في حبله

He collected firewood in his rope; meaning that he aided, or assisted him

حطط

﴿وَقُولُوا۟ حِطَّةٌ﴾ [البقرة:٥٨]

And say, 'Unburdening'/ Put down from us our heavy burdens,

حطّ الله ذنوبَ فلان

Allah put down from such a person the burden of his sins

استحطّه الثمنَ

He asked, or demanded of him a lowering of the price

حطم

﴿لَا يَحْطِمَنَّكُمْ سُلَيْمَـٰنُ وَجُنُودُهُۥ﴾ [النمل: ١٨]

Lest Solomon and his hosts crush you

﴿ثُمَّ يَجْعَلُهُۥ حُطَـٰمًا﴾[الزمر: ٢١]

Then He makes it a thing crushed and broken into pieces

﴿لَوْ نَشَآءُ لَجَعَلْنَـٰهُ حُطَـٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾﴾ [الواقعة:٦٥]

Did We will, We would make it broken orts, and you would remain bitterly jesting

حُطام الدنيا

The frail, or perishing possessions of the present world

الحُطَمة

A vehement fire, that breaks in pieces every thing that is cast into it

شَرُّ الرِّعاء الحُطَمة = رعى

الحَطيم

Semi-circular wall

■ It is the *Hijr* of Ka‘bah which is excluded from it, or the wall over which is the spout of the Ka‘bah. It was called *Hateem* because it was left broken when the House was raised: or because the Arabs used to throw in it, or upon it, the clothes in which they performed their circuitings, and it remained until it became broken by length of time

حظر

﴿كَهَشِيمِ ٱلْمُحْتَظِرِ ﴿٣١﴾﴾ [القمر: ٣١]

Like the dry fragments of plants, or trees, which the maker of a pen, or an enclosure collects

الحظيرة

Kind of pen (or an enclosure) for sheep or goats, made of trees, to confine and protect them



مُحتَظِر
Collector of a pen, or an enclosure

حظظ

﴿يُرِيدُ ٱللَّهُ أَلَّا يَجۡعَلَ لَهُمۡ حَظًّا فِي ٱلۡأٓخِرَةِ﴾
[آل عمران:١٧٦]
It is Allah's will not to assign to them any share in the blessings of the life to come
﴿وَنَسُواْ حَظًّا مِّمَّا ذُكِّرُواْ بِهِۦ﴾ [المائدة: ١٣]
They have forgotten much of what they have been told to bear in mind
﴿وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٖ ٣٥﴾
[فصلت:٣٥]
None shall receive it, except a man of mighty fortune

الحظ
Fortune

حظى

الحُظْوة
A state of fortunateness or happiness, nearness to the heart/ a state being in high estimation of another or others

حفد

(و إليك نسعى ونحفد)
And we are quick in working for You and in serving You, or quick to obey You

حفر

﴿أَءِنَّا لَمَرۡدُودُونَ فِي ٱلۡحَافِرَةِ ١٠﴾
[النازعات:١٠]
Shall we indeed be restored to our first state?

حفز

(إذا صلّتِ المرأةُ فلتحْتَفزْ)
When the woman prays, let her draw herself together in her sitting and prostration, and not put her arms apart from her sides, like the man

حفظ

﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ﴾ [البقرة:٢٣٨]
Perform the prayers in their proper times/ or keep yourselves, constantly, or perseveringly, to the performance of the prayers in their proper times
﴿حَٰفِظَٰتٞ لِّلۡغَيۡبِ بِمَا حَفِظَ ٱللَّهُ﴾
[النساء:٣٤]
Guarding in their husbands' absence,



what Allah has ordained to be guarded

﴿بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ﴾

[المائدة:٤٤]

By that which they have been required to keep, of the Book of Allah

﴿وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ﴾ [المائدة:٨٩]

And keep your oaths

﴿وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ١٠٤﴾ [الأنعام:١٠٤]

And I am not a defender, or a watcher, or a keeper, over you

﴿وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا﴾

[الأنبياء: ٣٢]

We made the sky a preserved and protected roof

﴿وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ٥﴾

[المؤمنون:٥]

And they guard their private parts

﴿وَعِندَنَا كِتَٰبٌ حَفِيظٌۢ ٤﴾ [ق:٤]

With Us is a book recording

﴿وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ١٠﴾ [الانفطار:١٠]

There are guardians watching over you

الحافظ (حديث)

Competent scholar of ḥadīth

حافظ القرآن

One who memorizes the Qur'ān

حفْظ القرآن

Memorization of the Qur'ān

حفظ القرآن من التغيير والتبديل

The Qur'ān remains intact to this day in its original pristine form/ It has been preserved by Allah from any sort of distortion

حفظ اللسان

Holding one's tongue

الحفظة

Guardians watching over Mankind

اللوح المحفوظ

Preserved tablet

محافظٌ

Conservative

مَنْ حفِظَ حجةٌ على مَن لم يحفظ

He who preserves in his mind a word, or an authority, is an evidence against him who does not

حفف

﴿وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ﴾

[الزمر:٧٥]

And you shall see the angels surrounding the throne

مَنْ حفَّنا أو رفّنا فليقتصدْ

Whoever goes round about us (or manages our affairs, or takes care of us) and regards us, or behaves towards us, with benevolence and solicitude; let him act moderately, and not exceed the

due bounds

حُفّت الجنة بالمَكارِه

Paradise is encompassed by forms of hardship, and by things that one dislikes to do

حفَّ الشاربَ

He cut the mustache

حُفّت النارُ بالشهوات

Hell is encompassed by lusts and desires

حفن

حَفْنة

Handful

حفى

﴿يَسْـَٔلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا﴾ [الأعراف:١٨٧]

They will question you, as though you are well-informed of it

﴿إِنَّهُۥ كَانَ بِى حَفِيًّا ﴿٤٧﴾﴾ [مريم:٤٧]

He is to me Most Gracious

﴿إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟﴾ [محمد: ٣٧]

If He were to ask you for all of your possessions, and press you, you will be niggardly

حقب

﴿لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾﴾ [النبأ:٢٣]

They shall abide therein for long ages

حاقب

Man suffering suppression of the feces

حقد

الحقد

Malice

حقر

مُحقَّرات الذنوب

Small sins/ Belittled sins

Actions which one contemns, or holds in light estimation, even if great sins

حقف

الأحقاف

The sand-dunes

حقق

﴿وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ﴾ [البقرة: ٢٢٨]

And their husbands are more entitled to take them back

﴿لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا﴾ [المائدة:١٠٧]

Verily our testimony is more deserving of being accepted than the testimony of them two

﴿حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ﴾ [الأعراف:١٠٥]

I am disposed not to say of Allah anything save the truth

﴿كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓاْ أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾﴾ [يونس:٣٣]

Thus is the word of your Lord proved true with regard to those who do evil: they will not believe

﴿لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ﴾ [يس:٧]

The saying, "I will assuredly fill Hell with Jinn and men together," or the sentence of punishment, has become necessitated [as suitable to the requirements of justice, or as being just or right,] to take effect upon the greater number of them

﴿قَالُواْ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾﴾ [الزمر:٧١]

They said, 'Yes. But the word of torment for the unbelievers has proved true

﴿وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾﴾ [الانشقاق:٢]

Obeying its Lord in true submission

الاستحقاق (فقه)

Third- party rights

أطَرَه على الحق

He bent him to conformity with what is right

أعطِ كلَّ ذي حقٍّ حقَّه

Give to every one to whom belongs a share, his share, that is appointed to him

تحقيق المَناط

Discovering the cause in the new case. After the discovery of the underlying cause for a legal ruling in *al-Asl* (the original case), the jurist turns towards the underlying cause in the new case

الحاقّة

The Reality

الحق

Truth/ Right

الحق أبلج

The truth is apparent/ manifest/ evident

حق الارتفاق

The right of utilization or easement/ The right to derive benefits *gratis* from the immovable property of someone else. The right has been recognized by Sharīʻa in the spirit of generosity that members of a community should display towards each other.

Following are important classes of this right: (i) The right to obtain drinking



water for self and animals from the canal privately owned by some one else, known as *haqq al-shurb* (the right to drink). (ii) The right to fetch canal water from access the land owned by someone else, known as *haqq al-majrā*. (iii) The right to drain out waste water over the property of someone else, known as *haqq al-masīl*. (iv) The right of access to one's own property across the property of someone else, known as *haqq al-murūr*. (v)The right of stopping the neighbour from carrying out such modifications in his property that may cause harm to oneself, known as *haqq al-jiwār*.

حق الانتفاع/ التمتع بملك الغير

Usufruct

■ The right of enjoying the use of and income from another's property without destroying, or diminishing the property

<u>N.B Person who enjoys this right is called usufructuary</u>

حق الشُّرْب = حق الارتفاق

حق المَجرى = حق الارتفاق

حق المرور = حق الارتفاق

حق المَسيل = حق الارتفاق

حق الشفعة

The right of preemption

حق الطريق

Duties relating to the road.

They are, according to Prophetic tradition, lowering of the eyes, the putting away or aside what is hurtful or annoying, the returning of salutations, the enjoining of that which is good, and the forbidding of that which is evil

حق الله

Claim of Allah, as opposed to a claim of a human being

حق العبد

Claim of a human being, as opposed to a claim of Allah

الحق عليه

The right is against him

الحق معه

The right is with him

حقّ اليقين

Truth of certainty

حِقَّة

She-camel entering the fourth year

حقيقة الإيمان

The reality of belief

يُحِقّ الحقَّ

To verify the truth

الأيّم أحقّ بنفسها من وليّها = أيم



حقل

المُحاقَلة

The selling of seed-produce while in growth, before it appears to be in a good state: or the making a bargain, or contract, with another, for labour upon land, on the condition of his receiving a third, or a fourth, or less, or more, of the produce; or the hiring of land for the grain of wheat

حقن

حاقن

Man keeping in, or retaining, his urine

حقن دمَه

He prevented, or forbade, the shedding of his blood, and the slaying him/ He spared his blood

الحقيقة والشريعة

Exoteric and Esoteric aspect of Sharī‘a

حكر

احتكار

The hoarding and corner-marketing of commodities of any kind, particularly foodstuffs, with a view to creating an artificial scarcity and rise in price

مُحتكِرٌ

One who hoards commodities (especially food grains) with the intention of causing a shortage in the market and pushing up the price



﴿كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ﴾ [هود:١]

This is book, with verses which have been perfected and distinctly spelled out

﴿أَحۡكَمُ ٱلۡحَٰكِمِينَ ٤٥﴾ [هود:٤٥]

The most qualified to judge of those who judge

﴿فَفَرَرۡتُ مِنكُمۡ لَمَّا خِفۡتُكُمۡ فَوَهَبَ لِي رَبِّي حُكۡمًا﴾ [الشعراء: ٢١]

So I fled from you, fearing you. But my Lord gave me Judgment

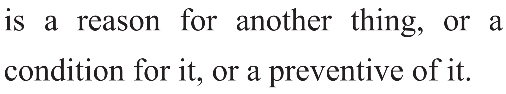
آية محكَمَة

Clear verse

■Verse whose meaning is clearly intelligible and allows only for one clearly definitive interpretation, as distinguished from *mutashābih*, which allows for a range of interpretation and a diversity of opinion

أحكام شرعية

Legal rulings



أحكام عملية
Legal rulings, pertaining to conduct

التحكيم
Arbitration

حاكم (حديث)
The word *Hākim* signifies the highest degree of erudition in ḥadīth which is all-round and comprehensive and comprises a high level of competence of ḥadīth in all of its various branches

حاكم
Ruler

الحاكميّة
Sovereignty of Allah

حكم تعبدي، راجع: تعبدي = عبد

الحكم التكليفيّ
Injunctive Ruling

■ It enjoins the morally responsible individual to either do or refrain from an act, or gives him an option to do it or not

الحكم الشرعي
Legal Ruling

الحكم المطلق
Autocracy

الحكم الوضعيّ
Stimulatory/ Declaratory Ruling

■ It tells you that this particular thing is a reason for another thing, or a condition for it, or a preventive of it.

الحكم يدور مع العلة وجوداً وعدماً
The legal ruling exists if the operative cause exists, and the legal ruling does not exist if the operative cause does not exist

حكمة
Maxim

الحِكمة ضالّة المؤمن
The search for the wisdom is the goal of the believer

حكومة عدل
Financial compensation for injuries based on an assessment of the disability caused by the injury and not on the tariff list for standard injuries

مُحْكَم
Inherently clear, and not susceptible to abrogation or interpretation

المحكوم عليه
One who may be held responsible

المحكوم فيه
Things one may be held legally responsible for

حلب

الحُلْبة (نبات عُشبيّ)
Fenugreek



حلف

تحالَفوا

They confederated; or united in a confederacy/ league/ compact

الحَلِف

Oath/ Swearing

حلفَ يميناً

He swore an oath

حلف بتاتاً/ بتّاً

He swore decisively

حِلْفٌ

Confederacy/ League/ Compact

حِلف الفضول

Al-Fudoul Confederacy

حلّاف

Swearer

حلل

﴿وَٱحۡلُلۡ عُقۡدَةٗ مِّن لِّسَانِي ٢٧﴾ [طه:٢٧]

Loose a knot/ an impediment from my tongue

﴿وَلَا تَطۡغَوۡاْ فِيهِ فَيَحِلَّ عَلَيۡكُمۡ غَضَبِيۖ وَمَن يَحۡلِلۡ عَلَيۡهِ غَضَبِي فَقَدۡ هَوَىٰ ٨١﴾ [طه: ٨١]

And do not transgress in it, lest My wrath come upon you, and he on whom My wrath comes, he is lost indeed

﴿أَن يَحِلَّ عَلَيۡكُمۡ غَضَبٞ مِّن رَّبِّكُمۡ﴾ [طه:٨٦]

That anger should alight upon you, or befall you, from your Lord

﴿قَدۡ فَرَضَ ٱللَّهُ لَكُمۡ تَحِلَّةَ أَيۡمَٰنِكُمۡ﴾[التحريم:٢]

Allah has ordained for you the absolution of your oaths

﴿وَٱحۡلُلۡ عُقۡدَةٗ مِّن لِّسَانِي ٢٧﴾ = عقد

استحلّ كذا

He reckoned it, or deemed it, lawful, or allowable

انحلّتِ اليمينُ

The oath became freed from obligation by an exception made in it, or by expiation

التحليل (المحلِّل والمحلَّل له)

Marrying solely to return to the previous husband

تحليل الحرام

Making lawful that which is prohibited, or forbidden

التحلّل من الإحرام

Freedom from the restrictions of the state of ‘Ihrām’. It is of two types: Full freedom *(tahallul Akbar)*, which occurs after Tawāf al-Ifādah; and partial freedom (*tahallul Asghar*), which occurs after the casting of pebbles at the jamrat al-‘Aqabah

الحالُّ المرتَحِل

He who completes reciting of the

Qur'ān, and then immediately recommences it; likened to him who travels much, and does not come to his family/ or the warrior who does not return from his warring

الحلال

Lawful/ Permitted

حلَّ من إحرامه

He quitted his state of 'Ihram'

حلّ الدَّينُ

The debt was due

حلل اليمينَ

He freed the oath from obligation by making on exception, or saying 'In Shā' Allah' (If Allah so wills), or by expiation

حلّت المرأةُ للزواج (انقضت عدتها)

She became free from any obstacle to marriage, by having accomplished the waiting period

الحلول

Divine indwelling

فعلتُ كذا تَحِلّةَ القسَم

I did it only enough to annul the obligation of the oath

(لا يموت للمؤمن ثلاثة أولادٍ فتمسَّه النارُ إلا تَحَلَّةَ القسَم)[1]

[1] مَعنى" تحلة القسم" قول اللّهِ تعالى: "وإنْ مِنْكُم إلاَّ وَارِدُها" فإذا مَرّ بها وجازَها فقد أَبَرَّ اللّهُ قَسَمه.

Three children of the believer shall not die and the fire of Hell touch him, save enough to annul the obligation of, the oath that is implied in the saying in the Qur'ān ﴿There is not any of you that shall not come to it﴾(19:71)

محل العقد

The contract subject

المُحَلِّل

Person who marries a woman after her divorce in order to permit her first husband to remarry her/ Man who marries a woman that has been trebly divorced, on the condition of his divorcing her after consummation of the marriage, in order that she may become lawful to be remarried to the former husband

المُحلِّل في سباق الخيل[2]

In a case of racing, *Muhallil* he who

[2] المُحَلِّل من الخيل هو الفَرَسُ الثالث من خيل الرِّهان. وذلك أَن يضع الرَّجُلان رَهْنَين بينهما ثم يأْتي رجلٌ سواهما فيرسل معهما فرسَه ولا يضع رَهْناً فإن سَبَق أَحدُ الأَوَّلَيْن أَخَذَ رهنَه ورهنَ صاحبه وكان حَلالاً له، من أَجل الثالث، وهو المُحَلِّل. وإن سبَقَ المُحَلِّلُ ولم يَسْبق واحدٌ منهما أَخَذَ الرهنين جميعاً. وإن سُبِقَ هو لم يكن عليه شيء. وهذا لا يكون إلاَّ في الخيل الذي لا يُؤْمَن أَن يَسْبق. وأَما إذا كان بليداً بطيئاً قد أُمِنَ أَن يَسْبقهما فذلك القمَار المنهيّ عنه.
والأَصل في المسأَلة أن يَسْبقَ الرجلُ صاحبَه بشيءٍ مسمّىً على أنه إنْ سَبَق فلا شيءَ له، وإن سَبَقه صاحبُه أخذَ الرهنَ. فهذا هو الحلالُ لأن الرهنَ من أحدهما دون الآخر. فإنْ جعلَ كلٌّ واحدٍ منهما لصاحبه رهناً أيّهما سَبَق أخذه فهو القمارُ المنهي عنه فإن أرادا تحليلَ ذلك جعلا معهما فَرَساً ثالثاً لرجل سواهما. من لسان العرب (مادة:سبق، حلل)

intervenes between two contending for a stake or stakes, or it is the third horse in a contest for a stake or stakes; if he outstrips, he takes the stake or stakes, and if he be outstripped, he is not fined. The case is this: two men lay two stakes; and then another comes, and starts his horse with the two others, without laying a stake; if one of the first two outstrips, he takes the two stakes, and this is lawful because of the third; but if the *Muhallil* outstrips, he takes the two stakes; and if he be outstripped, there is no fine for him: he must be a horse of which one is sure that he may outstrip; otherwise it is termed 'gambling'.
The *Muhallil* in racing is so called because he makes lawful the contest for a stake or stakes, which had otherwise been unlawful

المُحَلَّل له

Man whose remarriage to his wife whom he has trebly divorced has been made lawful to him by her having been married to, and divorced by, another man

حلق

حلْق العانة

Shaving pubic hair

حَلقة

Scholarly or teaching circle

حَلقة الدُّبُر

The anus

الحُلقوم

Throat

حَلْقيٌّ

Faucial

حلم

﴿وَإِذَا بَلَغَ ٱلْأَطْفَـٰلُ مِنكُمُ ٱلْحُلُمَ﴾ [النور: ٥٩]

And when your children attain to puberty, or virility, they shall ask permission to come into your presence

﴿أَمْ تَأْمُرُهُمْ أَحْلَـٰمُهُم بِهَـٰذَآ﴾ [الطور: ٣٢]

Do their understandings enjoin them this?

احتلام

The dreaming of copulation in sleep

احتلم

He experienced, in dreaming, an emission of the seminal fluid

تحلّم

He endeavoured to acquire the quality of forbearance

التحلّم

Endeavour to acquire the quality of



forbearance

الحِلم

Forbearance/ The absence of hotheadedness/ The management of one's soul and temper on the occasion of excitement of anger

الحَلَمة

Teat

الحليم

Forbearing/ Mild-tempered

مُحْتلم

Dreaming of copulation, and experiencing an emission of the seminal fluid in dreaming

حلو

حلاوة الإيمان

The sweetness of faith

حُلوان الكاهن

Payment given to Soothsayer, or Fortune-teller

الحلول = حلل

حلى

﴿يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ﴾ [الكهف: ٣١]

They shall be decked therein with bracelets of gold

حِلية

Ornaments

حمأ

حمأ مسنون

Black moulded mud

حمد

الحامدون

Those who praise Almighty Allah

الحمد لله

All praise be to Allah

المقام المحمود

Laudable station/ Station of Praise and Glory!

The station in which its occupant shall be praised by all creatures on the day of resurrection because of his being quickly reckoned with, and relieved from long standing, or it is the station of the intercessor

حمر

الحمر الإنسية = الحُمُر الأهلية

الحُمُر الأهلية

Domestic asses

حُمْر النَّعَم

The high-bred, or excellent of camels. It is proverbially applied to anything highly prized, precious, valuable, or excellent

حمس

الحُمْس

Epithet applied to certain Arab tribes, at the time of ignorance, including Quraysh, because of the hardships which they imposed upon themselves in matters of religion, as well as other matters

حمل

﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ﴾ [البقرة: ٢٨٦]

O our Lord, Charge us not with a load such as You did lay upon those before us. O our Lord, Make us not bear burdens which we have no strength to bear

﴿فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾﴾

[النساء:١١٢]

He has laid upon himself calumny and manifest sin



﴿وَمِنَ ٱلْأَنْعَٰمِ حَمُولَةً وَفَرْشًا﴾

[الأنعام:١٤٢]

And of the cattle some are reared for work and others for food

﴿حَمَلَتْ حَمْلًا خَفِيفًا﴾ [الأعراف:١٨٩]

She bore a light burden

﴿فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا ﴿١٠٠﴾﴾

[طه:١٠٠]

He shall bear, on the day of resurrection, a heavy burden

﴿وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾﴾ [طه:١١١]

He who is laden with wrongdoing shall be disappointed

﴿وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا﴾

[العنكبوت:٦٠]

And how many a beast is there that does not bear its sustenance, meaning, does not provide its sustenance, but is sustained by Allah

﴿فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ﴾

[النور: ٥٤]

Upon him rests only that which he has had imposed upon him; and upon you, that which you have had imposed upon you

﴿فَٱلْحَٰمِلَٰتِ وِقْرًا ﴿٢﴾﴾ [الذاريات:٢]

And the bearers of a load, or a heavy load

﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾

[الطلاق: ٤]

Pregnant women; their term is when they bring forth their burden

تحمُّل الحديث وأداؤه

Reception and delivery of ḥadīth

تحمّل حَمالةً[1]

He took upon himself, the responsibility for the blood wits between people, in order to make peace between them, when war had occurred between them, and men's blood had been shed

حامل

Pregnant

حمّالة الحطب

The carrier of firewood

الحمْل

Conception

حملة الآثار = أثر

حَملة العرش

The bearers of the Throne

حملة القرآن

Those who bear in their memory the Qur'ān, knowing it by heart

حمم

﴿وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾﴾[الشعراء:١٠١]

No loyal/ intimate friend

[1] جاء في الحديث: إن المسألة لا تحل إلا لأحد ثلاثة: رجل تحمل حمالة، فحلت له المسألة حتى يصيبها.

حميم

Scalding/ boiling water

يَحْموم

Black smoke, or intensely black smoke

راجع: أنى الحميم

حمو

الحَمو

Woman's husband's male relation, whoever he be

حمى

﴿إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ﴾ [الفتح:٢٦]

When the unbelievers set in their hearts fierceness, the fierceness of pagandom

When the Unbelievers got up in their hearts heat and cant - the heat and cant of ignorance

﴿تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾﴾ [الغاشية:٤]

Roasting at a scorching fire

الحِمَى

This refers to a public land which is reserved for the use of a person or a group, excluding other members of society/ A place of herbage, or pasture, and of water, prohibited to the public,

so that they may not pasture their beasts in it, nor approach it, nor venture upon it.

This was a custom of the noble among the Arabs, in the Time of Ignorance, when he alighted in a district that pleased him, among his kinsfolk, to incite a dog to bark, and to prohibit for his own special friends or dependents the space throughout which the bark of the dog was heard, so that none else should pasture his beasts there; while he shared with the people in the other places of pasture, around it: but the Prophet (pbuh) forbade this in his saying: said, " There shall be no *Hima* except for Allah and for his Messenger." Afterwards, the term was applied in a general sense

من حام حول الحمى يوشك أن يرتع فيه

He who approaches acts of disobedience is near to falling therein

قاتل حميّةً

He fought out of zeal

الحَميّ

Sick man prohibited, from what would injure him, of food and drink

الحُمّى

Fever

الحمّى بريد الموت

Fever is the messenger of death

الحُمّى من فَيح جهنم

Fever is from the exhalation of Hell

حنبل

حنبليٌّ

Adherent of the Sunni juristic school of thought named after its eponym Aḥmad Ibn ḥanbal (d. 241/855). One of the four main Sunni jurisprudential schools, its adherents are found primarily in Saudi Arabia

حنتم

حنتم

Green jars

حنث

﴿وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٦﴾﴾

[الواقعة: ٤٦]

And they persisted in the Great Sin

بلغ الحِنثَ

He attained the age of puberty/ He attained to the age when he became punishable for disobedience, and



rewardable for obedience

الحِنْث

The violation or failure of performance of an oath

حَنِث في يمينه

He failed of performing his oath/ he was untrue in his oath

أَحْنثتُه في يمينه

I made him to violate, or fail of performing his oath

تحنّثَ

He put away from himself a sin, or a crime

حنذ

﴿حَنِيذٍ﴾ [هود:٦٩]

Roasted with heated stones, in order to be cooked thoroughly

حنط

حَنوط

Term applied to anything with which a corpse is perfumed, consisting of musk and sandal-wood and ambergris and camphor, and other things that are sprinkled upon it for the purpose of perfuming and drying up its moisture

حنطة

Wheat

حنظل

حنْظل

Colocynth

حنف

تحنّفَ

He turned away from the worship of idols, and became a servant of Allah/ He devoted himself to religious services

حَنفيٌّ

Adherent of the Sunni juristic school of thought named after its eponym Abū ḥanīfah al-Nu‘mān (d. 150/ 767). One of the four main Sunni jurisprudential schools, it originated in Kūfah and Basrah, but spread in the Middle East and Indian subcontinent

حَنيف

One who devotes himself to religious exercises; or applies himself to devotion

حنك

﴿لَأَحۡتَنِكَنَّ ذُرِّيَّتَهُۥٓ﴾ [الإسراء:٦٢]

I will surely bring his descendants under my sway/ I will seduce them all

التحنيك

Rite in which a parent or pious person chews dates until they are soft and put them into the mouth of the newborn child

حنن

حَنانَ اللهِ

I seek the protection, or preservation, of Allah

حَنوط = حنط

حواء

Eve

حَوايا = حوى

حوب

حُوب

Sin

حوج

﴿وَلَمَّا دَخَلُواْ مِنۡ حَيۡثُ أَمَرَهُمۡ أَبُوهُم مَّا كَانَ يُغۡنِي عَنۡهُم مِّنَ ٱللَّهِ مِن شَيۡءٍ إِلَّا حَاجَةٗ فِي نَفۡسِ يَعۡقُوبَ قَضَىٰهَا﴾ [يوسف: ٦٨]

And when they entered after the manner their father commanded them, it availed them nothing against Allah; but it was a need in Jacob's soul that he so satisfied

﴿وَلِتَبۡلُغُواْ عَلَيۡهَا حَاجَةٗ فِي صُدُورِكُمۡ﴾ [غافر: ٨٠]

And you may attain a need in your breasts

﴿وَلَا يَجِدُونَ فِي صُدُورِهِمۡ حَاجَةٗ مِّمَّآ أُوتُواْ﴾ [الحشر: ٩]

And they find in their breasts no need for what they had been given

الحاجيّات

Supporting needs

■These supporting interests are required by the necessary interests for their smooth operation and implementation. If the supporting interests are not protected by the law, there would be hardship and loss in the performance of social functions. This means the necessary interests will not be lost, but there would be considerable friction and difficulty in their protection

حوذ

﴿أَلَمۡ نَسۡتَحۡوِذۡ عَلَيۡكُمۡ﴾ [النساء:١٤١]

Did we not acquire the mastery over your affairs, and gain possession of your affection? Or did we not gain the mastery over you by befriending and aiding you?

﴿ٱسۡتَحۡوَذَ عَلَيۡهِمُ ٱلشَّيۡطَٰنُ﴾ [المجادلة:١٩]

The devil has overcome them, or He gained the mastery over them and inclined them to that which he desired of them

حور

﴿إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ١٤﴾ [الانشقاق:١٤]

He surely thought he would never return

الحواريون

Disciples

Lexically, *Hawaree* is one who has been tried, or proved, time after time, and found to be free from vices and faults/ One who advises, or counsels, sincerely, honestly/ a particular and select friend and assistant of a prophet, and hence the plural (*Hawariyyoun*) is applied to the companions of Prophet (pbuh) too

الحَوَر

Intense whiteness of the white of the eye and intense blackness of the black thereof, with intense whiteness, or fairness, of the rest of the person

الحور العين

Young virgins / Women, having eyes like those of gazelles and of cows

نعوذ بالله من الحَوْر بعد الكَور

We have recourse to Allah for preservation from decrease, or defectiveness, after, increase, or redundance

الحواميم

The chapters of the Qur'ān commencing with 'Ha Meem'

راجع: إذا وقعت في آل حم وقعت في روضات أتأنَّق فيهن

حوز

﴿أَوۡ مُتَحَيِّزًا إِلَىٰ فِئَةٖ﴾ [الأنفال:١٦]

Or turning aside to a different company of the Muslims/ or separating themselves from others to betake themselves to a different company of those engaged in fighting

حوض

الحوض

The Pool/ the watering place that of which the Muslims will be given to drink on the day of resurrection

حوط

﴿وَأَحَاطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ﴾ [البقرة: ٨١]

And became encompassed by his sin/ And over whom his sin has gained the mastery, affecting all the circumstances of his case, so that he has become as though he were entirely encompassed thereby

﴿عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾﴾ [هود: ٨٤]

The punishment of a day which shall beset on every side so that there shall be no place of escape from it

﴿إِلَّآ أَن يُحَاطَ بِكُمْ﴾ [يوسف: ٦٦]

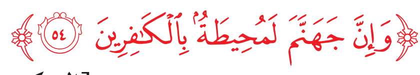
Unless it be that you are encompassed

﴿وَأُحِيطَ بِثَمَرِهِۦ﴾ [الكهف: ٤٢]

And its fruit became smitten by that which destroyed and spoiled it, or his possessions became destroyed

﴿أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ﴾ [النمل: ٢٢]

I have known in all its circumstances, or modes, that which you have not so known


﴿وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾﴾

[العنكبوت: ٥٤]

Gehenna encompasses the unbelievers

﴿وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا ﴿٢٨﴾﴾

[الجن: ٢٨]

And He encompasses all that is with them, and He has numbered everything in numbers

﴿وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ ﴿٢٠﴾﴾ [البروج: ٢٠]

And Allah, behind them, includes them altogether within His power; not one shall escape Him

افعلْ ما هو الأحوطُ

Do that which is most comprehensive in relation to the principles of the ordinances applying to the case

هذا أحْوط

This is more, or most, conducive to put one in a precautionary position

حول

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ﴾

[الأنفال: ٢٤]

And know that Allah intervenes, or interposes between the man and his heart

﴿لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾﴾ [الكهف: ١٠٨]

They shall not desire removal from it

﴿ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ ﴾ [سبأ:٥٤]
And an obstacle shall be made to intervene between them and that which they shall eagerly desire

أحوال (تصوف)
Literally, the word means 'states.' In the context of Sufism, they are temporary spiritual states, containing an element of illumination or ecstasy, and are achieved only with the help of Allah. These states could constitute part of one's progress along the sufi path

الاستحالة[1]
Transformation

التحول إلى الإسلام
Conversion to Islam

حائل
Barrier

الحوالة
Bill of exchange/ Promissory note, or cheque
■Technically, a debtor passes on the responsibility of payment of his debt to a third party who owes the former a debt. Thus the responsibility of payment is ultimately shifted to a third party/ An agreement by which a debtor is freed from a debt by another becoming responsible for it, or the transfer of a claim of a debt by shifting the responsibility from one person to another contract of assignment of debt. It also refers to the document by which the transfer takes place.

الحوالة على البراء
Endorsement of one's debt to a third party who is not a debtor of the person endorsing the debt. The term has been applied in the model of Islamic banking by some. An obvious example is the case where a cheque is written in favour of a third party and drawn upon the bank that does not have a credit balance of the cheque-writer in its books

الحوالة على المقروض
Endorsement of one's debt to a third party who is a debtor of the person endorsing the debt. The term has been used in the model of Islamic banking by some. An obvious example is the case where a cheque is written in favour of a third party and drawn upon the bank that has a credit balance of the cheque-writer in its books

الحول
One lunar year

لا حول ولا قوة إلا بالله العلي العظيم

[1] بمعنى تغير الشيء عن طبعه ووصفه.

There is no strength nor power but in, or by means of Allah, the High, the Great

مُحالٌ عليه

The person to whom a debt is endorsed or transferred

مُحيل

Person endorsing or transferring the debt to another

المستحيل (عقيدة)

Impossible being

حوم

من حام حول الحمى يوشك أن يرتع فيه = حمى

حوى

﴿ فَجَعَلَهُۥ غُثَآءً أَحۡوَىٰ ۝٥ ﴾ [الأعلى: ٥]

Then turns it into black withered grass

حَوايا

Entrails/ The intestines

الحياء = حيي

حيّاك الله = حيي

حيد

﴿ وَجَآءَتۡ سَكۡرَةُ ٱلۡمَوۡتِ بِٱلۡحَقِّۖ ذَٰلِكَ مَا كُنتَ مِنۡهُ تَحِيدُ ۝١٩ ﴾ [ق: ١٩]

And death's agony comes in truth; that is what you were shunning!/ This is what you had been trying to run away from

حيص

مَحيص

Asylum/ Way of escape

حيض

استحاضت المرأة

She continued to have a flow of blood after her days of menstruation

استحاضة

Chronic vaginal discharge

الحائض

Woman in her period

حاضت المرأة

She menstruated/ or blood came forth from her womb, not in consequence of disease nor of childbirth, nor before she had attained to puberty

حاضت حيضةً واحدةً

She menstruated one single time of menstruation

الحيض

Menstruation/ Period/ Menstrual cycle

حيضة

A single turn, of menstruation, or of the

flow of the menstrual blood

المستحاضة

Woman with chronic vaginal discharge/ Woman continuing to hare a flow of blood after her days of menstruation

حيط

حائط المبكى

The Wailing Wall

حيف

﴿أَمْ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ﴾

[النور: ٥٠]

Or they fear that Allah and His Messenger shall misjudge them?

حيق

﴿وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ﴾ [فاطر: ٤٣]

And evil artifice shall not beset any save the authors thereof

﴿وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ۝٨﴾

[هود: ٨]

And that at which they used to mock shall cleave to them, or befall them; namely, the punishment at which they mocked



حيك

الإثم ما حاك في صدرك وكرهت أن يطلع عليه الناس = أثم

حيل

الحيل

Circumventions of the strict implications of the law

حيلة = الحيل

حيّهلا بعمر (إذا ذُكر الصالحون فحيّهلا بعُمر) = ذكر

حين

﴿فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ ۝٥٤﴾

[المؤمنون: ٥٤]

Leave them in their confused ignorance/ perplexity for a time

﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ۝١﴾ [الإنسان: ١]

Has there come on man a while of time when he was a thing unremembered?

حيي

﴿إِنَّ ٱللَّهَ لَا يَسْتَحْيِۦٓ أَن يَضْرِبَ مَثَلًا﴾

[البقرة: ٢٦]

Allah is not ashamed to strike a similitude/ Allah does not disdain to give a parable

﴿وَيَسْتَحْيُونَ نِسَآءَكُمْ﴾ [البقرة:٤٩]

And sparing your women

﴿وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوٰةٌ﴾ [البقرة:١٧٩]

And there is to you, in retaliation, an advantage

﴿فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِي عَلَى ٱسْتِحْيَآءٍ﴾ [القصص: ٢٥]

Then came one of the two women to him, walking modestly

﴿وَإِنَّ ٱلدَّارَ ٱلْءَاخِرَةَ لَهِيَ ٱلْحَيَوَانُ﴾ [العنكبوت:٦٤]

And verily the last abode is the abode of everlasting life

﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ﴾ [المجادلة: ٨]

And when they come to you they greet you with a greeting with which Allah did not greet you

﴿يَقُولُ يَٰلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾﴾ [الفجر: ٢٤]

O, would that I had prepared, or laid up in store, for my everlasting state of existence

أحيى الليلَ

He passed the night in religious service, worship, adoration, or devotion, abstaining from sleep

إحياء المَوات

Revival of dead lands

■ Development of ownerless lands, to make them productive

التحية

Greeting

الحياء

Modesty/ Shyness

حياة ذات زهد

Ascetic life

حيّاك الله

May Allah make you to have dominion, or may He prolong your life

حيّ على الصلاة

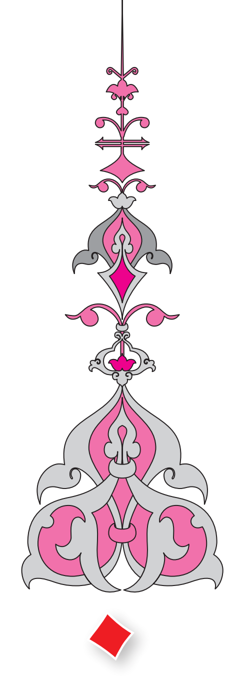
Come to prayer

حيّ على الفلاح

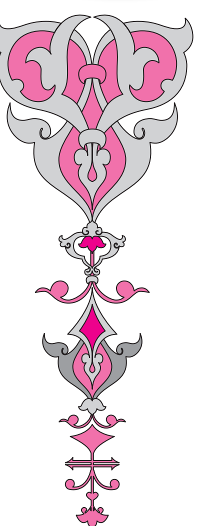
Come to success

الحية

The Serpent







خائنة الأعين = خون

خانقاه = خنق

خبء



﴿ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

[النمل:٢٥]

Who knows what is unseen in the heavens and the earth

خبب

خِبّ

Deceitful/ Artful/ Cunning

خبت

﴿وَأَخْبَتُوٓا۟ إِلَىٰ رَبِّهِمْ﴾ [هود:٢٣]

And who have become humble, or submissive, and obedient, to their Lord

المخبت

Humble

خبث

﴿ٱلْخَبِيثَٰتُ لِلْخَبِيثِينَ﴾ [النور:٢٦]

Bad, or corrupt women are for bad, or corrupt men

أم الخبائث

The mother of evil

الخبائث

Corrupt things

الخَبَث

Physical impurity

الخبيث

This term has various meanings: bad/ corrupt/ hated/ abominable/ unlawful/ impure/ filthy

مدافعة الأخبثين

Striving to suppress the urine and ordure

خبر

﴿قَدْ نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ﴾ [التوبة: ٩٤]

Allah has informed us about your tidings

﴿وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾﴾ [فاطر: ١٤]

None can inform you like Him Who is All-Aware

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾﴾ [الزلزلة:٤]

Upon that day she shall tell her tidings

الأخباريّ

One who collects reports of ancient events and recorded genealogies and poetry

الخبر

Report or verbal communication and announcement of a factual event

خبرُ الثقة

Reliable-source account

خبر الواحد

Single-individual tradition, or account

المُخابَرة

Share-cropping contract

■Contract whereby the land owner reserves the crop of a certain area for himself.

خبط

﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ﴾

[البقرة:٢٧٥]

Those who gorge themselves on usury can not rise up save as he rises up whom the devil has confounded with his touch

خبطَ خبْطَ عَشواء

Such a one goes at random, in a headstrong and reckless manner, like the weak-sighted she-camel that beats the ground with her fore feet, as she goes along, not guarding herself from anything

خبل

﴿لَا يَأْلُونَكُمْ خَبَالًا﴾ [آل عمران:١١٨]

They will spare no effort to corrupt you

﴿مَّا زَادُوكُمْ إِلَّا خَبَالًا﴾ [التوبة:٤٧]

They had not added to you anything save corruption and evil

الخَبال

Corruptness/Unsoundness

طِينة الخَبال

The puss of the inhabitants of Fire

خبو

﴿مَّأْوَىٰهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾﴾ [الإسراء: ٩٧]

Their abode will be Hell! Whenever its flames fade away, we will rekindle them with fiercer Fire!

ختر

﴿وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾﴾ [لقمان:٣٢]

And none denies Our signs, except every ungrateful traitor

ختم

﴿يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَٰمُهُۥ مِسْكٌ﴾ [المطففين: ٢٥ – ٢٦]

They will be given to drink of a purely drink, securely sealed; whose seal is musk

الأعمال بخواتيمها

Actions are characterized, or to be judged, as good or evil, by their results

خاتم الأنبياء

The seal of the prophets

خَتْمُ القرآن

Complete recitation of the Qur'ān

ختمَ اللهُ له بخير

Allah made his end to be good

ختم الله على قلوبهم وعلى سمعهم

Allah has sealed their hearts and ears

ختن

إذ التقى الختانان وجب الغُسل

When the two places of circumcision meet together, purificatory bath must be performed

التقاء الخِتانين

Euphemism, metonymically denoting the disappearing of the part of the penis that is above, or beyond, the

place of circumcision in the vulva of the woman

الختان

Circumcision

ختان المرأة

Clitoridectomy/ female genital mutilation

المختون

Circumcised

خثى

خِثْي

Dung of a bull

خدج

صلاة خِداج

Prayer incompletely performed

خدد

الأخدود

Ditch/ Trench

أصحاب الأخدود

The people of the ditch

خدر

الخِدْر

Any chamber, or house, or tent, or the like, that conceals a person

المخَدَّرة

Girl, kept behind, or within, a curtain, or a chamber, and the like

خدع

﴿ يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخۡدَعُونَ إِلَّآ أَنفُسَهُمۡ ﴾ [البقرة: ٩]

They seek to deceive Allah and the believers, but they are only deceiving themselves, though they may not realize it

﴿ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمۡ ﴾ [النساء:١٤٢]

They endeavour, or desire to deceive Allah, or they think that they deceive Allah, but He is their deceiver

خدم

خادم

Servant

خدن

خِدنٌ (الجمع أخدان)

Friend, or secret friend

خذف

الخذْف

Flicking pebbles by the index finger and the thumb.

The Prophet (pbuh) prohibited this act and said, "It does not kill a game animal, nor does it inflict would on the enemy. Rather it breaks the tooth and gorges the eye"

خذل

﴿لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾﴾ [الإسراء: ٢٢]

Do not set up any other god with Allah lest you become blamed and forsaken

﴿وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ﴿٢٩﴾﴾ [الفرقان:٢٩]

Satan is ever a forsaker of men

خرج

﴿وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ﴾ [الإسراء: ٨٠]

And grant me a goodly exit

﴿أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ﴾ [المؤمنون:٧٢]

Or is it that you ask them a recompense/ tribute? But the recompense/ tribute of your Lord is best

﴿وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾﴾ [النمل:٦٧]

The unbelievers say, 'What, when we are dust, and our fathers, shall we indeed be brought forth?

﴿يُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ﴾ [الروم:١٩]

Allah brings forth the living out of that which is dead, and the dead out of that which is alive

﴿ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾﴾ [نوح:١٨]

Then He shall return you into it, and bring you forth

﴿يَوْمُ ٱلْخُرُوجِ ﴿٤٢﴾﴾ [ق:٤٢]

The day when men shall come forth from their graves; a name of the day of resurrection

التخريج (أصول الفقه)

Legal reasoning (*Ijtihād*), derived from, and based upon earlier authoritative law/

Extraction and derivation of the law according to systematic principles

تخريج المَناط (أصول الفقه)

Derivation of the underlying cause

■When the underlying cause is not indicated directly by the text or by

consensus, the jurist drives it with the help of Individual legal reasoning

الأمور الخارجية = أمر

خَرْج

Tribute

الخَراج

Land tax

الخَراج بالضمان

Gain accompanies liability for loss

خُرّاجٌ (دمّل)

Abscess

الخوارج

Kharijites

Kharijites, literally mutineers or secessionists, are of Muslim sects who had been followers of the caliph Ali, but they broke away from him because they believed him to be guilty of compromising God's will, when he agreed to arbitrate rather than to continue to fight against Mu'āwiyah. The core of their views revolved round the nature of legitimate leadership, and the status of grave sinners who should be regarded, if not repented, as infidels deserving of death

المَخْرَج[1] (تجويد)

The point of articulation of a particular letter

المخرِّج (فقه)

Leading jurist who contributed to the formation of the doctrinal school; also independent and semi-independent *mujtahid* whose legal doctrine, or a part thereof, was appropriated by the doctrinal school

المستَخرَج (حديث)

Mustakhraj, literally means extracted, is a collection of ḥadīth in which a later compiler collects fresh *isnāds* (chains of transmission) for the same ḥadīths that were compiled in the previous works

وعلى هذا خرّجوا قول كذا

According to this meaning, they have explained, or rendered such a saying

خردل

خردل

Mustard

خرر

﴿يَخِرُّونَ لِلأَذْقَانِ﴾ [الإسراء:١٠٧]

They fall down prostrate, with their chins to the ground

[1] مخرج الحرف.



﴿وَٱلَّذِينَ إِذَا ذُكِّرُواْ بِـَٔايَٰتِ رَبِّهِمۡ لَمۡ يَخِرُّواْ عَلَيۡهَا صُمّٗا وَعُمۡيَانٗا ٧٣﴾ [الفرقان:٧٣]

And who, whenever they are reminded of their Lord's signs, do not fall deaf and blind to them

خرّ لله ساجداً

He fell down prostrating himself to Allah

خرس

أخرس

Dumb

خرص

﴿يَخۡرُصُونَ ١١٦﴾ [الأنعام:١١٦]

They say falsehood

﴿قُتِلَ ٱلۡخَرَّٰصُونَ ١٠﴾ [الذاريات:١٠]

Perish the conjecturers/ Cursed be the liars

خَرْصُ (النخلِ والتمر)

The computing by conjecture the quantity of fruit upon palm-trees, and of dates

خرطم

﴿سَنَسِمُهُۥ عَلَى ٱلۡخُرۡطُومِ ١٦﴾ [القلم:١٦]

We shall brand him upon the nose/ muzzle!

خرف

خُرافة

Superstition

خرق

﴿وَخَرَقُواْ لَهُۥ بَنِينَ وَبَنَٰتِۭ﴾ [الأنعام:١٠٠]

And they have feigned Him to have, or falsely attributed to Him, sons and daughters

﴿إِنَّكَ لَن تَخۡرِقَ ٱلۡأَرۡضَ﴾ [الإسراء:٣٧]

For you shall not reach the extremities of the earth, or, you shall not traverse the earth in length and breadth

﴿فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِي ٱلسَّفِينَةِ خَرَقَهَاۖ قَالَ أَخَرَقۡتَهَا لِتُغۡرِقَ أَهۡلَهَا﴾ [الكهف: ٧١]

And so the two went on their way. When they embarked upon a ship, he made a hole in it. Moses said, 'have you made a hole in it, in order to drown the people in it'?

خرقاء

Animal with a hole in its ear

الخِرقة (تصوف)

Sufi cloak



خوارق العادات

The supernatural/ The paranormal

خزبر

الخزبرة

Thick soup made of milk and flour

خزن

﴿وَمَآ أَنتُمۡ لَهُۥ بِخَٰزِنِينَ ٢٢﴾ [الحجر:٢٢]

And you are not the guardians of its stores

خزائن الله

Allah's treasures

خَزَنَةُ جَهَنَّم

Hell's keepers

خزى

﴿وَلَا تُخۡزُونِ فِي ضَيۡفِيٓۖ﴾ [هود:٧٨]

And do not disgrace me in respect of my guests/ do not make me ashamed

خِزْيٌ عظيم

Mighty degradation/ Supreme disgrace

خسأ

﴿ٱخۡسَـُٔواْ فِيهَا وَلَا تُكَلِّمُونِ ١٠٨﴾ [المؤمنون:١٠٨]

Slink you into it, and do not speak to me



﴿يَنقَلِبۡ إِلَيۡكَ ٱلۡبَصَرُ خَاسِئٗا﴾ [الملك:٤]

The sight will recoil to you dazzled/ confused/ dim

خاسؤون

Despised and hated

خسر

﴿فَقَدۡ خَسِرَ خُسۡرَانٗا مُّبِينٗا ١١٩﴾ [النساء:١١٩]

He surely suffered a manifest loss

﴿إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ٢﴾[العصر:٢]

Surely Man is in the way of loss

﴿أَوۡفُواْ ٱلۡكَيۡلَ وَلَا تَكُونُواْ مِنَ ٱلۡمُخۡسِرِينَ ١٨١﴾ [الشعراء:١٨١]

Fill up the measure, and be not cheaters

﴿وَلَا تُخۡسِرُواْ ٱلۡمِيزَانَ ٩﴾ [الرحمن:٩]

And do not make the weight defective, or deficient

﴿فَذَاقَتۡ وَبَالَ أَمۡرِهَا وَكَانَ عَٰقِبَةُ أَمۡرِهَا خُسۡرًا ٩﴾ [الطلاق: ٩]

So it tasted the mischief of its action, and the end of its affair was loss

الأخسرون

The greatest losers

الخاسرون

People of the lost/ Losers

خسران

Loss

خسران مبين

Manifest loss

خسف

﴿ فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ ﴾ [القصص: ٨١]

And we made the ground to sink with, and wallow up him and his mansion

خَسَفَ الله بهم الأرض

Allah caused the earth to swallow them

انخسفت به الأرض

The earth sank with him/ swallowed up him

الخسوف

Eclipse

خشش

خَشاش الأرض

The creeping things of the earth

خشع

﴿ وَخَشَعَتِ ٱلْأَصْوَاتُ ﴾ [طه: ١٠٨]

And the voices shall be still and low

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً ﴾ [فصلت: ٣٩]

And of His signs is that you see the earth humble/ dry and barren

﴿ خَٰشِعَةً أَبْصَٰرُهُمْ ﴾ [القلم: ٤٣]

Having their eyes cast down

﴿ وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ۝٢ ﴾ [الغاشية: ٢]

Some faces on that day are downcast/ humbled

خاشع في الصلاة

Humble in their prayer

خشوع

Devotion

خشم

الخيشوم

The innermost part of the air-passages of the nose

خشن

اخشوشن

He lived a rough and coarse life

اخشوشنوا وتمعددوا

Lead a rough, or coarse life, and imitate the mode of life of the sons of Ma‘add

خشى

﴿ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ۝٨٠ ﴾ [الكهف: ٨٠]

And we were afraid that he would impose on them insolence and unbelief/ And We disapproved that he should make excessive disobedience, and ingratitude, to come upon them

الخَشية

Fear

الخصاء = خصي

خصر

المتخصّرون في الصلاة

Those who, in praying in the night, becoming tired thereby, put their hands upon their flanks

مختصر في الفقه

Concise epitome of the law

مِخْصرة

Thing which a man takes in his hand, and upon which he leans, such as a staff and the like

خصص

اختصّه لنفسه

He appropriated, or chose him, particularly for himself

تخصيص العام

Particularisation of the general/ the exclusion from the general a part that was previously categorized under the general

خاصٌّ

Particular, as opposed to 'general'

الخاصة (الكليات الخمس)

Property

الخاصّة والعامّة

The distinguished and the common people

خَصاصة

Poverty

خصه بالذكر

He distinguished, or singled out, him, by mention

خصّ منه كذا

He distinguished/ particularized/ specified, thereof such a thing

عليك بخُوَيصّة نفسك

Keep to the little, or dear, particular friend of your own self

خصف

﴿يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ﴾ [الأعراف:٢٢]

They cover themselves with the leaves of the Paradise

خصم

﴿وَهُوَ أَلَدُّ ٱلْخِصَامِ ﴿٢٠٤﴾﴾ [البقرة: ٢٠٤]
He is the most contentious of the adversaries

﴿وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾﴾
[النساء: ١٠٥]
And do not be a pleader for the treacherous

﴿خَصِيمٌ مُّبِينٌ ﴿٤﴾﴾ [النحل: ٤]
Manifest adversary/ Open opponent

﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ [الحج: ١٩]
These are two opponents who dispute about their Lord

﴿قَالُوا۟ وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾﴾ [الشعراء: ٩٦]
They shall say, as they dispute there one with another

﴿مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾﴾ [يس: ٤٩]
They are awaiting only for one cry to seize them while they are disputing

﴿وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾﴾
[الزخرف: ١٨]
And unable to give a clear account in a dispute

إذا خاصمَ فجرَ
Whenever he disputes, he behaves in a very imprudent, evil, and insulting manner

خصمٌ



Adversary in contention or altercation, in dispute

خصومة
Contention/ Altercation/ Disputation

خصى

الخصاء
Castration

خَصيّ
Eunuch/ Castrated

خُصية
Testicle

خضب

الخَضْب/ الخِضاب
Dye

خضب شعرَه بالسواد
He dyed his hair with black

خضد

﴿فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾﴾ [الواقعة: ٢٨]
Thorn-less lot-trees

خضر

إياكم وخَضراءَ الدِّمَن

Avoid the beautiful woman that is of bad origin, because what grows in a '*Dimnah*' [place which men have blackened by their cooking, and where their camels or other beasts have staled and dunged], though it may be beautiful and bright, does not bear fruit, because it is neglected, and left unwatered

ليس في الخضراوات صدقة

There is no *Zakat* in the case of green herbs or leguminous plants

خضرم

مُخضرَم

Person who passed half of his life in the time of Ignorance, and half thereof in that of Islam

خضع

﴿فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ۝٤﴾ [الشعراء: ٤]

And their necks will stay humbled to it

﴿فَلَا تَخْضَعْنَ بِالْقَوْلِ﴾ [الأحزاب:٣٢]

Be not soft in speech

خطأ

﴿لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۝٣٧﴾ [الحاقة:٣٧]

That none excepting the sinners eat

خاطئ

Sinner

خطأ

Mistake/ Accident

خطيئة

Sin

خطب

﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ۝٥٧﴾ [الحجر:٥٧]

He said, 'What is your mission/ business, O you messengers?'

﴿مَا خَطْبُكُمَا﴾ [القصص: ٢٣]

What is the matter with you?

﴿وَعَزَّنِي فِي الْخِطَابِ ۝٢٣﴾ [ص:٢٣]

And he overcame me in the argument

﴿لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝٣٧﴾ [النبأ: ٣٧]

They will not be able to address Him

الخِطبة

Engagement

الخُطبة البَتراء

Speech in which the speaker does not praise Allah nor bless the Prophet (pbuh)

خُطبة الجمعة

Friday Sermon

الخِطبة على خطبة الغير



Proposing marriage to a woman to whom another has already done so

خطيب

Orator

المخطوبة

Prospective bride

فصْل الخطاب = فصل

خطط

﴿ وَمَا كُنتَ تَتْلُواْ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾ ﴾ [العنكبوت:٤٨]

Not before this did you recite any Book, or inscribe it with your right hand, for then those who follow falsehood would have doubted

التخطيط الأسروي

Family planning

كان نبيٌّ من الأنبياء يخُطّ فمَنْ وافق خطَّه علِمَ مثلَ علمِه

A prophet used to practice geomancy, and he who matches his geomancy knows the like of his knowledge

خطف

﴿ يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ ﴾ [البقرة: ٢٠]

The lightning is about to snatch away their sights/ the lightning almost takes away their sights

﴿ وَقَالُوٓاْ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ ﴾ [القصص:٥٧]

They say, 'Should we follow the guidance with you, we shall be snatched from our land.'/ They say: 'If we were to follow the guidance along with you, we would be torn away from our land'

﴿ وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ ﴾ [العنكبوت:٦٧]

And men are carried off by force from around them

﴿ إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ ﴾ [الصافات:١٠]

Except him who steals the opportunity of hearing the speech of the angels

خطم

الخِطْميّ

Althaea officinalis. i.e. marsh-mallow

خطو

تخطّي رقاب الناس

Passing over the necks of people

خُطُوات الشيطان

Satan's footsteps



خفض

﴿وَٱخۡفِضۡ جَنَاحَكَ لِلۡمُؤۡمِنِينَ ٨٨﴾ [الحجر٨٨]
And make yourself gentle to the believes

﴿خَافِضَةٞ رَّافِعَةٌ ٣﴾ [الواقعة:٣]
Abasing, exalting

﴿وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ﴾ = جنح

الخَفْض (ختان المرأة) = ختن

خفف

﴿ٱنفِرُواْ خِفَافٗا وَثِقَالٗا﴾ [التوبة:٤١]
Go forth to fight prompt and not prompt, or whether moving be easy to you or difficult

﴿تَسۡتَخِفُّونَهَا يَوۡمَ ظَعۡنِكُمۡ وَيَوۡمَ إِقَامَتِكُمۡ﴾ [النحل: ٨٠]
You find that light on the days of your travel, and on the days of your camping

﴿وَلَا يَسۡتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ٦٠﴾ [الروم: ٦٠]
Do not let those who have no faith make you impatient

﴿فَٱسۡتَخَفَّ قَوۡمَهُۥ فَأَطَاعُوهُ﴾ [الزخرف:٥٤]
So he made his people unsteady, and they obeyed him

خُفٌّ
Footgear

خفتْ موازينُه
His scales (of good deeds) are light

خفيف الحاذ
Man having little property and a small family to maintain

خفيف العارضين
Light, or scanty in the hair of the two sides of the cheeks, and of the beard

خفق

(كانوا ينتظرون العشاء حتى تخفِقَ رؤوسهم)
They used to wait for nightfall prayer until they slept so that their chins dropped upon their breasts

الخافقان
The place of sunrise, and the place of unset

خفى

﴿يُخۡفُونَ فِيٓ أَنفُسِهِم مَّا لَا يُبۡدُونَ لَكَ﴾ [آل عمران: ١٥٤]
They hide in their hearts what they do not disclose to you

﴿يَسۡتَخۡفُونَ مِنَ ٱلنَّاسِ﴾ [النساء:١٠٨]
They hide from people



﴿بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ﴾[الأنعام: ٢٨]
That which they were concealing before has now appeared to them/ It appeared to them what they previously used to conceal

﴿ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾[الأعراف: ٥٥]
Call on your Lord, humbly and secretly

﴿نِدَآءً خَفِيًّا ۝٣﴾ [مريم:٣]
Cry in secret

﴿إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا﴾ [طه: ١٥]
The Hour is coming, I would conceal it

﴿يَنظُرُونَ مِن طَرْفٍ خَفِيٍّ﴾[الشورى: ٤٥]
Looking with furtive glance

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ۝١٨﴾
[الحاقة: ١٨]
On that day you shall be exposed, not one secret of yours concealed

إخفاء (تجويد)

Concealment

■ It literally means: covering; technically, pronouncing a letter with a quality between manifestation and assimilation

خفيٌّ (أصول فقه)

Obscure

■ Word whose meaning is concealed and the intention in unclear, which prevents the discovery of the meaning except by investigation

الشهوة الخفيّة

The latent desire

خفيف الحاذ = خفف

خفيف العارضين = خفف

خلب

لا خِلابة

There will be no cheating in the bargain.

If a buyer utters these words at the time of buying he gets a right to revoke the contract if subsequently he proves that he has been cheated

خلد

﴿أَخْلَدَ إِلَى ٱلْأَرْضِ﴾ [الأعراف:١٧٦]
He inclined to, and relied upon, the earth

﴿وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ﴾[الواقعة:١٧]
Immortal youths going round about them

﴿يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ۝٣﴾ [الهمزة: ٣]
He thinks that his wealth has made him immortal

جنة الخُلد

The Garden of Eternity



الخالد

Immortal

شجرة الخُلْد

Tree of immortality

الخُلود

Immortality

الخلود في النار

Eternal damnation

خلس

(لا قطْعَ في خُلسة)

There shall be no amputation of the right hand in the case of a thing seized, or carried of by force

خلص

﴿ وَقَالَ ٱلْمَلِكُ ٱئْتُونِي بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِي ﴾ [يوسف: ٥٤]

And the king said, 'Bring him before me, I will choose him for my own'

﴿ خَلَصُوا۟ نَجِيًّا ﴾ [يوسف:٨٠]

They retired, conferring privately together

﴿ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٤٠﴾ ﴾ [الصافات:٤٠]

Except for Allah's sincere servants

﴿ إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴿٤٦﴾ ﴾ [ص:٤٦]

We have rendered them pure by a pure quality, the keeping in memory the final abode

﴿ أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ﴾ [الزمر: ٣]

Indeed, to Allah alone is the pure religion

الإخلاص

Sincerity

أخلصَ دينه لله

He was pure, or sincere, towards Allah in religion, or in his religion without hypocrisy

خالصٌ

Clear/ pure/ sheer/ free from admixture/ unmingled/ unmixed/ genuine

الخَلاص (عند النصارى)

Salvation

كلمة الإخلاص = كلم

خلط

﴿ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ﴾ [ص:٢٤]

And many partners oppress one another, save those who believe and do good works

الاختلاط (فقه)

Relating to the law of partnership, it refers to the intermingling of two

investments so that they cannot be distinguished any more

الاختلاط بين الجنسين

Intermingling of the two sexes

الخَليطُ (فقه)

Person who shares in rights over property, such as a share of water

خلع

الخُلع

Release for payment from the wife

■The act of divorcing a wife for a ransom given by her, or for her property given by her as a ransom to release her from her husband

خلع ابنَه

(يا أيها الناس، إن هذا ابني قد خلعتُه)

O men, this, my son, I repudiate/ renounce him / declare myself to be clear of him; so that if he commits a crime, or an offence rendering him liable to punishment, I am not responsible; and if a crime, or an offence rendering liable to punishment, be committed against him, I will not pursue for redress, or retaliation

خلع زوجته

He divorced his wife for a ransom given by her as a ransom to release herself from him

خلع يداً من طاعة

He threw of his allegiance, or forsook obedience to his sultan, and acted in a wrongful and evil manner towards him

(نخلع ونترك من يفجرك)

We repudiate/ renounce and forsake him who disobeys, or opposes you

خلف

﴿ فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ ﴾ [الأعراف:١٦٩]

And there remained after them persons in whom is no good

﴿ فَرِحَ ٱلۡمُخَلَّفُونَ بِمَقۡعَدِهِمۡ خِلَٰفَ رَسُولِ ٱللَّهِ ﴾ [التوبة:٨١]

Those who were left behind rejoiced in their remaining behind the Messenger of Allah

﴿وَمَآ أُرِيدُ أَنۡ أُخَالِفَكُمۡ إِلَىٰ مَآ أَنۡهَىٰكُمۡ عَنۡهُ ﴾ [هود: ٨٨]

I do not wish to do what I forbid you to do

﴿وَإِذٗا لَّا يَلۡبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلٗا ٧٦ ﴾ [الإسراء:٧٦]

But in that case they should not have remained after you save a little while

﴿ لَيَسۡتَخۡلِفَنَّهُمۡ فِي ٱلۡأَرۡضِ كَمَا ٱسۡتَخۡلَفَ ٱلَّذِينَ مِن قَبۡلِهِمۡ ﴾ [النور:٥٥]

That He will assuredly make them to be successors in the earth, like as He made to be successors those who were before them

﴿ وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيۡلَ وَٱلنَّهَارَ خِلۡفَةً ﴾

[الفرقان:٦٢]

And He it is who has made the night and the day so that each replaces the other, or each follows the other

﴿ وَلَوۡ نَشَآءُ لَجَعَلۡنَا مِنكُم مَّلَـٰٓئِكَةً فِى ٱلۡأَرۡضِ يَخۡلُفُونَ ﴿٦٠﴾ ﴾[الزخرف: ٦٠]

Had We willed, We would have appointed angels among you to be successors in the earth

﴿ وَأَنفِقُواْ مِمَّا جَعَلَكُم مُّسۡتَخۡلَفِينَ فِيهِ ﴾

[الحديد:٧]

And expend of that unto which He has made you successors

اختلاف الفقهاء

Differences among jurists on legal questions

اختلاف الليل والنهار

The alternation of day and night

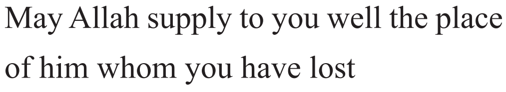
إخلاف الوعد

Breaking a promise

أخلف الله عليك

May Allah restore to you the like of that which has gone from you

أخلف اللهُ عليك خيراً



May Allah supply to you well the place of him whom you have lost

تخلفَ عن القوم

He remained behind the people/ he held back, or hung back, from them

الخالفون = المخلَّفون

الخلاف (الاختلاف)

Difference/ Divergence/Dispute

الخلافة

The Caliphate

الخلافة الأموية

Caliphate Umayyad

الخلافة العباسية

Abbasid Caliphate

الخلافة عن الله في الأرض

Viceroyship

خلافيٌّ

Open to discussion / Controversial/ Disputable

الخلفاء الراشدون

The Rightly- guided Caliphs

خلفٌ

Successor

الخَلِفة

Pregnant she-camel

خلفه ربُّه في أهله وأولاده

His Lord was for him to his family and his children/ His lord was supplier of his place to his family…

خُلوف فم الصائم

Bad breath of fasting person

الخليفة

The Caliph

خليفة

Viceroy/ Vicegerent

خليفة الله في الأرض

Allah's deputy/ vicegerent on earth

الخَوالف = المخلَّفون

مخالفة الله تعالى للحوادث

The Characteristics of created things do not apply to Allah/ Dissimilarity of Allah to the created

مختلِف الحديث

Conflict in ḥadīth

المخلَّفون (الخالفون،الخَوالف)

Those who remained behind

مضغة مخلَّقة وغير مخلَّقة

Lump of flesh, formed, and unformed

مفهوم المخالفة = فهم

هو خَلْف سَوْء من أبيه

He is a bad son who has taken the place of his father

هو خلَف صدْق من أبيه

He is a good son who has taken the place of his father

أوصى له بالخلافة = وصي

خلق

﴿إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ١٣٧﴾[الشعراء:١٣٧]

This is nothing but the habit of the ancients/ This is none but the practice of the ancients

﴿إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ٧﴾ [ص:٧]

This is nothing but forging, and lying

﴿ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَٰدِ ٨﴾

[الفجر:٨]

The like of which was never created in the whole land

أخلاق

Morals

خَلاقٌ

Share/ portion/ good share / portion of good

لا خَلاق له في الآخرة

There is no share, or portion, of good for him in the final state of existence

الخُلُق

Good manner

خَلْقُ الإنسانِ أفعالَه الاختيارية (المعتزلة)

According to Mu'tazilites, Individuals are free or capable of carrying out their freely chosen designs/ own optional actions

خَلْق القرآن

Createdness/ creation of the Qur'ān

خَلوق (نوع من الطيب)

Aroma

خلل

﴿لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ۝٣١﴾ [إبراهيم: ٣١]

Wherein shall be no buying or selling, nor mutual befriending

﴿فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ﴾ [الإسراء: ٥]

They went through the very inmost parts of your homes

﴿وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا ۝٧٣﴾[الإسراء: ٧٣]

Then they would surely have taken you as a friend

﴿فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا﴾[الإسراء: ٩١]

And you make rivers to gush forth abundantly all amongst it

﴿فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ﴾ [النور: ٤٣]

Then you see the rain issuing out of the midst of them

﴿ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ۝٦٧﴾ [الزخرف: ٦٧]

Friends on that day shall be enemies of one another, but the god-fearing

اختلال

Disorder

تخليل الأصابع

Making the water to flow into the fingers, or toes

تخليل الخمر

Making the wine into vinegar

تخليل اللحية

Making the water to flow into the interstices of the beard

خِلالٌ

Befriending/ Friendship

خلّ

Vinegar

خلل أصابعه

He made the water to flow into his fingers, or toes

خلل الخمرَ

He made the wine into vinegar

خلل لحيته

He made the water to flow into the interstices of his beard

خُلّة

Friendship

خير خلال الصائم السواك = خير

خلو

﴿وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ﴾ [البقرة: ١٤]

And when they are alone with their devils

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ﴾ [آل عمران: ١٤٤]

Muhammad is nothing but a Messenger; messengers have passed away before

him

﴿ ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ ﴾ [يوسف: ٩]

Kill you Joseph, or cast him forth into some land, that you have your father's attention turned to you alone

﴿ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ ﴾

[فاطر: ٢٤]

And there is not any people but a warner has gone, and has been sent among them

﴿ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾ ﴾ [الحاقة: ٢٤]

Eat and drink with wholesome appetite for that you did long ago, in the days gone by

أنت خليّة

You are divorced

التَّخْلِية (فقه)

Giving the buyer full access to the object of sale with full permission of the seller

خلا بزوجته

He became alone with his wife

خَلوة (تصوف)

Periodic retreat

الخلوة بامرأة أجنبية

Privacy with a woman who is neither a wife nor unmarriagable kin

مُخْلِية

Woman having no husband

القرون الخالية = قرن

خمد

﴿ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَـٰمِدُونَ ﴿٢٩﴾ ﴾

[يس: ٢٩]

It was only one Cry and lo, they were silent and still

خمر

الخمار/ الحجاب (غطاء الرأس)

Veil/ Hijab/ Head scarf

> *Veil is commonly used to refer to head, face, or body covers, but in fact it has no single equivalent in Arabic*[1]

الخمر

Wine

الخمر تخمر العقلَ

Wine veils, or obscures the intellect

الخمر جماع الإثم

Wine is what which comprises a number of sins

[1] The Oxford Encyclopedia of the Modern Islamic World. Editor in Chief, John Esposito (Oxford: Oxford University Press, 1995) vol, 2. 108

خمس

خُمسٌ

20 percent levy/ tax

It is applicable to spoils of war, mines and wealth, buried in the land that has no owner.

Khums was based on the principle that one-fifth of war booty taken by Muslims belonged to the family of the Prophet (pbuh), as well as some categories of the indigent. Later on, it was interpreted as an Islamic tax on profits of various sorts beyond expenditures.

For Sunnis, this tax was less important than the Shi'is; for instance, Hanafi could give Khums, but it was used primarily for succoring the poor and was not donated to the descendants of the Prophets, called Sayyids.
In Shiism, which maintained the right of the family of the Prophet to continue to receive many of the perquisites associated with his office, Khums was seen as a tax owned by the Muslim community for the support of sayyids. With the occultation of the Twelfth Imams, and the end of the line of visible direct descendents of the Prophet exercising spiritual authority from Allah, the question arose from medieval Shiism of whether believers should continue to pay the khums, and if so, to whom. The conservative, literalist Akhbari school of jurisprudence tended to see the obligation to pay the khums as having lapsed in the absence of Imam, although some Akhbari advocated setting aside the mount due and burying it in expectation of the Judgment Day. The later Usuli of jurisprudence, which grew influential beginning in the thirteenth century, advocated that the khums as a tax be revived and divided into to. One portion should go to the support of the indigent sayyids. The other should benefit the Usuli jurisprudents, or mujtahids who determined the law of the community based on their individual reasoning.[1]

خُمْس (عند الشيعة) = خمس

خمص

تغدو خماصاً وتروح بِطاناً[٢]

They set out in the morning with empty stomachs and return in the evening with full stomachs

الخَمَص

Hunger

خَميصة

Black woolen, square blanket with marks on it

مخمصة

Hunger

خمط

[1] The Oxford Encyclopedia of the Modern Islamic World. Editor in Chief, John Esposito (Oxford: Oxford University Press, 1995) vol, 2. 431

[٢] من حديث: لو أنكم تتوكلون على الله حقَّ توكّله لرزقكم كما يرزق الطير تغدو خماصاً..



﴿وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ﴾[سبأ:١٦]

And We gave them, in exchange for their two gardens, two gardens bearing bitter produce

خناس = خنس

خنث

اختناثُ السقاء[1]

Turning the water-skin upside down and drinking directly from its mouth

تخنّث

He affected a bending, or an inclining of his body, from side to side, and languor, or languidness

التخنُّث

Effeminacy

تخنث في كلامه

He was soft, or effeminate in his speech

خنّث كلامَه

He made his speech like that of a woman, in softness and gentleness

مخنّث

Effeminate

■One who resembles a woman in gentleness, and in softness of speech, and in an affectation of languor of the limbs

الخُنْثى

Hermaphrodite

■ One who has, by creation, the anterior pudendum of a man and that of a woman

خندق

غزوة الخندق

The Battle of the Trench

خنز

الخنزير

Pig

خنس

﴿فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ١٥﴾ [التكوير:١٥]

I swear by the turning stars

إذا سمع الشيطانُ ذِكْرَ الله خنسَ

The devil shrinks when he hears the mention of Allah

الخنّاس

Sneaking/ Slinking

[1] نهى رسول الله صلى الله عليه وسلم عن اختناث السقاء، أي أن يكسر ويشرب من فمه.



خنق

خانقاه

Residential teaching centre, where Sufis perform Remembrance of Allah and *samā'* ceremonies

The term is of Persian origin and probably derivers from words meaning 'a place of residence' (Khan-gah). Support for these religious institutions by the ruling elites gradually broadened and led into significant patronage in building Khanqahs and endowing stipends for the Sufis living there.[1]

المنخِنقة

Strangled animal

■The sheep or goat thus termed is forbidden to be eaten because it has died without having been slaughtered according to the law

الخَنين

Weeping accompanied by sound from the nose

خوخ

خَوخَة [2]

Small door

الخوارج = خرج

خور

خُوار

Lowing-sound

خوض

﴿ٱلَّذِينَ يَخُوضُونَ فِيٓ ءَايَٰتِنَا﴾ [الأنعام: ٦٨]

Those who enter into false, or vain speech respecting our signs

﴿وَخُضۡتُمۡ كَٱلَّذِي خَاضُوٓاْ﴾ [التوبة: ٦٩]

And you have entered into false, or vain, speech like their entering there into

﴿ٱلَّذِينَ هُمۡ فِي خَوۡضٖ يَلۡعَبُونَ ١٢﴾ [الطور: ١٢]

Who amuse themselves in entering into false, or vain, speech

﴿وَكُنَّا نَخُوضُ مَعَ ٱلۡخَآئِضِينَ ٤٥﴾ [المدثر: ٤٥]

And we used to enter into false speech, with those who entered there into

الخوض في الباطل

Conversing about what is useless or immoral

الخوض فيما لا يعني

Speaking about what does not concern one

---

[1] The Oxford Encyclopedia of the Modern Islamic World. Editor in Chief, John Esposito (Oxford: Oxford University Press, 1995) vol, 2. 415

[2] في حديث: سدّوا كل خوخة في المسجد إلا خوخة أبي بكر.

خوف

﴿وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا﴾ [النساء:١٢٨]

And if a woman know that there is, on the part of her husband, injurious treatment, or unkindness, or estrangement

﴿أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ﴾ [النحل:٤٧]

Or that He will seize them when they are alert and apprehensive/ Or are they secure from his destroying them by causing them to suffer loss by little and little in their bodies and their possessions

أخْوفُ ما أخاف عليكم

The most formidable, or fearful, of what I fear for you is such a thing

الخوف الشديد من الإسلام = إسلاموفوبيا

Fear خِيفة

The prayer of peril صلاة الخوف

خول

﴿وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ﴾ [الأنعام: ٩٤]

And you have left behind all that We conferred on you

﴿ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ﴾ [الزمر:٨]

Then when He confers on him a blessing from Him he forgets that he was calling to before

(كان يتخولّنا بالموعظة مخافةَ السآمة علينا)

He used to pay frequent attention to us with exhorting for fear of loathing on our part, or disgust

الإخالة (أصول فقه)

Method followed by Shafi'i jurists in which they derive an underlying cause for a rule to be extended to other cases through their reasoned conviction. The other schools consider this to be based on conjecture rather than on the texts. The cause so derived is called *mukhīl*

الخال

Mother's brother

الخالة

Mother's sister/ Maternal aunt

خون

﴿تَخْتَانُونَ أَنفُسَكُمْ﴾ [البقرة:١٨٧]

You used to act unfaithfully to yourselves

﴿وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَائِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ﴾ [المائدة: ١٣]

And you will never cease to light upon



some act of treachery on their part, except a few of them

﴿ يَعۡلَمُ خَآئِنَةَ ٱلۡأَعۡيُنِ ﴾ [غافر:١٩]

He knows the treachery of the eyes, the surreptitious look at a thing at which it is not allowable to look

خوّان كفور

Ungrateful traitor

الخيانة

Breach of faith/ treachery

خوى

﴿ فَتِلۡكَ بُيُوتُهُمۡ خَاوِيَةَۢ ﴾ [النمل:٥٢]

And those are their house empty

﴿ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا ﴾ [الحج:٤٥]

Having fallen down upon its roofs

﴿ كَأَنَّهُمۡ أَعۡجَازُ نَخۡلٍ خَاوِيَةٖ ٧ ﴾ [الحاقة:٧]

As though they were trunk of palm-trees torn up, or eaten within, or fallen down, and empty

خيب

﴿ أَوۡ يَكۡبِتَهُمۡ فَيَنقَلِبُواْ خَآئِبِينَ ١٢٧ ﴾ [آل عمران:١٢٧]

Or frustrate them, so that they turned in their tracks, disappointed

خير

﴿ فَٱسۡتَبِقُواْ ٱلۡخَيۡرَٰتِ ﴾ [البقرة:١٤٨]

Be you forward in good works/ Hasten to good acts

﴿ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ خَيۡرٞ لَّهُۥ ﴾ [البقرة: ١٨٤]

He who does good of his own account does himself good thereby

﴿ مَا كَانَ لَهُمُ ٱلۡخِيَرَةُ ﴾ [القصص:٦٨]

They have no choice, or option/ It is not for them to choose in preference to Allah

﴿ أَشِحَّةً عَلَى ٱلۡخَيۡرِ ﴾ [الأحزاب:١٩]

They being niggardly of the good things

﴿ وَإِنَّهُمۡ عِندَنَا لَمِنَ ٱلۡمُصۡطَفَيۡنَ ٱلۡأَخۡيَارِ ٤٧ ﴾ [ص:٤٧]

And in Our sight they are of the chosen, the excellent

﴿ وَلَقَدِ ٱخۡتَرۡنَٰهُمۡ عَلَىٰ عِلۡمٍ ﴾ [الدخان:٣٢]

Verily We have chosen them with knowledge

﴿ وَإِنَّهُۥ لِحُبِّ ٱلۡخَيۡرِ لَشَدِيدٌ ٨ ﴾ [العاديات:٨]

And verily, on account of the love of wealth, he is niggardly

اختيار (عقيدة)

Freely chosen human action

تخيير

Optional choice

اللهم خِرْ لي

O, Allah choose for me the better of the two things

استخرت الله في كذا فخار لي

I asked of Allah the better in this case,

or affair, and He chose it for me

صلاة الاستخارة

The prayer for seeking guidance in making the best choice

Teaching his followers the way to seek Istikhārah, the Prophet (pbuh) said, 'If one of you intends to do something, let him make two non-obligatory rak'as, then let him say, 'O Allah, I seek from You in Your knowledge to guide me in making the best choice, and I beg You through Your power to give me power to do it, and I ask You of Your great favour, for You are able and I am not, and You know and I do not, and You are the All-knowing of the unseen. O Allah, if You know that this matter is better for me in my religion, my living, and my final destiny, whether it be soon or late, then decree it for me and facilitate it for me, and then give me Your blessings in it. And if You know that this matter is worse for me in my religion, my living, and my final destiny, whether it be soon or late, then turn it away from me and turn me away from it, and decree for me that which is best wherever it may be, then cause me to be content with it.'

خيار (فقه)

Option or a power to annul or cancel a contract

خيار التعيين

The choice of specifying for instance one of two garments, or pieces of cloth, which one has purchased for ten pieces of money, or some other sum on the condition of so doing

خِيار تفرُّق الصفقة

Sale partition option

خِيار الخيانة

Betrayal option

خيار الرؤية

Option of inspecting goods/ The choice of returning on seeing a thing which one has purchased without seeing it

خيار الشرط

Optional condition

■ The choice of returning a thing purchased when one of the two contracting parties has made it a condition that he may do so within three days or less/ Right, stipulated by one or both of the parties to a contract, to cancel the contract for any reason for a fixed period of time.

خيار العيب

Option of defect / The choice of returning a thing to the seller when it has a fault, a defect, or an imperfection.

■ The buyer has the right to return the goods in case of a defect which is considered a defect in the market and which depreciates the value of the goods.

It is the responsibility of the seller to supply goods free of error (defect), or point out the defect to the buyer

خيار الغَبن



Optional of price

■ It applies when the seller sells goods at a price which far more expensive than the market place. A buyer, therefore, may return it to the seller

خيار المجلس

Option to cancel a sale at the time of the agreement/ The choice of returning a thing purchased while sitting with the seller/ The power to annul a contract is possessed by both contracting parties as long as they do not separate.

خيار النَّقْد

Money option

■This applies when the buyer and seller agree that the price shall be paid at such a time, and that if it is not paid, there is not to be any sale between them

خيار النقيصة = خيار العيب

خيار الوصف

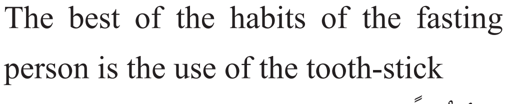
Option of quality

■This applies when goods are sold by specifying a certain quality by the seller which is absent in the goods. In this case therefore, the buyer has the right to return the goods

خيرٌ ثواباً (الله)

He is the best to grant reward

خيرُ خلالِ الصائم السواك



The best of the habits of the fasting person is the use of the tooth-stick

خيرٌ عُقباً (الله)

He is the best for the final end

خير الفاصلين (الله)

The Best of arbiters

خيط

﴿ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ﴾ [البقرة:١٨٧]

The true dawn, and the false Dawn, or the whiteness of the dawn, and the blackness of night

الخِيَاط (أو المِخْيط)

The needle

خيف

أولاد الأخياف

The sons of one mother by different fathers

خيل

الخيل المسوَّمة

Horses of noble breed

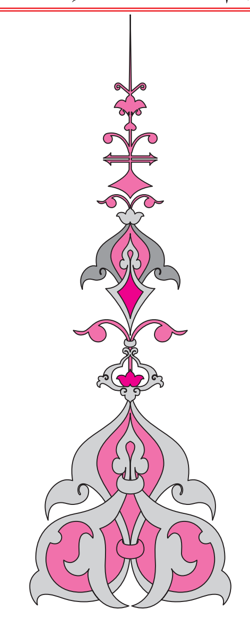
مختال

Arrogant

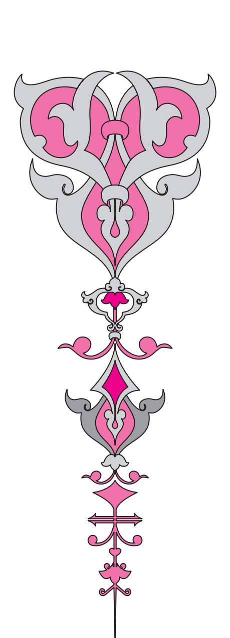
المَخيلة

Boasting









دأب

﴿ كَدَأْبِ ءَالِ فِرْعَوْنَ ﴾ [آل عمران: ١١]

Like the case of the people of Pharaoh

﴿ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا ﴾ [يوسف: ٤٧]

He replied, 'You shall sow for seven consecutive years'

دار

دار الإسلام

Abode /House of Islam

دار الإفتاء

Place to issue fatwas

دار البقاء

The abode of everlastingness/ the everlasting abode

دار البوار

Abode of ruin/ House of perdition

دار الحرب

Abode or house of War

■ Territory outside the jurisdiction of Islamic law that ought to be converted to Islamic territory

The notion of house of war has been affected by historical changes. With the fragmentation of



the Muslim world into a multitude of states and the progressive decline of their power, house of war has been divested of its significance. Moreover, the inclusion of Muslim countries in the modern international juridical order implies the renunciation of such a concept.[1]

دار السلام

Abode of Peace

دار الصلح

House of truce

■ Territory with whose inhabitants a Muslim government has concluded a truce imposing a poll tax on them

دار العهد = دار الصلح

دار الغرور

Abode of delusion

﴿دَارَ ٱلْفَـٰسِقِينَ ﴿١٤٥﴾﴾ [الأعراف: ١٤٥]

The abode of transgressors

دار الفناء

The perishable abode

دار القرار

The abode of stability/ The stable abode

دار الكفر

Abode or house of Disbelief

﴿دَارَ ٱلْمُقَامَةِ﴾ [فاطر: ٣٥]

The abode of everlasting life/ Home of eternity

[1] The Oxford Encyclopedia of the Modern Islamic World. Editor in Chief, John Esposito (Oxford: Oxford University Press, 1995) vol.1,p. 337

دار الموادعة = دار الصلح

الداعي = دعو

الدامغة = دمغ

الدامية = دمم

دان نفسه = الكيّس من دان نفسَه وعمل لما بعد الموت

دانق = دنق

دبأ

الدُّبّاء (اليقطين)

Gourd

دبب

دابة

Animal

يدبّ بين الناس بالنمائم

He creeps among people with calumnies, or slanders

دبج

دِيباج

Silk brocade/ a certain kind of cloth, or garment, made of silk

المدبَّج = رواية الأقران بعضهم عن بعض = روى

دبر

﴿ وَإِن يُقَٰتِلُوكُمۡ يُوَلُّوكُمُ ٱلۡأَدۡبَارَ ﴾ [آل عمران: ١١١]
And if they fight you, they will turn their backs and run away

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَ ﴾ [النساء:٨٢]
Will they not try to understand the Qur'ān?

﴿ فَقُطِعَ دَابِرُ ٱلۡقَوۡمِ ٱلَّذِينَ ظَلَمُواْ ﴾ [الأنعام: ٤٥]
So the last remnant of the evildoers was cut off

﴿ ثُمَّ وَلَّيۡتُم مُّدۡبِرِينَ ﴿٢٥﴾ ﴾ [التوبة:٢٥]
Then you turned back retreating

﴿ أَفَلَمۡ يَدَّبَّرُواْ ٱلۡقَوۡلَ ﴾ [المؤمنون:٦٨]
Have they not thought upon, and endavoured to understand what has been said to them in the Qur'ān?

﴿ وَأَدۡبَٰرَ ٱلسُّجُودِ ﴿٤٠﴾ ﴾ [ق:٤٠]
And at the ends of prayers/ of prostration

﴿ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾ ﴾ [القمر:٤٥]
And they shall turn the back, in flight

﴿ وَإِدۡبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾ ﴾ [الطور:٤٩]
And at the declining of the stars

﴿ وَٱلَّيۡلِ إِذۡ أَدۡبَرَ ﴿٣٣﴾ ﴾ [المدثر: ٣٣]
And the night when it retreats to depart

﴿ فَٱلۡمُدَبِّرَٰتِ أَمۡرٗا ﴿٥﴾ ﴾ [النازعات: ٥]
And those angels who are charged with the managing, or regulating of affairs

الإتيان من الدبر
Anal sex

استدبر القبلةَ
He turned his back towards the *kiblah*

استدبرَ مِن أمره ما لم يستقبلْ
He knew at the end of his affair, or case what he did not know at the beginning of it

التدبير (فقه)
Emancipation at the death of the owner

دابر
Root

دبّر عبدَه أو أمته
He made the emancipation of his slave to depend upon his own death

الدَّبور
North-west wind

فلان لا يأتي الصلاة إلا دبَريّاً
Such a one perform not prayer save in the last part of its time

قطع الله دابرَهم
May Allah cut off the last that remain of them

مدابرة
Animal with its ears split from two sides from the back

المُدبَّر
Slave whose emancipation is dependent

upon the death of his owner

دبغ

دِباغة الجلد

Tanning

دبغ الإهابَ أو الجلد

He tanned the hide, or skin

دثر

﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾ [المدثر:١]

O you shrouded in your mantle

أهل الدُّثور

The rich

دثروني = زملوني = زمل

دجل

المسيح الدجال = مسح

دحر

﴿ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴾ [الصافات: ٩]

Rejected, and theirs is an everlasting chastisement/ Driven off; and for them is a perpetual punishment

دُحور

Driving away/ Expelling/ Banishing

مدحور

Banished/Expelled

دحض

﴿لِيُدْحِضُوا بِهِ الْحَقَّ﴾ [الكهف:٥٦]

That they may refute thereby the truth

﴿فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾﴾ [الصافات:١٤١]

And he cast lots and was of the rebutted

﴿حُجَّتُهُمْ دَاحِضَةٌ﴾ [الشورى:١٦]

Their argument is void

دحَض

He refuted

الدَّحْض

Refutation

دحو

﴿وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ﴿٣٠﴾﴾ [النازعات:٣٠]

And after that He spread out the earth

دخر

﴿وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾﴾ [النمل:٨٧]

All shall come to Him in utter humility

دخل



﴿وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾﴾
[النساء: ٣١]

And We shall admit you by the gate of great honour

﴿وَلَا تَتَّخِذُوٓا۟ أَيْمَـٰنَكُمْ دَخَلًۢا بَيْنَكُمْ﴾
[النحل:٩٤]

And do not make your oaths to be a means of deceit between you

﴿ وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ﴾[الإسراء: ٨٠]

And say, 'My Lord! Grant me a goodly entrance'

﴿ لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَـٰرَٰتٍ أَوْ مُدَّخَلًا .... ﴾ = جمع

دخل بها = ليلة الدخلة

دخَلٌ

Deceit

درأ

﴿فَٱدَّٰرَْٰٔتُمْ فِيهَا ﴾ [البقرة:٧٢]

And you contended together respecting it/ you repelled one another, by each of you casting the slaughter upon his fellow

﴿قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ ﴿١٦٨﴾﴾ [آل عمران: ١٦٨]

Say, 'Then repel death from yourselves if what you say is true'


﴿كَوْكَبٌ دُرِّىٌّ﴾ [النور:٣٥]

Glittering star

﴿وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ﴾ [القصص: ٥٤]

And they avert evil with good

ادرؤوا الحدود بالشبهات

Ward off the fixed punishments on the strength of *Shubha* (uncertainty) as much as you can

الحدود تدرأ بالشبهات

The fixed punishments shall be, or are to be, averted, on account of dubious circumstances

درء الحرابة = دفْع الحرابة

دراية الحديث = درى

درج

استدراجُ الله للفاسق والكافر والظالم

-Allah draws him near to destruction by little and little/

-Allah brings him near to punishment by means of respite, and the continuance of health and the increase of favour/

-Allah bestows upon him enjoyments in which he delighted, and on which he placed his reliance, and with which he became familiar so as not to be mindful of death, and then takes him in his most



heedless state

التدرُّج

Graduality

المدْرَج من الحديث

Material interpolated into ḥadīth

■This is when one of the remarks of a transmitter of a Prophetic ḥadīth being interpolated into the ḥadīth itself. This happens because the Companion or someone later offered some of his own comments immediately after relating the ḥadīth, and later transmitters related those comments as a continuation of the ḥadīth, without separating them by identifying the speaker

الدرجات العُلى

The highest ranks/ the most sublime degrees

دَرَجة

Grade

الدُّرْجة

A piece of rag stuffed with cotton, which a woman in the time of the menses puts into her vulva, to see if there be any remains of the blood

درر

﴿يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ۝١١﴾ [نوح: ١١]

And He will loose heaven upon you in abundant rain

درس

دراسات إسلامية

Islamic Studies

مدرسة

Law College

درش

درويش

Dervish

■A religious Muslim (*spec.* Sufi) who makes a promise to stay poor and live without comforts or pleasures.

دِرع

Armour

درك

﴿إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ﴾ [النساء: ١٤٥]

The hypocrites shall be cast in the lowest depths of Hell

﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ﴾ [الأنعام: ١٠٤]



No power of vision can encompass Him, whereas He encompasses all vision

﴿ حَتَّىٰٓ إِذَا ٱدَّارَكُواْ فِيهَا جَمِيعًا ﴾ [الأعراف:٣٨]

Until, when they have overtaken one another, or have successively arrived therein all together

﴿ لَّا تَخَٰفُ دَرَكًا ﴾ [طه:٧٧]

You shall not fear Pharaoh's overtaking you

﴿ فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾ ﴾ [الشعراء:٦١]

When the two hosts sighted each other, the companions of Moses said, 'We shall certainly be overtaken!'

﴿ بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِى ٱلْءَاخِرَةِ ۚ بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾ ﴾ [النمل:٦٦]

The total sum of their knowledge stops short of comprehending the hereafter. Nay, they are in doubt of it. Nay, they are blind to it

إدراك

Perception

العجز عن دَرْك الإدراكِ إدراكٌ

The incapacity to attain comprehension of Allah is comprehension itself

مَدارك الشرع

The sources from which are sought the ordinances of the law; where one seeks for guidance by means of texts of the Qur'ān or the *Sunnah* and by means of investigation by reason and comparison

المستدرَك (حديث)

Mustadrak, literally means discovered, refers to ḥadīth books and collections in which the compiler has supplemented the work of a previous compiler or compilers

درن

دَرَن

Dirt

درهم

درهم

Dirham/ a silver coin

درى

﴿ وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾ ﴾ [عبس: ٣]

How could you know? He might have sought to purify himself

دِراية الحديث



The meaning of ḥadīth, as opposed to its transmission.
It is basically concerned with the truth, meaning and message of the ḥadīth, and the law or ruling that is conveyed by the text

المداراة

Blandishment/ Coaxing

دريّ = درأ

دستر

دستور المدينة

The constitution of Madīnah

دسر

﴿وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾﴾ [القمر:١٣]

And We carried him upon a well-planked vessel, well-caulked

دسس

﴿أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ﴾

[النحل:٥٩]

Whether he shall preserve it in humiliation, or bury it into the dust

﴿وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾﴾ [الشمس:١٠]

And ruined is the one who corrupts it/ and failed has he who seduces it

الدسّ في الكتاب[1]

Interpolation

العِرْق دسّاس = عرق

دسم

دَسَمٌ

Grease, or gravy

دعع

﴿فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾﴾

[الماعون:٢]

That is he who pushes, or drives away the orphan, or, who treats the orphan with harshness, and roughness

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾﴾

[الطور:١٣]

On the day when they shall be pushed, or thrust, with harshness, roughness, or violence, to the Hell.

﴿وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ﴾ [فصلت: ٥١]

And when We bless man, he turns away and withdraws aside; but when evil visits him, he is full of endless prayers

---

[1] أن يدخل الواحد في الكتاب ما ليس منه.



دعاء = دعو

دعو

﴿أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾﴾ [مريم: ٩١]

That people ascribed a son to the Most Merciful

﴿وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ﴾ [الأحزاب:٤]

Neither has He made your adopted sons your sons in fact

﴿وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾﴾ [يس:٥٧]

And they shall have what they desire, or wish for

﴿هَٰذَا الَّذِي كُنتُم بِهِ تَدَّعُونَ ﴿٢٧﴾﴾ [الملك:٢٧]

This is that on account of which you used to assert vain and false things: or which you used to deny, or disbelieve

﴿تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾﴾ [المعارج:١٧]

It (Hell) shall destroy him who shall have gone back from the truth and turned away from obedience

ادّعى غيرَ أبيه

He asserted the relationship of father to him of one who was not his father; or claimed as his father one who was not his father

الداعي (الداعية)

Caller to Islam

الداعي (الذي يدعو الله تعالى)

Supplicant/ Suppliant

دعاء

Prayer/ Supplication/Invocation

دعاء الاستفتاح

The opening supplication

دعاء القنوت = قنت

الدعاء مخّ العبادة

Prayer is the core of worship

دعوت الله له

I Prayed to Allah for him

دعوت الله عليه

I prayed to Allah against him

دعوت له بخير

I supplicated for him good

الدعوة إلى الإسلام

The Call to Islam

الدعوة الإسلامية

Islamic Call/ Islamic propagation

الدعوة الجهرية

Public mission

الدعوة السرية

Secret mission

دعوى في النسب

A claim in respect of relationship

■One's claiming the relationship of a son to a person who is not his father. Or one's being claimed as son by a person who is not his father

المدعِي

Claimant



المدَّعَى عليه

Defendant

دغم

الإدغام (تجويد)

Assimilation literally means putting one thing into another; technically inserting a non-vowelled letter into a vowelled, whereby they become one doubled letter

إدغام بغُنّة

Assimilation with nasal twang

إدغام بلا غُنة

Assimilation without a nasal twang

أدغم الحرفَ في الحرف

He inserted the letter into another letter

دفتر

دَفْتَردار

Keeper of the daftar, an Ottoman term for the chief finance officer

دفع

﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ﴾ [البقرة: ٢٥١]

Had Allah not driven back the people, some by means of others

 [النساء:٦]

Then, give/ deliver to them their property

﴿إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓاْ﴾ [الحج:٣٨]

Verily Allah defends those who have believed; i.e. respells from them aggression and the like

﴿ٱدْفَعْ بِٱلَّتِي هِيَ أَحْسَنُ ٱلسَّيِّئَةَ﴾[المؤمنون: ٩٦]

Repel evil with that which is best

﴿مَّا لَهُۥ مِن دَافِعٍ ⑧﴾ [الطور:٨]

There shall not be for it any repeller, or any defender

دفْعُ الحرابة

Averting the attack and aggression

مدافعة الأخبثين

Striving to suppress the urine and ordure

دفق

﴿مَّآءٍ دَافِقٍ ⑥﴾ [الطارق: ٦]

Gushing water/Water poured forth

دفن

الدَّفْن

Burial

دقل

الدقَل
A bad kind of date

دكك

﴿ جَعَلَهُۥ دَكّٗا ﴾ [الأعراف:١٤٣]
He made it crumble to dust
﴿ جَعَلَهُۥ دَكَّآءَ ﴾ [الكهف:٩٨]
He will make it into powder
﴿ وَحُمِلَتِ ٱلۡأَرۡضُ وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ وَٰحِدَةٗ ١٤ ﴾ [الحاقة: ١٤]
And the earth and the mountains are lifted up and crushed with a single blow
﴿ إِذَا دُكَّتِ ٱلۡأَرۡضُ دَكّٗا دَكّٗا ٢١ ﴾ [الفجر: ٢١]
When the earth shall be made level, without hills, and without mountains, or it shall become fine dust scattered

دلا

﴿ وَتُدۡلُواْ بِهَآ إِلَى ٱلۡحُكَّامِ ﴾ [البقرة:١٨٨]
And do not give it, or offer it, as a bribe to the judges
﴿ فَدَلَّىٰهُمَا بِغُرُورٖ ﴾ [الأعراف:٢٢]
He cunningly seduced them
﴿ ثُمَّ دَنَا فَتَدَلَّىٰ ٨ ﴾ [النجم:٨]
Then he drew near and suspended hung
فلان يُدْلي إلى الميت بذكر أو بأنثى
Such a one is united with the dead by a male, or a female

دلج

أدلج
He journeyed in the latter part of the night
الدُّلْجة
The latter part of the night

دلس

تدليس (حديث)
One's relating a tradition as from the earliest sheikh, when perhaps he has not seen him, but only heard it from one, inferior to him, or from one who had heard it from him, and the like. or when he has seen him, but has heard what he ascribes to him from another, inferior to him
دلَّسَ
He concealed a defect in an article of merchandize, from the purchaser
دلّس على الرجل في البيع
He did not show the fault, or defect to the man in selling
مدلَّس



Distorted ḥadīth with hidden defects

دلق

اندلقت أقتاب بطنه = قتب

دلك

﴿ أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمۡسِ إِلَىٰ غَسَقِ ٱلَّيۡلِ ﴾ [الإسراء:٧٨]

Perform the prayer at the sinking of the Sun to the darkening of the night

دلل

أدلة إجمالية

General evidences for the law that contain within them specific evidence. The Qur'ān, for example, is general evidence, while a verse of it, pointing to a legal ruling is specific evidence

أدلة تفصيلية

Specific evidences

استدلال

Literally, "seeking evidence". In the context of Islamic law, it is the pursuit of legal evidence, be it textual or otherwise, on the basis of which one may arrive at a sound ruling or judgement on this or that question or situation

دلائل النبوة

Proofs of Muhammad's prophethood

الدلّال/ السمسار

Broker

■ One who acts as an intermediary between the seller and the buyer, for effecting the sale

دلالة النص

The implication of a text

■ It is the meaning which is derived from the spirit and rationale of a legal text, even if it is not indicated in its words.

For example, the Qur'ān made it unlawful for a son to utter the offensive term "ugh" to his parents. [17:23] so it is obviously forbidden the utterance of the slightest word of contempt to the parents. The effective cause of this prohibition is honouring the parents and avoiding offence to them. There are, of course, other forms of offensive behaviour, besides a mere contemptuous word such as 'ugh', to which the effective cause of this prohibition would apply.

The implication of a text is thus held to be that all forms of abusive

words and acts offending parents are strictly forbidden even if they are not specifically mentioned in the text under consideration.

دليل

Legal proof, or evidence

دليل سمعيٌّ = دليل نصيّ

دليل عقلي

Rational evidence

دليل محرِز

Substantiating argument

دليل نصيّ

Textual proof from a textual source

دمر

﴿ فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَدَمَّرْنَٰهُمْ تَدْمِيرًا ﴾ [الفرقان:٣٦]

And We said, 'Go to the people who have cried lies to Our signs'; then We destroyed them utterly

دمغ

﴿ بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ ﴾ [الأنبياء:١٨]

But We hurl the truth against falsehood, so that it may overcome it

الدامغة

Wound in the head, reaching the brain

دمل

دمّل (خُرّاجٌ)

Abscess

دمم

﴿ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم ﴾ [الشمس:١٤]

And their Lord crushed them and destroyed them

الدامية

Wound in the head that brings blood

دم

Blood

دم مسفوح

Blood poured forth

دمن

الدِّمْنة

Place which men have blackened by their cooking, and where their camels or other beasts have staled and dunged

إياكم وخَضراءَ الدِّمَن = خضر

دنس

تدنيس المقدسات

Sacrilege

دنق

دانق

Coin equal to one-sixth of Dirham

دنو

﴿أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ﴾ [البقرة: ٦١]

Will you take in exchange that which is worse, or inferior, for that which is better?

﴿ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟ ٣﴾ [النساء:٣]

That will be more proper that you may not have numerous families or households

﴿يَأْخُذُونَ عَرَضَ هَٰذَا ٱلْأَدْنَىٰ﴾ [الأعراف: ١٦٩]

They choose the inferior gains of this life

﴿فِىٓ أَدْنَى ٱلْأَرْضِ﴾ [الروم:٣]

In the nearer part of the land/ in a land close by

﴿وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ٢١﴾ [السجدة: ٢١]

And we will assuredly make them to taste of the smaller punishment besides the greater punishment, so that they may return

﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ﴾ [الأحزاب: ٥٩]

O Prophet, tell your wives, and your daughters, and the wives of the believers that they should draw over themselves some of their outer garments, that will be more, fit, or proper, that they may be known, and not annoyed

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ٩﴾ [النجم: ٩]

Then he drew near and suspended hung, or came down

﴿قُطُوفُهَا دَانِيَةٌ ٢٣﴾ [الحاقة: ٢٣]

Its clusters nigh to gather

﴿وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا﴾ [الإنسان: ١٤]

Near them shall be its shades

دنيا

The present world

دنيويٌّ

Secular/ Profane/ worldly

دهر

الدهر

The time

دُهريّ

Atheist



دهق

﴿وَكَأْسًا دِهَاقًا ۝٣٤﴾[النبأ:٣٤]
And a cup overflowing

دهم

﴿مُدْهَآمَّتَانِ ۝٦٤﴾ [الرحمن:٦٤]
Dark-green in colour

دهن

﴿وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ﴾
[المؤمنون: ٢٠]
And a tree issuing from Mount Sinai which produces oil

﴿فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ۝٣٧﴾ [الرحمن: ٣٧]
And when heaven is split asunder, and turns crimson, like red leather, or red rose

﴿أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ۝٨١﴾[الواقعة: ٨١]
Do you then reject this announcement?/ Do you hold this discourse in disdain?

﴿وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝٩﴾ [القلم: ٩]
They wish that you should compromise, then they would compromise/ They wish that you would be soft, or pliant in you religion, and in that case they will be soft, or pliant

المُداهنة
Compromising one's principles

دوح

الدَّوْحة
Great tree

دور

﴿تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ﴾[البقرة: ٢٨٢]
Ready merchandise, which you give and take among yourselves

﴿وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ﴾
[التوبة: ٩٨]
And await the turns of fortune to go against you, against them shall be the evil turn of fortune

﴿دَآئِرَةُ ٱلسَّوْءِ﴾ [التوبة: ٩٨]
The evil turn, or calamity which befalls and destroys

دارتْ عليهم الدوائرُ
Calamities befell them

(إن الزمان قد استدار كهيئته يوم خلق الله السماوات والأرض)
Verily, time has come round to the like of the state in which it was on the day of Allah's creating the heavens and the

earth

الدور والتسلسل

Vicious circle

The fallacy of proving a proposition from another that rests on it for proof; an unbroken sequence of reciprocal cause and effect

الدورة الشهرية = الحيض

دول

﴿وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ﴾ [آل عمران: ١٤٠]

And those days, we make them to come round by turns to men

﴿كَيْ لَا يَكُونَ دُولَةً بَيْنَ ٱلْأَغْنِيَاءِ مِنكُمْ﴾ [الحشر: ٨]

That it may not be a thing taken by turns among the rich of you

دوم

﴿قَالُواْ يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُواْ فِيهَا﴾ [المائدة: ٢٤]

They replied, O Moses! We shall never enter it as long as they remain in it

﴿خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ﴾ [هود: ١٠٧]

They will abide in it as long as the heavens and the earth endure

دام

To continue/ remain/ persist

دون

﴿لَا تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ﴾ [آل عمران:١١٨]

Do not take for your intimate friends men other than your own people

﴿وَيَغْفِرُ مَا دُونَ ذَٰلِكَ﴾ [النساء: ٨٤]

But He will forgive what is other than that

﴿وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ﴾ [الأنبياء: ٨٢]

And did other wrk besides

﴿وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ﴾ [القصص: ٢٣]

And he found in a place below them, or beside them two women

﴿وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ﴾ = صلح

تدوين السنة

The documentation of ḥadīth

ديث

دِياثة

The conduct of wittol

ديّوث

Wittol/ Tame cuckold



دير

﴿رَّبِّ لَا تَذَرۡ عَلَى ٱلۡأَرۡضِ مِنَ ٱلۡكَٰفِرِينَ دَيَّارًا ٢٦﴾ [نوح:٢٦]

My Lord, leave not upon the earth of the unbelievers even one

دَير

Abbey/ Monastery

دين

﴿مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤﴾ [الفاتحة: ٤]

The Master of the Day of judgment

﴿إِذَا تَدَايَنتُم بِدَيۡنٍ﴾ [البقرة:٢٨٢]

When you deal, one with another, upon credit, giving or taking

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُ﴾ [آل عمران: ١٩]

Verily the only true religion in the sight of Allah is Islam

﴿وَمَنۡ أَحۡسَنُ دِينٗا مِّمَّنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ﴾ [النساء: ١٢٥]

And who is better in obedience than he who resigns himself to Allah, or who submits his will to Allah?

﴿وَلَا يَدِينُونَ دِينَ ٱلۡحَقِّ﴾ [التوبة: ٢٩]

And they do not follow the religion of truth

﴿ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ﴾ [التوبة: ٣٦]

That is the right/ correct/ true religion

﴿مَا كَانَ لِيَأۡخُذَ أَخَاهُ فِي دِينِ ٱلۡمَلِكِ﴾ [يوسف: ٧٦]

He (Joseph) was not to take his brother as a slave for the theft, according to the law of the king

﴿أَءِنَّا لَمَدِينُونَ ٥٣﴾ [الصافات: ٥٣]

Shall we indeed be requited, and reckoned with?

﴿فَلَوۡلَآ إِن كُنتُمۡ غَيۡرَ مَدِينِينَ ٨٦﴾ [الواقعة:٨٦]

Why, then, if you will not be brought to account

استدان

He sought, or demanded a loan

التديُّن

Religiousness/ Religiosity

الدائن

Creditor

دان بدينهم

He followed them in their religion, or he agreed with them upon their religion

داينته

I dealt, or bought and sold, with him upon credit

دينٌ مرجوّ الأداء

Relating to the law of *Zakat*, it refers to a good debt, expected to be returned by the debtor as against a bad or doubtful debt



كما تدين تدان

Like as you repay, you shall be repaid, i.e. according to your deed you shall be repaid/ Like as you do, it shall be done to you

الدَّين

Debt

الدِّين

Religion

دِيِّنٌ

Religious person

الدين الحنيف

Pre-Islamic monotheistic religion that formed around the figure of Abraham

دَيْنٌ صحيح

Valid debt

الدَّين الضِّمار

Debt of which the payment is not hoped for

مدائن

Cities

مدين (مديون)

Indebted/ Debtor

يوم الدين

The Day of Judgment

دينار

Dinar/ a gold coin, equivalent to ten or twelve dirhams

الدية = ودي

الديوان

A collection of a homogeneous body of written materials (e.g. a collection of poetry) or an administrative office that produces such collection

ديوان القاضي

The court registrar in which the scribe recorded minutes of court sessions, judgments and a variety of documents, such as contracts, pledges and acknowledgments

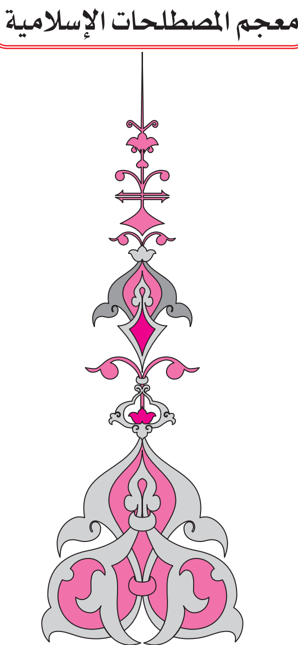
ديوان المَظالم

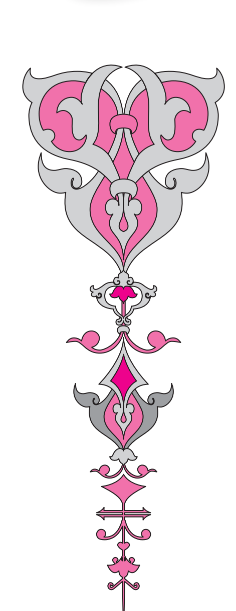
Administrative office that functions like a court of appeals or complaints and deals with allegations of abuse of authority and miscarriage of justice

لادينيٌّ

Non-religious





ذأب

ذُؤابة

A single lock of hair/ portion of hair, hanging down loosely from the middle of the head to the back, or the hair of the fore part of the head

ذات

﴿وَأَصْلِحُواْ ذَاتَ بَيْنِكُمْ﴾ [الأنفال: ١]

Set things rights between you

الذات

The essence

ذات البَين = إصلاح ذات البَين

ذات النطاقين = نطق

ذأم

مذؤوم

Disgraced/ Despised

ذبب

﴿مُّذَبْذَبِينَ بَيْنَ ذَالِكَ﴾ [النساء: ١٤٣]

Much driven away, or much repelled, from these and from those/ Wavering all the time



ذبح

﴿يُذَبِّحُونَ أَبْنَاءَكُمْ﴾ [البقرة: ٤٩]

Slaughtering, or slaying, your sons

﴿وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾﴾ [الصافات: ١٠٧]

And we ransomed him with a great victim/mighty sacrifice

(أنا ابن الذبيحين)

I am the son of the two intended victims; namely, Ishmael and Abdullah

الذبائح

Slaughtered animals

ذَبَحَ (الشاة)

He slaughtered an animal (sheep, goat, cow) in the manner prescribed by the law, by cutting the two external jugular veins, or by cutting the throat, from beneath at the part next the head

الذبح لغير الله

Slaughtering in other than Allah's name

الذبيح هو إسماعيل

The intended victim is Ishmael

الذبيحة

Slaughtered or sacrificed sheep or goat

ذرأ

﴿هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً﴾

[آل عمران:٣٨]

Give me from you a good offspring

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ﴾

[الأعراف:١٧٩]

And verily we have created for Hell many of the jinn, and of mankind

﴿يَذْرَؤُكُمْ فِيهِ﴾ [الشورى: ١١]

He multiplies you thereby

ذرر

ذرة

Atom

ذرية

Children/ Progeny

ذرع

﴿ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ﴿٣٢﴾﴾

[الحاقة:٣٢]

Then in a chain of seventy cubits' length insert him!

﴿وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ﴾ = وصد

الذراع (الفقه)

Cubit (48 centimeters)

Originally, it is the part of the arm from the elbow to the tip of the middle finger, then the measure of the cubit, and at the same time the name given to the instrument for measuring it



ذرعه القيءُ

Vomit overcame him

ضاق بالأمر ذَرعاً

The thing was difficult, or distressing to him

ذرو

﴿هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ﴾ [الكهف: ٤٥]

Dry hay that the wind scatters

﴿وَٱلذَّٰرِيَٰتِ ذَرْوًا ﴿١﴾﴾ [الذاريات:١]

The winds raising, and carrying away, or dispersing the dust

ذعن

﴿وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ﴾ [النور:٤٩]

But if the right be theirs, they come to him quickly obedient

إذعان

Submission

عقد إذعان

Submission Contract

مذعِن

Submissive

ذكر

﴿ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ﴾ [المائدة:٢٠]

Be mindful of the favour of Allah conferred upon you

﴿ٱذْكُرْنِى عِندَ رَبِّكَ﴾ [يوسف:٤٢]

Mention me in the presence of your Lord

﴿وَٱدَّكَرَ بَعْدَ أُمَّةٍ﴾ [يوسف:٤٥]

And he remembered after a period of time

﴿أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ﴿١٦٥﴾﴾[الشعراء: ١٦٥]

Of all the creatures in the world, will you lustfully approach males?

﴿وَلَذِكْرُ ٱللَّهِ أَكْبَرُ﴾ [العنكبوت:٤٥]

The remembrance of Allah is better

﴿وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ﴿١﴾﴾ [ص:١]

By the Qur'ān possessed of Eminence

﴿إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴿٤٦﴾﴾ [ص:٤٦]

We gave them a specially distinctive quality: the remembrance of the life to come

﴿وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ﴾ [الزخرف:٤٤]

And verily it (the Qur'ān) is an honour to you and to your people.

﴿وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾﴾ [القمر: ١٥]

And We left it for a sign.
Is there any that will remember?

﴿فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ ﴿١٨﴾﴾ [محمد:١٨]



Then how will it be to them when it (the hour) comes to them with their remembrance and their reception of exhortation

﴿لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝١﴾ [الإنسان:١]

When he was a thing unremembered

﴿فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ۝٩﴾ [الأعلى:٩]

Remind, if the Reminder profits

﴿فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ۝٢١﴾[الغاشية: ٢١]

Then remind them! You are only a reminder

﴿وَأَنَّىٰ لَهُ الذِّكْرَىٰ ۝٢٣﴾ [الفجر:٢٣]

And how shall he have repentance

إذا ذُكر الصالحون فحيّهلا بعُمر

When the good, or righteous, are mentioned, then keep to ‘Umar, and call ‘Umar

الذكْر (القرآن)

The Reminder

ذِكْر الله

Remembrance of Allah

ذكى

﴿إِلَّا مَا ذَكَّيْتُمْ﴾ [المائدة:٣]

Except that you have sacrificed duly

التذكية/ الذكاة

Kind of lawful slaughter

ذلل

﴿إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ﴾[البقرة: ٧١]

She is a cow not trained

﴿أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ﴾

[المائدة:٥٤]

Gentle, and merciful, to the believers, rough in behaviour, and hard, to the unbelievers

﴿فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا﴾ [النحل:٦٩]

Follow the ways of your Lord easy to go upon

﴿وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ﴾ [يس:٧٢]

We have subdued them to them, and some of them they ride

﴿أُولَٰئِكَ فِي الْأَذَلِّينَ ۝٢٠﴾ [المجادلة: ٢٠]

They are among the humiliated

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا﴾ [الملك:١٥]

It is He who made the earth submissive to you

﴿وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ۝١٤﴾ [الإنسان:١٤]

And its clusters hung meekly down/ The bunches being evenly disposed, and made to hang down

﴿وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ﴾ =

جنح

ذِمار

Whatever one is obliged or bound to preserve and guard

حامي الذمار

The defender, or protector of those things, for which a man is to be blamed, and severely reproved, if he does not defend or protect them

ركب الناسُ الصَّعبَ والذلولَ = صعب

ذمم

ثبت في ذمته كذا

Such a thing became binding, or obligatory, on him

الذِّمة

Abstract responsibility

الذِّميُّ

Protected one

مذموم (أمر مذموم)

Blameworthy

ذنب

﴿ وَلَهُمْ عَلَيَّ ذَنْبٌ ﴾ [الشعراء:١٤]

And they have a crime to charge against me

﴿ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونِ ۝٥٩ ﴾ [الذاريات:٥٩]

The evildoers shall have their portion, like the portion of their fellows; so let them not hasten Me!

الذنوب الصغائر

Minor sins

الذنوب الكبائر

Enormities

ذنوب (بسبب عدم القيام بالواجبات)

Sins of omissions

ذهب

﴿ ذَهَبَ ٱللَّهُ بِنُورِهِمْ ﴾ [البقرة:١٧]

Allah took away their light

ذهب عقلُه

His reason, or intellect, quitted him, or forsook him

ذهب دمه جُباراً

His blood went unrevenged, or unretaliated

الذهب

Gold

ليس بالمذهب

An expression used to dismiss an opinion as falling short of being the standard opinion of the school, even though it might be valid, or right

اللامذهبية

Movement, represented by Wahhābis and Salafis, that rejects the notion of fidelity to specific legal schools and insists on the right to return to the original sources

of Islam (The Qur'ān and *Sunnah*) and re-interpret the traditions without being bound by the interpretations of classical jurists. Advocates argue that there is no reason why a Muslim should be obliged to limit himself to a particular set of determinations. In fact, it is appropriate to choose and mix between the various schools in order to reach the most prudent and useful results.

مذهب

School of law/ Juristic school

> *The term madhhab acquired different meanings throughout Islamic history. Its earliest use was merely to signify the opinion or opinions of a jurist, such as in the pronouncement that the madhhab of so-and-so in a particular case is such-and-such. Later on, the term acquired a more technical sense. During and after the formation of the schools, it was used to refer to the totality of the corpus juris belonging to a leading mujtahid, whether or not he was the founder of a school. In this formative period, the term also meant the doctrine adopted by a founder and by those of his followers, this doctrine being considered cumulative and accretive. Concomitant with this, if not somewhat earlier, appeared the notion of madhhab as a corporate entity in the sense of an integral school to which individual jurists considered themselves to belong. This was the personal meaning of the madhhab, in contrast to its purely doctrinal meaning which was expressed as loyalty to a general body of doctrine.*[1]

ظاهر المذهب = ظهر

مشهور المذهب = شهر

ذهل

﴿ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ ﴾ [الحج:٢]

On the day when you shall see it, every woman giving suck shall forget, or neglect, what she has suckled

ذهن

الأمور الذهنية = أمر

ذُؤابة = ذأب

ذو

ذو رحم محرم

Unmarriageable kin/ Unmarriageable relative

ذو رحم غير محرم

Marriageable kin/ Marriageable relative

ذوو الأرحام (الفرائض)

Extended family members who do not normally inherit

[1] Authority, Continuity, And Change in Islamic Law. Wael B.Hallaq. (Cambridge: Cambridge University Press, 2001). P, 155



ذود

﴿ وَوَجَدَ مِن دُونِهِمُ ٱمۡرَأَتَيۡنِ تَذُودَانِۖ ﴾
[القصص:٢٣]
And he found, apart from them, two women holding back their flocks

ذَوْد
A number of camels from three to ten, or to fifteen, or to twenty

ذوق

﴿ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلۡجُوعِ وَٱلۡخَوۡفِ ﴾
[النحل:١١٢]
So Allah made her to taste, or experience, the utmost degree of hunger and of fear

﴿ كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِ ﴾ [الأنبياء: ٣٥]
Every soul shall taste death

﴿ وَإِنَّآ إِذَآ أَذَقۡنَا ٱلۡإِنسَٰنَ مِنَّا رَحۡمَةٗ ﴾
[الشورى:٤٨]
When We make man to taste, or experience, mercy from us

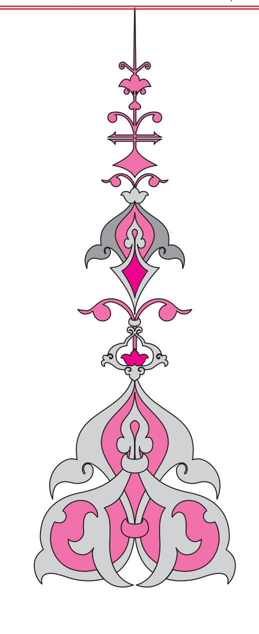
﴿ فَذَاقَتۡ وَبَالَ أَمۡرِهَا ﴾
[الطلاق: ٩]
So it tasted the mischief of its action

أذاقه اللهُ وبالَ أمره
Allah made him to taste, or experience the evil result of his affair

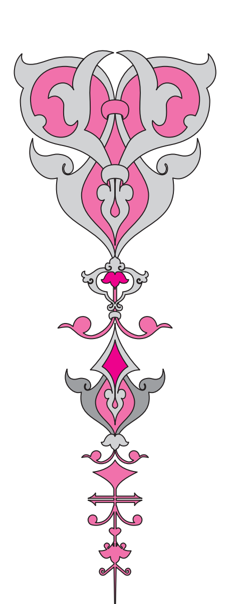
الذوق (تصوف)
Spiritual experience

ذاق الرجل عُسَيلة المرأة، وذاقت عسيلتَه = عسل









رأس

﴿وَإِن تُبۡتُمۡ فَلَكُمۡ رُءُوسُ أَمۡوَٰلِكُمۡ﴾
[البقرة: ٢٧٩]

And if you repent, you may retain your principal

رأس المال

Capital/ Principal amount invested

رأس المنافقين

Head of hypocrites

راسيات = رسو

الراشي = رشى



رأف

رأفة

Pity/ Compassion

رؤوفٌ

Tender/Gentle

راكعٌ = ركع

راهب = رهب

الراهن = رهن

راودته = رود

راوي (حديث) = روى

رأى

﴿يَرَوۡنَهُم مِّثۡلَيۡهِمۡ رَأۡيَ ٱلۡعَيۡنِ﴾ [آل عمران: ١٣]

They saw them twice the like of them,



as the eye sees

﴿لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ﴾

[النساء:١٠٥]

That you may judge between men by means of that which Allah has taught you, or revealed to you

﴿قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ﴾

[الأنعام:٤٠]

Say, 'Have you considered? meaning tell me, if the punishment of Allah come upon you'

﴿فَلَمَّا تَرَاءَتِ الْفِئَتَانِ﴾ [الأنفال: ٤٨]

When the two parties saw each other

﴿هُمْ أَحْسَنُ أَثَاثًا وَرِءْيًا ۝٧٤﴾ [مريم:٧٤]

They were greater in riches and splendour

﴿فَلَمَّا تَرَاءَا الْجَمْعَانِ﴾ [الشعراء: ٦١]

When the two hosts came in sight of each other

﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝١١﴾ [النجم:١١]

The heart did not lie of what he saw

﴿كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ۝٦ أَن رَّآهُ اسْتَغْنَىٰ ۝٧﴾

[العلق:٧]

Indeed, man becomes grossly overweening, once he thinks himself self-sufficient

الرأي

Discretionary opinion

الرأي

The independent exercise of the intelligence/ the decision of legal points by one's own judgement in the absence or ignorance of a traditional ruling bearing on the case in question

الرأي في المذهب

Legal opinion held to be the most authoritative by a doctrinal school

رؤيا

Dream

رؤيا الأنبياء وحيٌ

Prophets' visions are accounted as a brand of revelation

الرؤيا على رِجْل طائر ما لم تعبر

Dream is unsettled as to its result, or final sequel, while it is not interpreted

رؤية الله

Vision of Allah

رؤية الهلال

Sighting the new moon

الرياء

Showing off in good works

لا رأي لحاقن ولا حاقب ولا حازق

No counsel, or advice, is possible to one who has much urine retained and collected, nor to one suffering suppression of the feces, nor to one who is pinched by a tight boot

إذا تقاربَ الزمانُ لم تكد رؤيا المؤمن تكذب = زمن



ربب

﴿ٱذۡكُرۡنِي عِندَ رَبِّكَ﴾ [يوسف:٤٢]

Mention me in the presence of your Lord

﴿رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُواْ لَوۡ كَانُواْ مُسۡلِمِينَ ٢﴾ [الحجر:٢]

Often will those who have disbelieved wish that they had been Muslins

الربّ

The Lord

رب الأرض

Owner of the land

رب العالمين

The Lord of all of the worlds

رب الناس

The Lord of mankind

ربّ المال

Financier/ Owner of the capital

الربوبية

Lordship

الربيبة

Stepdaughter

ربّيون

Religious learned men

ربح

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلۡهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمۡ﴾ [البقرة: ١٦]

Those are the ones who barter guidance with straying; their trade is totally profitless

المرابحة

Profit sharing/Sale on mutually agreed profit/ Cost plus financing

■Contract of sale in which the seller declares his cost and the profit. This has been adopted by Islamic banks as a mode of financing. As a financing technique, it can involve a request by the client to the bank to purchase a certain item for him. The bank does that for a definite profit over the cost which is stipulated in advance.
Some have questioned the legality of this financing technique because of its similarity to usury

ربص

﴿أَمۡ يَقُولُونَ شَاعِرٞ نَّتَرَبَّصُ بِهِۦ رَيۡبَ ٱلۡمَنُونِ ٣٠ قُلۡ تَرَبَّصُواْ فَإِنِّي مَعَكُم مِّنَ ٱلۡمُتَرَبِّصِينَ ٣١﴾ [الطور:٣٠ - ٣١]

Or do they say, 'He is a poet for whom we await some misfortune to befall him'? Say: 'Await! I shall be awaiting with you.'



﴿ وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ ﴾ = دور

ربض

ربَض
The lodging-place of sheep or goats
ربَض الجنة
The boundaries of Heaven

ربط

﴿ وَرَابِطُوا ﴾ [آل عمران:٢٠٠]
And preserve in fighting against your enemy
﴿ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ ﴾ [الكهف:١٤]
We Strengthened/ put courage in their hearts

ربع

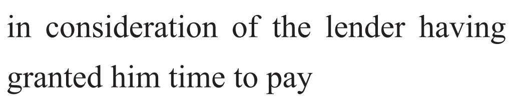
اربَعوا على أنفسكم
Be merciful to yourselves
الربع
One-fourth
المِرباع
The fourth part of the spoil, which was the chief's portion in the time of ignorance
مربوع
Man of medium height

ربق

خلع رِبْقَةَ الإسلام من عنقه
He cast off the tie of Islam with which he had bound himself, from his neck

ربو

﴿ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ﴾
[النحل: ٩٢]
A community may be more powerful / numerous than another
﴿ وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ۝٥٠ ﴾
[المؤمنون:٥٠]
We gave them shelter on an elevated land of green valleys and springs of running water/ We gave them shelter on high land, quite secure and watered by a spring
﴿ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ۝١٠ ﴾ [الحاقة: ١٠]
And He punished them with a punishment exceeding other punishments/ He seized them with a surpassing grip
الربا
Usury/ Interest
- Any pre-agreed excess paid or received over and above the principal



in a loan contract/
An addition that is obtained by selling food for food, or ready money for ready money, to be paid at an appointed period; or by exchanging either of such things for more of the same kind

ربا البيع

Usurious gain in sales

راجع: ربا الفضل

ربا الجاهلية موضوعٌ

Pre-Islamic interest is annulled.
It is *Riba al-nasee'ah* that was more widely known in the time of ignorance

ربا الفَضل

Profit obtained by the superior value of a thing received over that of a thing given

ربا القرض = ربا النسيئة

ربا النسيئة

Interest in debt/ Increment on principal of a loan or debt payable/ Profit obtained in the case of a delay of payment

■It refers to the practice of lending money for any length of time on the understanding that the borrower would return to the lender at the end of the period the amount originally lent together with an increase on it, in consideration of the lender having granted him time to pay

رِبَويٌّ (الربويات)

Ribawi goods are those that exhibit one of the efficient causes occasioning application rules of *Riba al-Fadl*.

> *Various schools define these causes differently. To Hanafi school, they are (weight, volume) meaning all these six goods are sold by either weight or volume. Therefore, all those commodities, which have weight or volume and are being exchanged, with the same commodity will fall under the rules of Riba al-Fadl. To Shafi' school, they are (medium of exchange or eatable). Therefore, this law will apply on every thing edible or having the natural ability of becoming a medium of exchange (currency). As for Maliki school, it identified the following two characteristics (eatables and preservable). As for Hanbali school, several opinions have been related to it; one conforms to the Hanafi's opinion; one to Shafi's', and the third includes three characteristics at the same time, namely edible, weight and volume.*[1]

الأموال الربوية = مال

المرابي

Lender

الربوبية = ربب

الربيبة = ربب

ربّيون = ربب

[1] Islamic Banking. Muhammad Usmani. (Karachi: Darul-Ishaat, 2002) p, 51.



رتب

الرواتب (الصلاة)
The *Sunnah* prayers before and after the prescribed prayers

مراتب التعديل
Grades of validation

مراتب الجرح
Grades of impugnment

رتج

أُرتُج على الخطيب
The orator became impeded in his speech, or unable to speak

رتع

﴿أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ﴾ [يوسف: ١٢]
Send him with us tomorrow that he may play, or sport, and enjoy himself

من حام حول الحمى يوشك أن يرتع فيه = حمى

رتق

﴿أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا﴾ [الأنبياء: ٣٠]
Do the disbelievers not know that the heavens and the earth were closed up, and We rent them

رتْقاء
Woman having the meatus of the vagina closed up, or having no aperture except the meatus urinarius

رتل

﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝٤﴾ [المزمل: ٤]
And chant the Qur'ān very distinctly

ترتيل القرآن
Recitation of the Qur'ān in slow, measured rhythmic toners

رتلّتُ القرآن
I recited the Qur'ān in a leisurely manner, without haste

رتم

الرَّتيمة
Thread, or string, that is tied upon the finger for the purpose of reminding one of some object of want

رثث

مُرْتَثّ
One who is carried off from the field of battle, wounded so as to be rendered

weak retaining remains of life

رجب

رَجيبة = عَتيرة = عتر

رجج

﴿ إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾ ﴾ [الواقعة:٤]

When the earth shall be convulsed with violent convulsion

رجح

ترجيح

Preference of one of the two conflicting pieces of evidence over the other

رجز

رِجز الشيطان

Defilement of the Satan

رِجْزٌ من السماء

Torment/ scourge from heaven

رجس

﴿يَجۡعَلُ ٱللَّهُ ٱلرِّجۡسَ عَلَى ٱلَّذِينَ لَا يُؤۡمِنُونَ ﴿١٢٥﴾﴾ [الأنعام:١٢٥]

Thus does Allah lay the scourge on the unbelievers

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ﴾[الأحزاب:٣٣]

People of the House, Allah only desires to put away from you abomination

رِجْس

Punishment/ Uncleanness/Dirt/ Filth

رجع

﴿ثُمَّ إِلَىٰ رَبِّكُم مَّرۡجِعُكُمۡ﴾ [الأنعام: ١٦٤]

Then unto your Lord shall be your return

﴿فَرَجَعُوٓاْ إِلَىٰٓ أَنفُسِهِمۡ﴾ [الأنبياء: ٦٤]

So they returned one to another

﴿يَرۡجِعُ بَعۡضُهُمۡ إِلَىٰ بَعۡضٍ ٱلۡقَوۡلَ﴾[سبأ: ٣١]

Rebutting one another's sayings, or blaming one another, or bandying argument the one against the other

﴿أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗاۖ ذَٰلِكَ رَجۡعُۢ بَعِيدٞ ﴿٣﴾﴾[ق:٣]

When we are dead and become dust? That is a far returning!'

﴿وَٱلسَّمَآءِ ذَاتِ ٱلرَّجۡعِ ﴿١١﴾﴾ [الطارق:١١]

By Heaven with its cyclical systems

﴿إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجۡعَىٰٓ ﴿٨﴾﴾[العلق:٨]

Surely unto your Lord is the Returning

إنا لله وإنا إليه راجعون

Verily, we belong to Allah, and unto

Him we shall return

الرَّجعة

Taking back/ Returning a divorced wife

رَجعة الأئمة الاثني عشرية

The Twelfth Imams' return to the earth before the final resurrection to avenge the house of the Prophet (pbuh) of all the prejudice and violence inflicted on it throughout the ages

الرجوع عن الوصية

Canceling one's bequest

الرَّجيع (روث)

Dung

فلان يؤمن بالرَّجعة

He believes in the returning to the present state of existence after death

رجف

﴿وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ﴾ [الأحزاب: ٦٠]

And they who tell many evil tales in the city/ They that make commotion in the city

﴿يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ﴾ [المزمل: ١٤]

When the earth and the mountains shall quake

﴿يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ۝٦﴾ [النازعات: ٦]

Upon the day when the first blast shivers

الرَّجَفان

Commotion/ Agitation

الرَّجفة

Earthquake

رجل

﴿فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا﴾ [البقرة: ٢٣٩]

And if you fear, they pray on foot or riding

﴿وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا﴾ [الحج: ٢٧]

And proclaim among men the Pilgrimage and they shall come unto you on foot

﴿وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ﴾ = جلب

ارتجل الكلام أو الخطبة

He improvised on the speech/ he began an oration without his having prepared it beforehand

الترَجّل

Combing the hair

الرَّجِلة من النساء(المترجلة)

Masculine Woman

المِرجَل

The cooking-pot

رجم

﴿رَجْمًا بِٱلْغَيْبِ﴾ [الكهف: ٢٢]

Speaking conjecturally of that which is hidden, or unknown

﴿ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ ﴾ [مريم: ٤٦]

Surely, if you do not give over, I will assuredly cast stone at you, or revile you

﴿لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ ﴿١١٦﴾ ﴾ [الشعراء:١١٦]

you will surely be stoned to death

﴿ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ ﴾[ص:٧٧]

He said, 'Then go thou forth hence; you are accursed

﴿وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ﴾ [الملك: ٥]

And we have made them for casting at the devils; meaning shooting stars, which are believed to be hurled at the devils that listen by listening, beneath the lowest heaven, to the words of the angels therein

الرجم

Stoning to death

■The fixed penalty for unlawful sexual intercourse committed by *muḥsan* (married person)

رجَمَ بالظن

He conjectured, or spoke conjecturally

رجَمَ بالغيب

He spoke of that which he did not know

قاله رجماً بالغيب

He said it conjecturally

الرجوع عن الوصية = رجع

رجو

﴿قَالُوٓاْ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي ٱلْمَدَآئِنِ حَٰشِرِينَ ﴾ [الأعراف: ١١١]

They said, ‘Put him and his brother off a while, and send among the cities musterers’

﴿ وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ ﴾[التوبة: ١٠٦]

And others are delayed for the execution of the decree of Allah

﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ ﴾ [الأحزاب: ٥١]

You may put off whom you will of them

﴿وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ﴾ [الحاقة: ١٧]

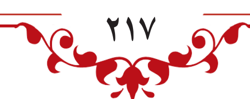
The angels at the sides thereof

﴿مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ ﴾ [نوح: ١٣]

What ails you that you will not fear the greatness, or majesty of Allah

المُرْجِئة المبتدعة

A sect of Muslims who assert that faith consists in words without works; asserting that if they do not pray nor fast, their faith will save them. In other words, disobedience, with faith, does not injure, and obedience, with disbelief, does not profit



المرجئة (أهل السنة و الجماعة)[1]

Those who decide not, against the committers of great sins, anything as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection.

رحب

﴿وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ﴾ [التوبة: ٢٥]

The earth became strait to you with its spaciousness/ The land for all its breadth was strait for you

رحق

﴿يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾﴾[المطففين: ٢٥]

They will be given to drink of a purely drink, securely sealed

رحل

﴿فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ﴾ [يوسف: ٧٠]

Then, when he had equipped them with their equipment, he put his drinking-cup into the saddlebag, or camel-pack of his brother

المرحلة المدنية

Madīnan period or phase

المرحلة المكية

Makkan Period or phase

رحم

﴿وَتَوَاصَوْاْ بِٱلْمَرْحَمَةِ ﴿١٧﴾﴾[البلد:١٧]

And they counsel each other to be merciful

ترحّمَ على فلان

He invoked Allah to have mercy on somebody

الرَّحِم

Kinship

رحِمٌ حذّاءُ

A bond of relationship cut, or severed

الرحِم شُجْنة من الرحمن

Kinship is derived from Allah, The Merciful

رحِم المرأة

Womb

أولو الأرحام = ولي

ذوو الأرحام = ذو

صِلة الرحم مثراة في المال = وصل

[1] هم الذين يرجون لأهل المعاصي والكبائرِ المغفرةَ، ويرجئون (يؤخرون) حكمهم إلى يوم القيامة. وهؤلاء لا صلة بينهم وبين المرجئة المبتدعة الذين يقولون: لا يضر مع الإيمان معصية، ولا ينفع مع الكفر طاعة.



رخص

رخصة

Dispensation

■ It is when what is normally forbidden is made permissible because of necessity or need

رخو

﴿فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾﴾ [ص: ٣٦]

So We subjected to him the wind, that ran at his commandment, softly, wherever he might light on

ردأ

﴿فَأَرْسِلْهُ مَعِىَ رِدْءًا يُصَدِّقُنِىٓ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾﴾ [القصص: ٣٤]

Send him with me as a helper and to confirm I speak truly, for I fear they will cry me lies

ردد

﴿يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ﴾ [آل عمران: ١٤٩]

They will turn you back, or cause you to return, to your former condition

﴿وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ﴾ [الرعد: ١١]

When Allah wills people to suffer some misfortune, none can avert it

﴿فَرَدُّوٓا۟ أَيْدِيَهُمْ فِىٓ أَفْوَٰهِهِمْ﴾ [إبراهيم: ٩]

And they put their hands to their mouths by reason of vehement anger or rage/ They thrust their hands into their mouths

﴿ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ﴾ [الإسراء: ٦]

Then We let you prevail against them

﴿فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ﴾ [القصص: ١٣]

So we returned him to his mother

﴿ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ﴾ [الشورى: ٤٧]

Answer your Lord, before there comes a day from Allah that cannot be turned back

﴿أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ﴿١٠﴾﴾ = حفر

الردّ (في الميراث)

Redistribution when the shares are less than the estate

ردّ المبيع بالعيب

The return of merchandise because of a defect

الردة

Apostasy/ Renunciation of one's religion

المرتد

Apostate



ردف

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾﴾ [الأنفال: ٩]

When you were calling upon your Lord for succour, and He answered you, 'I shall reinforce you with a thousand angels riding behind you.'

﴿عَسَىٰ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾﴾ [النمل: ٧٢]

Perhaps a portion of that which you desire to hasten may have drawn near to you/ It may be that riding behind you already is some part of that of you seek to hasten on

﴿تَتْبَعُهَا الرَّادِفَةُ ﴿٧﴾﴾ [النازعات: ٧]

The second blast follows it

ردم

﴿فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾﴾ [الكهف: ٩٥]

Do help me with strength, and I will build a barrier between you and them

ردى

﴿فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾﴾ [طه: ١٦]

Let none bar you from it, that believes not in it but follows after his own caprice, or you will perish

﴿إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾﴾ [الصافات: ٥٦]

Verily, you almost caused me to perish

﴿وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾﴾ [الليل: ١١]

His wealth shall not avail him when he perishes

الْمُتَرَدِّية

Animal killed by a fall

The sheep or goat thus termed is forbidden to be eaten because it has died without having been slaughtered according to the law

رذل

﴿وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ﴾ [النحل: ٧٠]

And of you is he who is brought back to the worst part of life/ And some of you will be kept back unto the vilest state of life

﴿قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾﴾ [الشعراء: ١١١]

They said, 'Are we to believe in you, even though the lowest of the low follow you?'

أرذل العُمُر

The feeblest old age/ The vilest state of life



رزق

﴿رِزْقٌ مَّعْلُومٌ ۝٤١﴾ [الصافات: ٤١]

Known provision/ Determined sustenance

﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ۝٨٢﴾ [الواقعة: ٨٢]

And do you make your thanking to be that you disacknowledge the benefit received, as being from Allah

رزق

Provision

رزق كريم

Generous provision

رسخ

الراسخون في العلم

Those who are anchored, or rooted in knowledge

رسس

أصحاب الرس

The people of the ditch (or of the well)

رسل

﴿وَٱلْمُرْسَلَٰتِ عُرْفًا ۝١﴾ [المرسلات: ١]

The winds that are sent forth

ترسّلَ في القراءة

He proceeded in a leisurely manner in his reading, or reciting/ Easy or leisurely utterance; without haste

الرسالة

Message

الرسول

Messenger/ Apostle

رسول أمين

Faithful messenger

مرسَلٌ

Messenger

مرسَل (حديث)

Ḥadīth with a Follower (*Tābi'ī*) who has reported directly from the Prophet (pbuh) without mentioning the upper link, or the Companion, from whom it is received

مرسَل الصحابي

This is when the Companion sometimes reports a ḥadīth from the Prophet (pbuh) without having actually heard it from the Prophet (pbuh) but heard it from another Companion and attributes the ḥadīth directly to the Prophet (pbuh). This may be due to the lower ago of the Companion in question or due to his belated embrace of Islam

المسترسِل من اللحية



Hair that hangs down, and descends of the beard

رسو

﴿بِسۡمِ ٱللَّهِ مَجۡرٜىٰهَا وَمُرۡسَىٰهَآ﴾ [هود: ٤١]
In the name of Allah be the making it to run and the making it to rest
﴿وَقُدُورٖ رَّاسِيَٰتٍ﴾ [سبأ: ١٣]
Cooking-pots that would not be lowered from their place, by reason of their greatness/ Anchored cooking-pots
﴿يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرۡسَىٰهَا﴾ [النازعات: ٤٢]
They will ask you respecting the Hour when will be its taking place?

رواسي (راسيات)
Firm/ steadfast mountains

الرسول = رسل

رشد

﴿أَلَيۡسَ مِنكُمۡ رَجُلٞ رَّشِيدٞ ٧٨﴾ [هود: ٧٨]
Is there not one right-minded man among you?
﴿وَمَآ أَمۡرُ فِرۡعَوۡنَ بِرَشِيدٖ ٩٧﴾ [هود: ٩٧]
Pharaoh's command was not rightly guided
﴿فَأُوْلَٰٓئِكَ تَحَرَّوۡاْ رَشَدٗا ١٤﴾ [الجن: ١٤]
Those have sought a right course

الخلفاء الراشدون
The Rightly- guided Caliphs
This refers to the first four caliphs to rule over the nascent Islamic state after the demise of the Prophet

الرشد
Rectitude

الرشيد (فقه)
Person who looks after his property and does not desire prodigality and extravagance

المرشد
Spiritual teacher

رشو

رِشْوة
Bribery
It applies to any kind of property, offered to a judger or a public official in order to obtain a decision in favour of oneself, or against somebody, to expedite one's own affair

الراشي
One who offers bribery

المرتشي
One who accepts bribery

رصد

﴿وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ﴾ [التوبة: ٥]

And lie in wait for them at every place of ambush

﴿فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾﴾ [الجن:٩]

Whoever listens now finds a meteor in wait for him

﴿إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾﴾ [الجن:٢٧]

Save only to such a Messenger as He is well-pleased with him, then He dispatches before him and behind him watchers

﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾﴾ [النبأ:٢١]

Behold, Gehenna has become an ambush

﴿إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾﴾ [الفجر: ١٤]

Verily, you Lord is ever in the watch

رصص

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنْيَانٌ مَّرْصُوصٌ ﴿٤﴾﴾ [الصف: ٤]

Allah loves those who fight in His way in ranks, as though they were a building well-compacted

رضع

﴿وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوا أَوْلَادَكُمْ﴾ [البقرة: ٢٣٣]

And if you desire to seek, or demand, wet-nurses for your children

الرضاع

Suckling/Nursing

الرضاع

Becoming unmarriageable kin by suckling

المُرضِع/ المرضعة

Nursing mother

رضي

﴿ابْتِغَاءَ مَرْضَاتِ اللَّهِ﴾[البقرة:٢٠٧]

Seeking Allah's pleasure

﴿إِذَا تَرَاضَوْا بَيْنَهُم﴾ [البقرة: ٢٣٢]

When they agree, or consent, among themselves

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ [المائدة:١١٩]

Allah is well pleased with them, and they are well pleased with Him i.e. Allah is well pleased with their deeds and they are well pleased with the recompense that He has bestowed upon them

﴿يُرْضُونَكُم بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ﴾[التوبة: ٨]

They will please you, or content you,

with their months, but their hearts will be incompliant

﴿فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾﴾[الحاقة:٢١]

He shall be in a pleasing life

﴿لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾﴾ [الغاشية:٩]

Well-pleased with their striving

﴿ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾﴾[الفجر:٢٨]

Return unto your Lord, well-pleased, well-pleasing!

الرضا بالقدر

Consent and acceptance of Divine decree

رضي الله عنه

May Allah be pleased with him

رطب

(لا يزال لسانك رطباً بذكر الله)

Let your tongue continue to be moist with the remembrance of Allah

الرُّطَب

Freshly ripe dates

أرطبَ البُسرُ

The full grown unripe dates became freshly ripe date

رعب

﴿وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ﴾[الأحزاب:٢٦]

And cast terror in their hearts



(نصرتُ بالرعب مسيرة شهر)

I was made victorious by frightening (the enemy) for a distance of a month's journey

رعد

رعد

Thunder

رعف

الرُّعاف

Blood flowing from the nose

رعى

﴿رَاعِنَا﴾ [البقرة: ١٠٤]

In Arabic, it means: listen to us, in Hebrew: an insult

﴿قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾﴾[القصص:٢٣]

They said, ‘We cannot water our flocks until the shepherds take back their flocks; and our father is a very old man’

﴿فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾ [الحديد: ٢٧]

But they did not observe it with its right observance



[المؤمنون:٨]

and who preserve their trusts and their covenant

﴿أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾﴾ [النازعات:٣١]

He brought out water from it brought forth its pastures

﴿وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾﴾ [الأعلى:٤]

Who brought forth the pasturage

الرعيّة

The subjects

شرُّ الرّعاء الحُطَمة

The worst of pastors is the ungentle, who causes the beasts to crush, or bruise, one another. It is applied to him who governs, or manages, ill

كلّكم راعٍ وكلكم مسؤول عن رعيّته

Every one of you is a ruler, or governor, and every one of you shall be questioned respecting that, of which he is ruler or governor

مرعى

Pasturage

رغب

﴿وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ﴾ [البقرة: ١٣٠]

Who but a foolish person would turn away from the faith of Abraham?

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ الْأَعْرَابِ أَن يَتَخَلَّفُوا عَن رَّسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ﴾ [التوبة: ١٢٠]

It is not for the people of the City and for the Bedouins who dwell around them to stay behind God's Messenger, and to prefer their lives to his life

﴿وَيَدْعُونَنَا رَغَبًا وَرَهَبًا﴾ [الأنبياء: ٩٠]

And they would call Us yearning and awe

﴿وَإِلَىٰ رَبِّكَ فَارْغَب ﴿٨﴾﴾ [الشرح: ٨]

And to your Lord turn with love/ Strive to please your Lord

رغد

﴿وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا﴾ [البقرة:٣٥]

And eat thereof, both of you, easefully where you desire

رغم

﴿مُرَاغَمًا كَثِيرًا﴾ [النساء: ١٠٠]

Many refuges

رغِم أنفُه

May he be abased, or disgraced

فعله على الرُّغم منه

He did it against his will

رفأ

بالرَّفاء وبالبنين

May it (the marriage) be with reparation of condition, and the begetting of sons

رفت

﴿وَرُفَٰتًا﴾ [الإسراء: ٤٩]

Broken bits/ dust

رفث

رفث

Immodest speech/ Lewdness

رفث مع امرأته

He compressed his wife, kissed her, and held amatory and enticing talk with her, and so forth

رفد

﴿وَأُتۡبِعُواْ فِي هَٰذِهِۦ لَعۡنَةٗ وَيَوۡمَ ٱلۡقِيَٰمَةِۚ بِئۡسَ ٱلرِّفۡدُ ٱلۡمَرۡفُودُ ٩٩﴾ [هود: ٩٩]

A curse is made to follow them in this world, and upon the Day of Resurrection. Vile was the renewable gift which they were given

رفرف

﴿مُتَّكِـِٔينَ عَلَىٰ رَفۡرَفٍ خُضۡرٍ﴾ [الرحمن: ٧٦]

Reclining upon green cushions

رفع

﴿وَرَفَعۡنَا فَوۡقَكُمُ ٱلطُّورَ﴾ [البقرة: ٦٣]

We raised above you the mountain

﴿وَإِذۡ يَرۡفَعُ إِبۡرَٰهِـۧمُ ٱلۡقَوَاعِدَ مِنَ ٱلۡبَيۡتِ﴾ [البقرة: ١٢٧]

And when Abraham was rearing or making high the foundations of the House of God

﴿نَرۡفَعُ دَرَجَٰتٖ مَّن نَّشَآءُ﴾ [الأنعام: ٨٣]

We exalt in degrees of rank, or station, whom We please

﴿فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرۡفَعَ﴾ [النور: ٣٦]

In houses which Allah has allowed to be raised up

﴿وَٱلۡعَمَلُ ٱلصَّٰلِحُ يَرۡفَعُهُۥ﴾ [فاطر: ١٠]

And the righteous deed, He uplifts it

﴿رَفِيعُ ٱلدَّرَجَٰتِ﴾ [غافر: ١٥]

The Exalted in respect of degrees of dignity/ Exalter of ranks is He

﴿وَرَفَعۡنَا بَعۡضَهُمۡ فَوۡقَ بَعۡضٖ دَرَجَٰتٖ﴾ [الزخرف: ٣٢]

And We have exalted some of them above others in degrees of rank, or station



﴿وَالسَّقْفِ الْمَرْفُوعِ ۝٥﴾ [الطور:٥]

And the roof uplifted

﴿خَافِضَةٌ رَّافِعَةٌ ۝٣﴾ [الواقعة: ٣]

Abasing, exalting/ Abasing certain persons to Hell, and exalting certain persons to Paradise

﴿وَفُرُشٍ مَّرْفُوعَةٍ ۝٣٤﴾ [الواقعة:٣٤]

And upraised couches

﴿وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝١٨﴾ [الغاشية : ١٨]

And to the heaven, how it was lifted up

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾ [الشرح:٤]

Did We not exalt your fame?

رَفْع الحدث

Lifting a state of ritual impurity

مرفوع (حديث)

Elevated

■ ḥadīth that is elevated and attributed to the Prophet himself

رفف

مَنْ حفَّنا أو رفّنا فليقتصدْ = حفف

رفق

﴿وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۝٦٩﴾ [النساء: ٦٩]

And good will be those as companions

﴿وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ۝١٦﴾ [الكهف: ١٦]

He may make fitting arrangements for you in your affair

﴿وَسَاءَتْ مُرْتَفَقًا ۝٢٩﴾ [الكهف: ٢٩]

How evil is this resting-place!

﴿وَحَسُنَتْ مُرْتَفَقًا ۝٣١﴾ [الكهف: ٣١]

How comfortable is the resting place!

الإرفاق

Concessions in public property such as market places or inaccessible mines given to individuals on payment of certain duties or taxes

حق الارتفاق = حقق

الرفيق الأعلى

The highest companion

رفل

الرافل/ الرافلة

Man/ woman making his/ her clothes long, and dragging them, walking with an elegant and a proud and self-conceited gait

رَفَل في ثيابه

He made his clothes long, and dragged them, walking with an elegant and a proud and self-conceited gait

رقب

﴿لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً﴾ [التوبة:٨]



They will not observe towards you any bond or treaty

﴿وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٣﴾﴾
[هود:٩٣]

Watch for what is coming, and I shall watch with you

﴿فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ﴾
[القصص:١٨]

Now in the morning he was in the city, fearful and vigilant

﴿فَارْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ ﴿٥٩﴾﴾ [الدخان:٥٩]

So be on the watch; they too are on the watch

تخطّي رقاب الناس

Passing over the necks of people

رقيب

Guardian/ Keeper/ Preserver/ Watcher/ Observer

أعتقَ رقبةً = عتق

فكَّ رقبةً = فكك

رُقْبى

An act in which one gave to another a house, or land, on the condition that it should be the property of the survivor of them; saying, 'If I die before you, it shall be yours; and if you die before me, it shall be mine'

رقبة مؤمنة

Believing slave

رقد

﴿قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا﴾
[يس:٥٢]

They say, 'Alas for us! Who roused us out of our sleeping place?

رقص

رقصة المولوية

Whirling dervishes

رقع

سبعة أرْقعة

The seven heavens

غزوة ذات الرِّقاع

The battle of Rags

رقق

﴿فِي رَقٍّ مَّنشُورٍ ﴿٣﴾﴾ [الطور:٣]

In a parchment unrolled

استرقاق

Enslavement

الترقيق (تجويد)

Lightness

الرق (العبودية)

Slavery

رقيق

Slave

رقم

﴿كِتَٰبٌ مَّرْقُومٌ ﴿٩﴾﴾ [المطففين: ٩]

Book sealed/ stamped

الرقيم

The inscription

رقى

﴿وَقِيلَ مَنْۜ رَاقٍ ﴿٢٧﴾﴾ [القيامة: ٢٧]

And it is said, ‘Who is an enchanter?’

الرُّقية

A charm, or spell either uttered or written, by which a person having an evil affection, is charmed

الرقْيَة الشرعية

An invocation for protection against evil. It might involve recitation of some Qur’ānic verses, or prayers of supplication

الرُّقْية بالقرآن

Recitation of Qur’ānic verses over a sick person as a means of remedy

رقيب = رقب

الرِّكاز = ركز

ركب

﴿وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ﴾ [يس:٧٢]

We have subdued them to them, and some of them they ride

﴿فِيٓ أَيِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ﴿٨﴾﴾ [الانفطار:٨]

He can give you whatever shape He wills

ركب الناسُ الصَّعبَ والذلولَ = صعب

لا تلقّوا الركبانَ = لقى

ركد

﴿إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ﴾ [الشورى: ٣٣]

And if He wills, He stills the wind, and they remain motionless on its back

الماء الراكد

Still water

ركز

﴿أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾﴾ [مريم: ٩٨]

Or do you hear a sound of them?

الرِّكاز

Treasure troves

■Ancient wealth found buried in land whose owner is unknown

ركس

﴿وَٱللَّهُ أَرۡكَسَهُم بِمَا كَسَبُوٓاْ﴾ [النساء: ٨٨]

And Allah has subverted them for what they have done/ And Allah has overthrown them for what they earned

ركض

﴿فَلَمَّآ أَحَسُّواْ بَأۡسَنَآ إِذَا هُم مِّنۡهَا يَرۡكُضُونَ ١٢﴾ [الأنبياء:١٢]

And as soon as they began to feel Our might they ran headlong out of it

﴿ٱرۡكُضۡ بِرِجۡلِكَ﴾ [ص:٤٢]

Stamp you foot/ Strike with your foot

ركع

راكعٌ

Bowing himself

رَكْعة

Bow

■ Cycle of postures through which a person moves in performing the Prayer: standing, bowing, prostrating, kneeling

الركوع

Bowing

ركم

﴿ثُمَّ يَجۡعَلُهُۥ رُكَامٗا﴾ [النور:٤٣]

Then He converts them into a mass/ then He heaps them up into masses

﴿وَإِن يَرَوۡاْ كِسۡفٗا مِّنَ ٱلسَّمَآءِ سَاقِطٗا يَقُولُواْ سَحَابٞ مَّرۡكُومٞ ٤٤﴾ [الطور:٤٤]

Even if they saw lumps falling from heaven, they would say, ‘A massed cloud!’

ركن

﴿أَوۡ ءَاوِيٓ إِلَىٰ رُكۡنٖ شَدِيدٖ ٨٠﴾ [هود: ٨٠]

Or that I might have recourse to a strong people, or party

﴿وَلَا تَرۡكَنُوٓاْ إِلَى ٱلَّذِينَ ظَلَمُواْ﴾ [هود: ١١٣]

And do not incline yourselves to those who have acted wrongfully

﴿وَلَوۡلَآ أَن ثَبَّتۡنَٰكَ لَقَدۡ كِدتَّ تَرۡكَنُ إِلَيۡهِمۡ شَيۡـٔٗا قَلِيلًا ٧٤﴾ [الإسراء: ٧٤]

And had We not confirmed you, surely you were near to inclining unto them a very little

﴿فَتَوَلَّىٰ بِرُكۡنِهِۦ﴾ [الذاريات: ٣٩]

And he turned away from belief with his forces/ He turned back with his court

أركان الإسلام

The Pillars of Islam



The Prophet (pbuh) said, 'Islam is built on five pillars: testifying that there is no god but Allah, and that Muhammad is the messenger of Allah, performing the prayers, paying the Zakat, making the pilgrimage to ka'bah, and fasting in Ramadan'.

أركان الإيمان

Articles of Faith

Articles of faith are six: Belief in Allah, Angels, Scriptures, messengers, the Day of Judgment, and Divine Decree.

أركان (الصلاة، الحج)

The integrals of prayer, Pilgrimage, etc

الركن

Integral, or essential part/ Pillar

Concerning prayer, the word refers to one of the legally essential elements that compose it

ركو

ركيّة

Well

رمد

الرماد

Ashes

الرّمد

Ophthalmia

رمِدت عينُه

His eye was, or became, painful and swollen, affected with ophthalmia

عام الرَّمادة

The year of perdition or of drought

رمز

﴿قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا﴾ [آل عمران: ٤١]

Allah said, 'Your sign is that you shall not speak, save by tokens to men for three days '

رمض

الرمْضاء

The burning ground

رمق

الرمَق

The remains of life, or of spirit

رمل

أرملَ القومُ

They run short of food



أرملة

She became a widow/ she lost her husband by his death

الرمَل (الحج)

Fast walking accompanied by movements of arms and legs to show one's physical strength. This is to be observed, only by men, in the first three rounds of *tawāf* (circumambulation) round Ka'bah

رمم

﴿قَالَ مَن يُحۡيِ ٱلۡعِظَٰمَ وَهِيَ رَمِيمٞ ٧٨﴾ [يس: ٧٨]

He said, who will quicken the bones when they are old and decayed?

رمن

رُمّان

Pomegranate

رمى

﴿وَمَا رَمَيۡتَ إِذۡ رَمَيۡتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ﴾ [الأنفال: ١٧]

And when you threw, it was not yourself that threw, but Allah threw

رمي الجمار

Throwing pebbles at a tall stone pillar representing the Devil

رنم

ترنّم

He trilled, or quavered his voice in his throat

الترنُّم

The trilling, or quavering, and prolonging the voice/ prolonging the voice, and modulating it sweetly

الترنم بالقرآن = التغني بالقرآن

رهب

﴿وَإِيَّٰيَ فَٱرۡهَبُونِ ٤٠﴾ [البقرة: ٤٠]

And Me alone you should dread/ fear

﴿وَٱسۡتَرۡهَبُوهُمۡ﴾ [الأعراف: ١١٦]

And they called forth fear of them

﴿لِّلَّذِينَ هُمۡ لِرَبِّهِمۡ يَرۡهَبُونَ ١٥٤﴾ [الأعراف: ١٥٤]

Those who hold their Lord in awe

﴿تُرۡهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمۡ﴾ [الأنفال: ٦٠]

To terrify thereby the enemy of Allah and your enemy

﴿وَٱضۡمُمۡ إِلَيۡكَ جَنَاحَكَ مِنَ ٱلرَّهۡبِ﴾ [القصص: ٣٢]

Press to you your arm, that you be not afraid/ Draw your arm close to your side to allay your fear

إرهاب

Terrorism

راهب

Priest

الرهبانية

Monasticism/ Monkery

رهط

﴿وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ﴾ [هود: ٩١]

And but for your tribe we would have stoned you

رهْطٌ

Persons/ A number of men

رَهَق

﴿وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ﴾ [يونس: ٢٦]

And there shall not come upon their faces blackness, or darkness, nor abjectness

﴿قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾﴾ [الكهف: ٧٣]

He said, 'Do not take me to task that I forgot, neither constrain me to do a thing too difficult'



[الكهف: ٨٠]

And we were afraid that he would impose on them insolence and unbelief/ And We disapproved that he should make excessive disobedience, and ingratitude, to come upon them

﴿سَأُرْهِقُهُ صَعُودًا ﴿١٧﴾﴾ [المدثر:١٧]

And I shall constrain him to a hard ascent

﴿تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾﴾ [عبس:٤١]

Veiled with darkness

﴿فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾﴾ = بخس

رهقه الدَّينُ

Debt came upon him

رهن

﴿كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾﴾ [الطور:٢١]

Every man shall be pledged for what he has earned

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾﴾ [المدثر: ٣٨]

Every soul shall be pledged for what it has earned

الراهن

Pledgor/ Person who put up the collateral

الرَّهْن

Pledge/ Putting up collateral



■ It is pledge or lodge a real or corporeal property of material value, in accordance with the law, as a security, for a debt or pecuniary obligation so as to make it possible for the creditor to recover the debt or some portion of the goods or property. In the pre-Islamic contracts, pledge implied a type of earnest money which was lodged as a guarantee and material evidence or proof of a contract, especially when there was no scribe available to put it into writing. The institution of earnest money was not accepted in Islamic law and the common Islamic doctrine recognized pledge only as a security for the payment of a debt.

المرتهِن

Pledgee/ Person who accepted the collateral

المرهون

Collateral

لا يغلَق الرهن = غلق

رهو

﴿ وَٱتْرُكِ ٱلْبَحْرَ رَهْوًا ﴾ [الدخان: ٢٤]

And leave the sea opened with a wide interval, or motionless

الرواتب (الصلاة) = رتب

رواة الحديث = روى

رواسي = رسو

رواية الحديث = روى

رواية الأقران بضعُهم عن بعض = روى

روث

رَوْث

Dung

روح

﴿ وَلَا تَاْيْـَٔسُواْ مِن رَّوْحِ ٱللَّهِ ﴾ [يوسف: ٨٧]

And do not despair of Allah's mercy

﴿ فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ ﴾ [الواقعة: ٨٨ - ٨٩]

Then, if he be of those brought near, there shall be comfort and fragrance, and a Garden of Delight

﴿ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴾

= سرح

الأرواح جنود مجنَّدة

Souls are troops collected together: meaning that they are created of two parties, each party agreeing together, and disagreeing with the other party

الرائحة (الريح)

Smell



الروح الأمين

The Faithful Spirit

الروح القدُس

The Holy Spirit

الرَّوْحة

A journey in the last part of the day

رود

﴿ قَالُواْ سَنُرَٰوِدُ عَنۡهُ أَبَاهُ ﴾ [يوسف: ٦١]

They said, 'We will solicit him of our father, or we will endeavour to turn his father from him, by blandishment, or artifice, and to make him yield him to us

﴿ وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ ﴾

[يوسف: ٢٣]

She in whose house he living tried to seduce him

﴿ فَمَهِّلِ ٱلۡكَٰفِرِينَ أَمۡهِلۡهُمۡ رُوَيۡدَۢا ﴿١٧﴾ ﴾ [الطارق: ١٧]

So respite the unbelievers; delay them a while

إرادة

Will

إراديٌّ

Volition/ Voluntary

أراد الله به خيراً

Allah wishes him well

مُرِيد

Literally, one who yearns or desires. In Sufi tradition, a disciple of a sufi order, or of master who aspires for higher spiritual stations

راودته

She sought to seduce him

روض

إذا وقعتُ في آل حم وقعتُ في روْضات أتأنَّق فيهن

When I find myself in the chapters of the Qur'ān, commencing with 'Ha Meem,' I find myself in meadows, or gardens, the beauties of which I seek after step by step, and with which I am pleased

رَوْضة

Meadow/ garden

روع

الرُّوع

Heart

روغ

﴿ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمۡ فَقَالَ أَلَا تَأۡكُلُونَ ﴿٩١﴾ ﴾

[الصافات: ٩١]

Then he turned to their gods, and said,



'Will you not eat?'

﴿ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴾ [الصافات: ٩٣]

And he turned against them secretly, smiting them with the right hand

﴿ فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ ﴾ [الذاريات: ٢٦]

And he turned aside, to his family secretly and brought a fat calf

روم

رَوْمُ الحركة

The pronouncing a vowel-sound (*Harakah*) slurred (*mukhtalasah*) and rendered obscure for a sort of alleviation of the utterance

روى

رُواة الحديث

Transmitters of ḥadīth

رواية الحديث

Transmission of ḥadīth

■It refers to the transmission of ḥadīth and the soundness and continuity or otherwise of its *isnād*, and also the manner in which the ḥadīth was received, retained, and delivered, or subjected to validation and impugnment, etc. moreover, no attention is paid to the meaning and implications of the text

رواية الأقران بعضهم عن بعض

Peers transmitting from one another

روى (البخاريُّ أو مسلم)

It was related by al-Bukharī, or Muslim etc

رؤوفٌ = رأف

رؤيا = رأى

رؤيا الأنبياء وحيٌ = رأى

الرؤيا على رِجْل طائر ما لم تعبَّر = رأى

رؤية الله = رأى

رؤية الهلال = رأى

الرياء = رأى

الريّان = رين

ريب

﴿ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ ﴿٥٤﴾ ﴾ [سبأ: ٥٤]

They were in doubt disquieting

﴿ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٣٠﴾ ﴾ [الطور: ٣٠ - ٣١]

Or do they say, 'He is a poet for whom we await Fate's uncertainty'?

(دع ما يَريبك إلى ما لا يَريبك)

Leave that which causes you to doubt, and betake yourself to that which does not cause you to doubt

الرِّيبة



Doubt/ Suspicion

مُرتاب

Doubter

ريح

﴿رِيحٍ فِيهَا صِرٌّ﴾ [آل عمران:١١٧]

Freezing wind

﴿وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡ﴾ [الأنفال:٤٦]

Do not quarrel together, and so lose heart, and your power depart

﴿بِرِيحٖ طَيِّبَةٖ﴾ [يونس:٢٢]

Favourable wind

﴿رِيحٌ عَاصِفٌ﴾ [يونس:٢٢]

Stormy wind

﴿رِيحٗا صَرۡصَرٗا﴾ [فصلت:١٦]

Clamorous/ furious wind

﴿ٱلرِّيحَ ٱلۡعَقِيمَ ۝٤١﴾ [الذاريات:٤١]

The withering wind

رياح

Winds

رياح لواقح

Fertilizing/fecundating winds

ريح (فساء)

Wind

الرَّيحان

Basil/ Myrtle



ريع

﴿أَتَبۡنُونَ بِكُلِّ رِيعٍ ءَايَةٗ تَعۡبَثُونَ ۝١٢٨﴾ [الشعراء:١٢٨]

What, do you build on every prominence a sign, sporting?/ Do you build a landmark on every high place, in a vain endeavour?

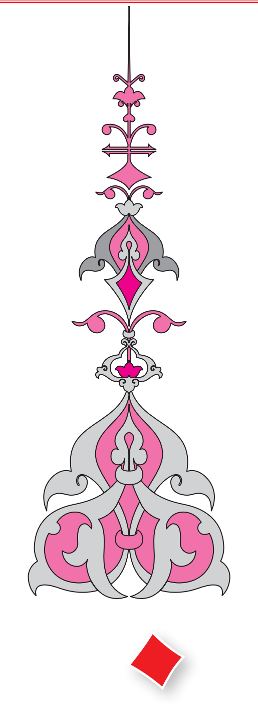
رين

﴿كَلَّاۖ بَلۡۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُواْ يَكۡسِبُونَ ۝١٤﴾ [المطففين:١٤]

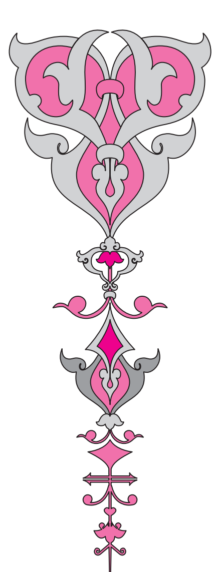
No indeed; but their own deeds have cast a layer of rust over their hearts

الريّان

Name of one of Paradise gates through which people who would often fast in this world will enter on the Day of Judgment





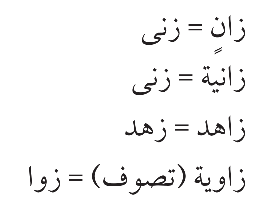


زانٍ = زنى

زانية = زنى

زاهد = زهد

زاوية (تصوف) = زوا



زبب

زبيب

Raisin

زبد

﴿فَأَمَّا ٱلزَّبَدُ فَيَذۡهَبُ جُفَآءً﴾ [الرعد:١٧]

As to the froth, or scum, it passes away as a thing that is worthless, or useless

﴿زَبَدًا رَّابِيًا﴾ [الرعد:١٧]

Swelling scum

الزبَد

Scum/ Froth

زبر

﴿فَتَقَطَّعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ زُبُرًا﴾ [المؤمنون:٥٣]

They divided themselves into many sects/ They split in their affair between them into sects

﴿وَإِنَّهُۥ لَفِي زُبُرِ ٱلۡأَوَّلِينَ ١٩٦﴾ [الشعراء:١٩٦]

It was surely foretold in the revealed books of former peoples

زُبَر الحديد

Blocks of iron

الزَّبُور

Psalms

زبن

﴿سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾﴾ [العلق: ١٨]

We shall call on the guards of Hell

بيع المُزابنة = بيع

الزَّبُور = زبر

زبيب = زبب

زجر

﴿فَٱلزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾﴾ [الصافات:٢]

And the scarers scaring

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾﴾ [الصافات:١٩]

For it is only one cry, then behold, they are watching

﴿وَلَقَدْ جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾﴾ [القمر: ٤]

And there have come to them such tidings as contain a deterrent

﴿وَقَالُوا۟ مَجْنُونٌ وَٱزْدُجِرَ ﴿٩﴾﴾ [القمر: ٩]

They said, 'A man possessed!' And he was rejected

زَجْر

Deterrence

زجو

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا﴾ [النور: ٤٣]

Do you not see that Allah drives the clouds

بضاعة مُزْجاة

Merchandise of scant worth

زحزح

﴿فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ﴾ [آل عمران: ١٨٥]

And he who shall be removed from the Hell, and made to enter Paradise, shall attain good fortune.

زحف

﴿إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا﴾ [الأنفال: ١٥]

When you encounter the unbelievers marching to battle

فرّ من الزحف = فرر

الفرار من الزحف = فرر

زخرف

﴿أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ﴾ [الإسراء: ٩٣]

Or you have a house of gold

زُخْرف

Ornaments

زُخرُف القول

The ornature of speech/ The fair appearance of speech

زرب

﴿وَزَرَابِيُّ مَبْثُوثَةٌ ﴿١٦﴾﴾ [الغاشية:١٦]

Outspread carpets

زرع

﴿ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾﴾

[الواقعة:٦٤]

Do you yourselves sow it, or are We the Sowers?

زُرّاع

Sowers

زروع

Crops

المزارعة

Share-cropping

■ Contract for cultivation of land between the owner of the land and the worker with the condition of sharing the produce



زرنيخ

Arsenic

زرق

﴿وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾﴾

[طه:١٠٢]

And We shall muster the sinners with their eyes become blue, or gray

زعفر

زعفران

Saffron

زعم

زعموا مطية الكذب = بئس مطية الرجل : زعموا

زفت

زفت

Pitch/ Tar

مزَفّت

Vessels, smeared with pitch

زفر

﴿ فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ ﴾ [هود: ١٠٦]

As for the wretched, they shall be in the Fire, wherein there shall be for them moaning and sighing

﴿ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ ﴾ [الفرقان:١٢]

They will hear its bubbling and sighing, or its fury and roaring

زفف

﴿ فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾ ﴾ [الصافات: ٩٤]

And they advanced towards him hastening, or going quickly

زقم

﴿ إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾ ﴾ [الدخان: ٤٣ - ٤٤]

Verily, the tree of Zakkoum is the food of the guilty

زكو

﴿ بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ ﴾ [النساء: ٤٩]

But Allah purifies whom He wills

﴿ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ﴿١٩﴾ ﴾ [مريم: ١٩]

He said, 'I am but a messenger come from your Lord, to give you a boy most pure.

﴿ فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾ ﴾ [النازعات:١٨]

Say to him, 'Would you desire to purify your self?'

الزكاة

Zakat/ Obligatory alms.

According to the Islam, *Zakat* purifies wealth and souls. The objective is to take away a part of the wealth of the well-to-do and to distribute it among the poor and the needy. It is levied on cash, cattle, agricultural produce, minerals, capital invested in industry, and business etc. Payment of *Zakat* instills a sense of communal identity and responsibility, the duty to attend to the community's social welfare

زكاة الفطر

Alms at the breaking of the fast

زلل

﴿ فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا ﴾ [البقرة:٣٦]

And the Devil made them, or caused them, both, to slip from it

﴿ فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَٰتُ ﴾ [البقرة:٢٠٩]

But if you slip, after the clear signs have come to you

﴿ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟﴾ [آل عمران: ١٥٥]

The Devil made them to slip for somewhat they had earned

زلزل

﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴿١﴾﴾ [الزلزلة: ١]

When the earth is shaken with a mighty shaking

زلف

﴿وَزُلَفًا مِّنَ ٱلَّيْلِ﴾ [هود: ١١٤]

And in the early watches of the night

﴿وَأَزْلَفْنَا ثَمَّ ٱلْـَٔاخَرِينَ ﴿٦٤﴾﴾ [الشعراء: ٦٤]

And there We caused the others to draw near

﴿وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾﴾ [الشعراء: ٩٠]

And Paradise shall be brought near to the pious

﴿وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُم بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ﴾ [سبأ: ٣٧]

And neither your riches nor your children are what will bring you near to Us in station

﴿وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ﴾ [ص: ٢٥]

And he has a near place in Our presence

﴿فَلَمَّا رَأَوْهُ زُلْفَةً﴾ [الملك: ٢٧]

Then, when they see it almost at hand

المُزْدلفة

Place between ‘Arafat and Mina where pilgrims, returning from ‘Arafat, have to stop a whole night or greater part of it, between the ninth and tenth of *Dhul-Hijjah* and to perform Afternoon, and Sunset prayers together there

زلق

﴿وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ﴾ [القلم: ٥١]

And verily they who have disbelieved almost smite you with their evil eyes when they hear the reminder

زلم

الاستقسام بالأزلام

Seeking to know your lot by the divining arrows. People of the Ignorance used to practice this custom. They were three arrows upon one of which was written “My Lord has commanded me” and upon another, “My Lord has forbidden

me" and the third was blank; and they put them in a receptacle, and when any one of them desired to make a journey, or to accomplish a want, he put his hand into that receptacle, and took forth an arrow; and if the arrow upon which was "Command" or "My Lord has commanded me" came forth, he went to accomplish his purpose; but if that upon which was "Prohibition" or "My Lord has forbidden me" came forth, he refrained and if the blank came forth, they shuffled them a second time

زمر

﴿وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًا﴾ [الزمر: ٧١]

The unbelievers shall be driven in companies into Gehenna

مزامير داود

The Psalms of David

(لقد أوتيت مزماراً من مزامير آل داود)

Verily you have been gifted with a pipe like that of David himself

زمل

﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ۝١﴾ [المزمل: ١]

O you wrapped in garments

زمّلوني

Wrap me up

زمن

إذا تقاربَ الزمانُ لم تكد رؤيا المؤمن تكذب

When the time becomes contracted, the dream of the believer will scarcely ever be false

زمانة

Chronic disease/ Disease of long continuance

زمهر

زمهرير

Bitter cold

زنر

زنّار

The girdle worn by the 'Protected Peoples'

زنجبيل

Ginger

زندق

زندقة

Free thought

زنديق

Free thinker

زنم

﴿ عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ ﴾ [القلم:١٣]

Coarse-grained, moreover ignoble

زنى

زنا

Adultery

زانٍ

Adulterer

زانية

Adulteress

زهد

زاهد

Ascetic

One renouncing worldly comforts by undertaking specific practices, including fasting, seclusion, and so forth, in order to discipline selfishness and curb temptation

الزهد

Asceticism

زهر

﴿ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ﴾ [طه: ١٣١]

The beauty and splendour of the present life

زهق

﴿ وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾ ﴾ [التوبة: ٥٥]

And that their soul may depart while they are unbelievers

﴿ وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾ ﴾ [الإسراء:٨١]

And say, ‘The truth has come, and falsehood has vanished away, surely falsehood is ever certain to vanish’

زوا

زاوية (تصوف)

Place where remembrance of Allah and other mystic practices occur

زوج

﴿أَزْوَاجٌ مُّطَهَّرَةٌ﴾ [البقرة:٢٥]
Pure spouses, or wives

﴿زَوْجٍ بَهِيجٍ ۝٥﴾ [الحج:٥]
Every kind of beautiful growth (in pairs)

﴿مِن كُلِّ زَوْجٍ كَرِيمٍ ۝٧﴾ [الشعراء:٧]
Of every noble kind

﴿وَخَلَقْنَاكُمْ أَزْوَاجًا ۝٨﴾ [النبأ:٨]
And We created you in pairs

﴿وَإِذَا النُّفُوسُ زُوِّجَتْ ۝٧﴾ [التكوير:٧]
And when the souls shall be coupled, or paired, with their bodies

زواج
Marriage/ Wedlock

زواج المتعة = نكاح المتعة

زواج المِسيار
Marriage conceived in which one spouse conceals his or her intent to divorce after a specific period of time

زواج مدني
Civil law

الزوج
Husband

الزوجة
Wife

زوج الأم
Stepfather

زوجة الأب
Stepmother

زود

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ﴾ [البقرة: ١٩٧]
And take provision; the best provision of all is to be God-fearing

زور

﴿تَّزَاوَرُ عَن كَهْفِهِمْ﴾ [الكهف:١٧]
It inclines away from their Cave

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ﴾ [الفرقان:٧٢]
And those who do not bear false witness

شهادة الزور
False testimony/ Perjury/ False swearing

قول الزور
False words/ The speaking of falsehood

المتشبِّع بما لم يُعْطَ كلابس ثوبَي زور
He who boasts of abundance which he has not received is like the wearer of two garments of falsity

زيارة القبور
Visiting graves

مزوّر/ مشكوك في صحته (مثل بعض الأناجيل عند النصارى)
Apocrypha

■Various writings falsely attributed to Biblical characters or kept out of the New Testament.

زول

﴿وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾﴾ [هود: ١١٨]

Had your Lord willed, He would have made mankind one nation; but they continue in their differences

﴿إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾﴾ [فاطر: ٤١]

Allah holds the heavens and the earth, lest they remove; did they remove, none would hold them after Him. Surely He is All-clement, All-forgiving

زوال العقل

Loss of the intellect

زيد

زيادة الثقات (حديث)

Additional segments to ḥadīth by reliable narrator

مَزَادة

Leathern water- bag

زيارة القبور = زور

زيغ

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾ [آل عمران:٨]

O our Lord, make not our hearts to decline from the right way

﴿وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ﴾[الأحزاب:١٠]

When your eyes swerved

﴿وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾﴾ [سبأ: ١٢]

Whoever turns away from Our command, We would make him taste the punishment of the burning fire

﴿فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ﴾ [الصف:٥]

When they went astray Allah sent their hearts astray

الزيتون

The olive

زين

﴿زُيِّنَ لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا﴾[البقرة: ٢١٢]

Decked out fair to the unbelievers is the present life

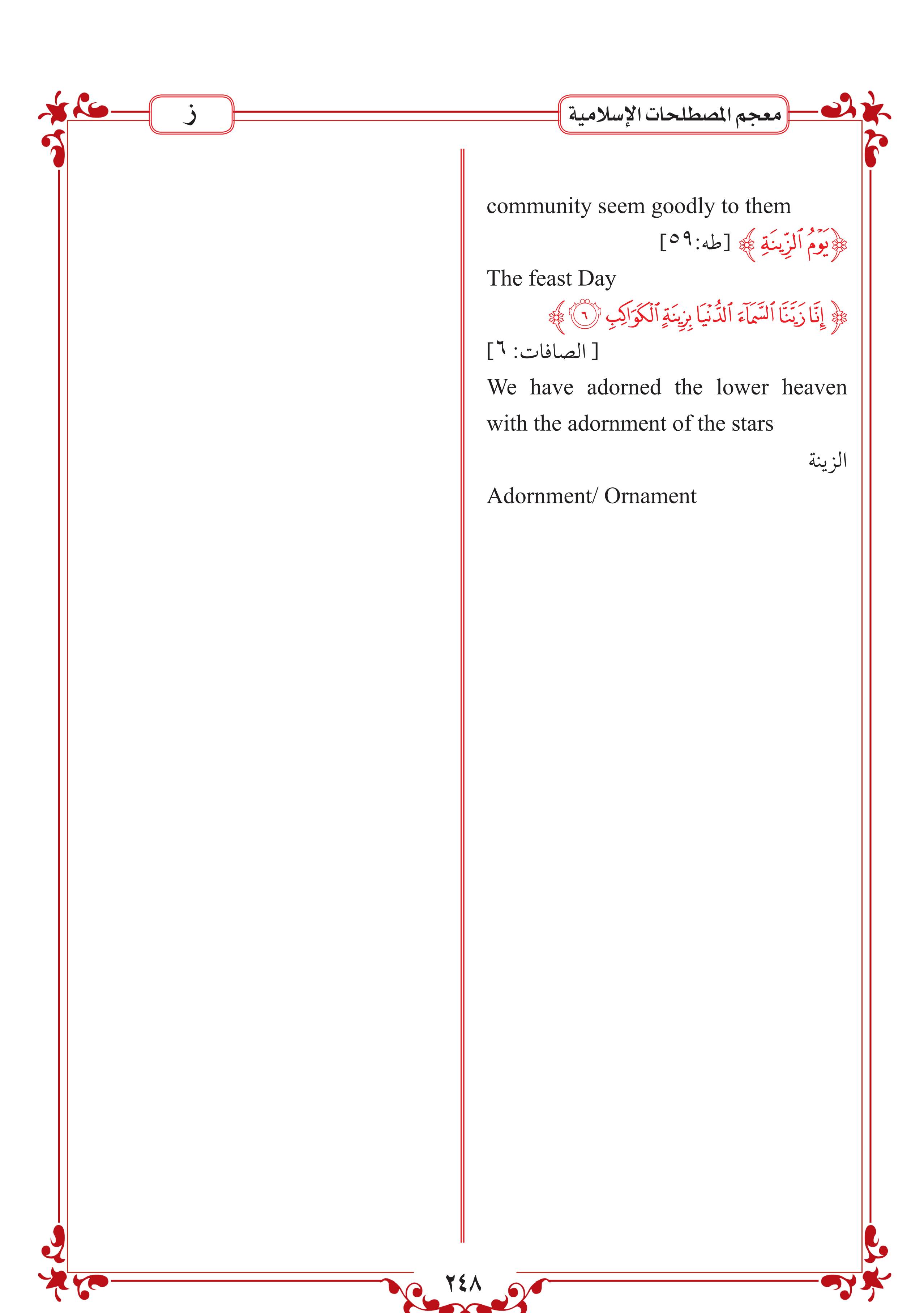
﴿وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا كَانُوا۟ يَعْمَلُونَ ﴿٤٣﴾﴾ [الأنعام:٤٣]

And Satan made their deeds seem goodly to them

﴿كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ﴾ [الأنعام: ١٠٨]

Thus have We made the actions of every





community seem goodly to them

﴿يَوۡمُ ٱلزِّينَةِ﴾ [طه:٥٩]

The feast Day

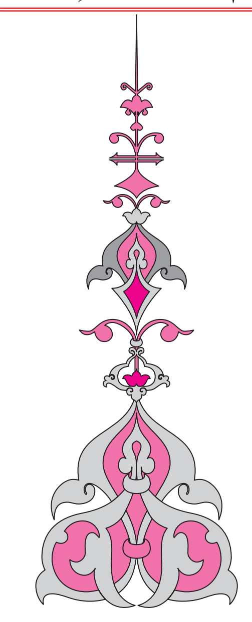
﴿إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِزِينَةٍ ٱلۡكَوَاكِبِ ٦﴾

[الصافات: ٦]

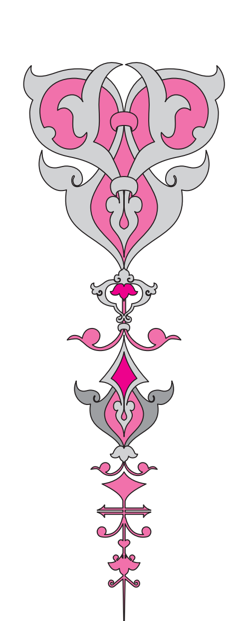
We have adorned the lower heaven with the adornment of the stars

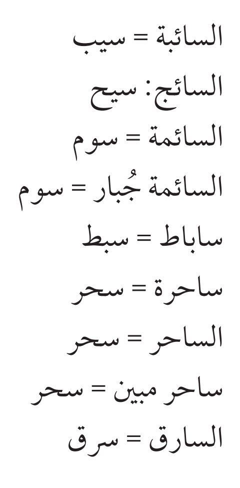
الزينة

Adornment/ Ornament









السائبة = سيب

السائح: سيح

السائمة = سوم

السائمة جُبار = سوم

ساباط = سبط

ساحرة = سحر

الساحر = سحر

ساحر مبين = سحر

السارق = سرق

ساح

﴿ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾ ﴾

[الصافات: ١٧٧]

When it lights in their courtyard, how evil will be the morning of them that are warned!

سأر

سُؤْر

A reminder of beverage in the bottom of a vessel after one has drunk

ساع بالفساد = سعى

الساعة = سوع

سأل

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ﴾[النساء: ١]

And fear Allah by Whom you demand one of another your rights, or duties, or by Whom you ask one of another

﴿قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَـٰمُوسَىٰ ﴿٣٦﴾﴾[طه: ٣٦]

O Moses, you are granted your petition

﴿يَتَسَآءَلُونَ ﴿٢٧﴾﴾[الصافات:٢٧]

Questioning each other

﴿سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ﴿١﴾﴾ [المعارج: ١]

A questioner asked of a falling punishment

﴿وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾﴾[الضحى: ١٠]

As for the beggar, do not scold him

سؤال الملكين

The Interrogation of the two angels

المسألة (سؤال الناس المال)

Begging

مسائل فقهية

Legal questions/ Legal matters

مسائل فقهية معاصرة

Contemporary legal matters

السام

Death

سأم

﴿وَهُمْ لَا يَسْـَٔمُونَ ﴿٣٨﴾﴾ [فصلت: ٣٨]

And they do not grow weary

﴿لَّا يَسْـَٔمُ ٱلْإِنسَـٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ ﴿٤٩﴾﴾ [فصلت:٤٩]

Man will not be weary of praying for good; but when evil visits him, then he is cast down and desperate

(إن الله لا يسأم حتى تسأموا)

Verily, Allah will not turn away with disgust until you turn away with disgust

سُباطة = سبط

سبب

﴿وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾﴾ [البقرة:١٦٦]

And their cords are cut asunder

﴿فَلْيَمْدُدْ بِسَبَبٍ إِلَى ٱلسَّمَآءِ﴾[الحج: ١٥]

Let him stretch a rope to the roof, or ceiling, of his dwelling

﴿فَلْيَرْتَقُوا۟ فِى ٱلْأَسْبَـٰبِ ﴿١٠﴾﴾[ص:١٠]

Let them ascend the cords

﴿وَقَالَ فِرْعَوْنُ يَـٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَـٰهٍ غَيْرِى فَأَوْقِدْ لِى يَـٰهَـٰمَـٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَـٰهِ مُوسَىٰ﴾

[غافر: ٣٦ - ٣٧]

Pharaoh said, ‘Haman, build for me a tower, that haply so I may reach the cords, the cords of the heavens, and look upon Moses’ God

أسباب النزول

Causes, or reasons of the revelations

■It refers to a field of study and genre of literature devoted to recounting

the circumstances accounted for the revelation of some verse or verses

سباب المسلم فسوقٌ

The mutual reviling of the Muslim is a departure from obedience to God.

السبب

Cause/ Reason

■In its technical meaning, it refers to what the Lawgiver has determined to be the identifier of a legal rule so that its existence means the presence of the rule, while its absence means the absence of the rule. E.g. The adultery is the cause for implementing flogging

سبب شرعي معتبر

Juridically valid reason

سبُّ الدهر

Inveighing against the vicissitudes of Time

سبُّ النبيِّ ﷺ، أو الصحابة

Insulting the Prophet (Pbuh), or the Companions

مبدأ السببية

The principle of causality

سبت

﴿وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ﴾ [الأعراف: ١٦٣]

But on the day they kept not Sabbath, they came not unto them

﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝٩﴾ [النبأ: ٩]

And We appointed your sleep for a rest

السبت

Sabbath

سبح

﴿وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ﴾ [البقرة: ٣٠]

While we proclaim/ celebrate Your praise

﴿سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ۝٩١﴾ [المؤمنون: ٩١]

Glory be to Allah! Beyond that they describe

﴿سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ۝٦٨﴾ [القصص: ٦٨]

Glory be to Allah! High be He exalted above that they associate!

﴿وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝٤٠﴾ [يس: ٤٠]

Each swimming in a sky

﴿إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝٧﴾ [المزمل: ٧]

Surely in the day you have long business/ You have in the day-time the accomplishment of your needful affairs

﴿وَالسَّابِحَاتِ سَبْحًا ۝٣﴾ [النازعات: ٣]

And by those angels who glide along swiftly



تسبيح الله

Glorification of Allah

سبّح اللهَ

He declared Allah to be far removed, or free, from every imperfection or impurity/
He declared/ exalted the perfection or absolute glory of Allah

سُبْحة

Rosary/ A string of beads by the help of which one remembers Allah

سبحان الله

Allah is exalted above any limitations or imperfection/ How far is Allah from every imperfection

سبّوحٌ قدّوس

All-perfect, all-pure, or all-glorious

المسبِّحة

The index, or forefinger

سبخ

سَبْخة (الأرض)

Land that exudes water and produces salt

سبر

السَّبر والتقسيم

Investigation and disjunction

سبط

﴿وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا﴾ [الأعراف: ١٦٠]

And We cut them up into twelve tribes, nations/ And We divided them into twelve divisions, tribes

الأسباط

Descendants

ساباط

Arcade/ Archway

سِبْط

Grandchild

سُباطة

Sweepings

سبع

﴿سَبْعَ طَرَآئِقَ﴾ [المؤمنون: ١٧]

Seven tracts/ Seven heavens

السبع المَثاني

Seven of the oft-repeated verses

السبع الموبقات

The seven great destructive sins

> *They are: Associating partners with Allah, black magic, killing a human being except for a legitimate cause, devouring usury,* consuming the property of an orphan, *running away from battle, and falsely accusing chaste believing women of adultery.*

سبغ

﴿وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً﴾ [لقمان:٢٠]

And He has lavished on you His blessings, outward and inward

﴿أَنِ ٱعْمَلْ سَٰبِغَٰتٍ﴾ [سبأ:١١]

Fashion wide coats of mail

إسباغ الوضوء

Performing completely the ablution making it to reach to the proper place thereof, and giving fully to every member its due

سبق

﴿فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ﴾ [البقرة:١٤٨]

Be you forward in good works/ Hasten to good acts

﴿لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾﴾ [الأنفال:٦٨]

Had it not been for a prior prescription from Allah, there had afflicted you, for what you took, a mighty chastisement

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ﴾ [يونس:١٩]

But for a word that preceded from your Lord

﴿إِنَّا ذَهَبْنَا نَسْتَبِقُ﴾ [يوسف:١٧]

We went running races/ We went to compete together in shooting

﴿وَٱسْتَبَقَا ٱلْبَابَ﴾ [يوسف: ٢٥]

They raced to the door/ They contended each with the other to precede to the door

﴿مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٥﴾﴾ [الحجر:٥]

And no nation outstrips its term, nor do they put it back

﴿لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ﴿٢٧﴾﴾ [الأنبياء:٢٧]

They do not outstrip Him in speech, and perform as He commands

﴿أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ﴿٤﴾﴾ [العنكبوت:٤]

Or do they reckon, those who do evil deeds, that they will outstrip Us? Ill they judge!

﴿وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾﴾ [يس:٦٦]

Did We will, We would have obliterated their eyes, then they would race the path, but how would they see?

﴿وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ﴿١٠﴾﴾ [الواقعة: ١٠]

And the Outstrippers: the Outstrippers

﴿وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾﴾ [الواقعة:٦٠]

We shall not be outstripped

﴿فَٱلسَّٰبِقَٰتِ سَبْقًا ﴿٤﴾﴾ [النازعات:٤]

And those that outstrip swiftly

سباق الكلام وسياقه

The preceding and following parts of the discourse; the context, before and after

(لا سَبْقَ إلا في خفٍّ أو حافر أو نصل)

There shall be no stake except in the case of the racing of camels, or of horses, or mules or asses, or in the case of the arrow-head or lance-head, i.e. shooting or casting the lance

المسابقة

Races for prize money

المسبوق

Latecomer

■Someone who joined (a group) prayer after it has begun

مَنْ أدخلَ فرَساً بين فرسين، وهو لا يَأمن أن يَسْبقَ فلا بأسَ به. مَنْ أدخلَ فرَساً بين فرسين، و قد أَمن أن يَسْبقَ فهو قِمار = المُحلِّل في سباق الخيل = حلل

سبّوحٌ قدّوس = سبح

سبل

﴿وَعَلَى ٱللَّهِ قَصۡدُ ٱلسَّبِيلِ﴾ [النحل:٩]

And upon Allah it rests to show the right way

﴿أَضَلُّ سَبِيلًا ۝٤٢﴾ [الإسراء: ٧٢]

Further astray from the way

﴿فَرَبُّكُمۡ أَعۡلَمُ بِمَنۡ هُوَ أَهۡدَىٰ سَبِيلًا ۝٨٤﴾ [الإسراء:٨٤]

But your Lord knows very well what man is best guided as to the way

﴿يَٰلَيۡتَنِي ٱتَّخَذۡتُ مَعَ ٱلرَّسُولِ سَبِيلًا ۝٢٧﴾ [الفرقان:٢٧]

O would that I had obtained, with the Messenger, a means of access to Paradise/ Would that I had taken a way along with the Messenger

﴿سَوَآءَ ٱلسَّبِيلِ ۝٢٢﴾ [القصص:٢٢]

The right way

﴿وَتَقۡطَعُونَ ٱلسَّبِيلَ﴾ [العنكبوت:٢٩]

You oppose yourselves to men in the roads for the purpose of that which is enormously foul or abdominal/ You cut the way

إسبال الإزار خيلاء

Dragging the hem of one's garment out of conceit

أسبل الإزارَ

He dragged his garment on the ground

سبّل شيئاً لله

He assigned the profit, or revenue, to be employed in the way of Allah

سبيل الرشد

Way of rectitude

سبيل الغي

Way of error

في سبيل الله

In the cause, or way of Allah

ستر

هتك الله ستره
May Allah rend open his veil, or covering

سَتْر العورة
Clothing one's nakedness

السُّترة
Placing a barrier in front of one's prayer place

مستور
Hidden/ Undetected

الله ستّار العيوب
Allah is He who is wont to veil vices, or faults

سجد

﴿وَٱلنَّجۡمُ وَٱلشَّجَرُ يَسۡجُدَانِ ۝٦﴾ [الرحمن:٦]
And the stars and the trees bow themselves/ The herbs and the trees humbly submit to his will

سجد لله
He prostrated himself to Allah/ He bowed before Allah

السجود لله
Prostration/ to prostrate yourself to Allah/ to bow down before Allah

سجود التلاوة
The Qur'ān recital prostration

سجود السهو
The forgetfulness Prostration

سجود الشكر
The prostration of thanks

المَساجد
The parts of a person that are the places of prostration, meaning the forehead, the nose, the hands, the knees, and the feet

مسجد
Mosque

المسجد الأقصى
The Farthest Mosque

المسجد الجامع
The congregational mosque. The mosque in which the congregational prayers of Friday are performed

المسجد الحرام
The Sacred/ Holy Mosque

مسجدٌ ضِرارٌ
Mosque in opposition and unbelief/ Mosque of dissension



﴿فِي ٱلۡحَمِيمِ ثُمَّ فِي ٱلنَّارِ يُسۡجَرُونَ﴾ [غافر:٧٢]
Into the boiling water, then into the Fire they are poured

﴿وَٱلْبَحْرِ ٱلْمَسْجُورِ ۝٦﴾ [الطور:٦]

And the sea swarming

﴿وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ۝٦﴾ [التكوير:٦]

And when the seas are set alight/ and when the seas shall overflow, or shall meet together and become one sea

سجع

(إياكم وسجْعَ الكهّان)

Avoid you the rhyming prose of the diviner, or soothsayers

سجل

﴿سِجِّيلٍ مَّنضُودٍ ۝٨٢﴾ [هود:٨٢]

Baked clay

﴿كَطَيِّ ٱلسِّجِلِّ لِلْكُتُبِ﴾ [الأنبياء:١٠٤]

As a scroll is rolled for the writings

سِجلّ

Witnessed record of the contents of *mahdar* (Record), together with the judge's decision on each case

سجن

﴿كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ۝٧ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ۝٨﴾ [المطففين:٧ – ٨]

No indeed; the book of the libertines is in Sijjin; and what shall teach you what is Sijjin?

سجو

﴿وَٱلَّيْلِ إِذَا سَجَىٰ ۝٢﴾ [الضحى:٢]

And the night when it becomes still, or quiet

السجية

Nature

سحب

سحاب

Clouds

سُحِب على وجهه

Dragged away on his face

سحت

﴿فَيُسْحِتَكُم بِعَذَابٍ﴾ [طه:٦١]

Lest He destroy you utterly by a punishment

سُحت

Forbidden/unlawful things

سحر

﴿قَالَ أَلْقُوا۟ ۖ فَلَمَّآ أَلْقَوْا۟ سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ

﴿وَٱسۡتَرۡهَبُوهُمۡ وَجَآءُو بِسِحۡرٍ عَظِيمٖ ١١٦﴾ [الأعراف:١١٦]

And when they cast they put a spell upon the people's eyes, and called forth fear of them, and produced a mighty sorcery

﴿يَأۡتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٖ ٣٧﴾ [الشعراء:٣٧]

They bring you every cunning sorcerer

﴿إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ حَاصِبًا إِلَّآ ءَالَ لُوطٖۖ نَّجَّيۡنَٰهُم بِسَحَرٖ ٣٤﴾ [القمر:٣٤]

We loosed against them a squall of pebbles except the folk of Lot; We delivered them at the dawn

﴿فَقَالَ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ يُؤۡثَرُ ٢٤﴾ [المدثر:٢٤]

Then said he: "This is nothing but an inherited magic"

إنّ من البيان لسِحْراً

Verily, there is a kind of eloquence that is enchantment

الساحر

Witch/ Sorcerer

ساحر مبين

Cunning sorcerer

ساحرة

Sorceress/Witch

السحر

Witchcraft/ Sorcery/ Black magic

سحرٌ مبين

Manifest sorcery

السَّحور

Pre-dawn meal in Ramadan

مسحور

Bewitched

سحق

﴿فَسُحۡقٗا لِّأَصۡحَٰبِ ٱلسَّعِيرِ ١١﴾ [الملك:١١]

So, away with the dwellers of the blazing Fire/ Woe to the dwellers of Hell

السحاق

Lesbianism

مكان سحيق

Place far away/ far-distant place

سحل

سحوليّة

Cotton cloth, whose name is derived from a name of a village in Yemen called *Suhoul*

سحن

السَّحْنة

Aspect/ Appearance/ External state or condition

سخر

﴿وَٱلسَّحَابِ ٱلْمُسَخَّرِ﴾ [البقرة:١٦٤]

And the clouds compelled

﴿قَالَ إِن تَسْخَرُواْ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾﴾ [هود:٣٨]

He said, 'If you scoff at us, we shall surely scoff at you, as you scoff'

﴿وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ﴾ [الرعد:٢]

And He subjected the Sun and the Moon/ He made subservient to you, the Sun and the Moon

﴿فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا﴾ [المؤمنون:١١٠]

You took them for a laughing-stock/ You treated them with ridicule

﴿وَإِذَا رَأَوْاْ ءَايَةً يَسْتَسْخِرُونَ ﴿١٤﴾﴾ [الصافات:١٤]

And when they see a sign, they would scoff

﴿لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا﴾ [الزخرف:٣٢]

That some of them may employ others in their service

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُواْ خَيْرًا مِّنْهُمْ﴾ [الحجرات:١١]

O believers, let not any people mock another people who may be better than they

سخِرَ

Mock

سخرية

Mockery

مسخَّرات

Those who are made subject

سخط

السُّخط

Displeasure/ Disapprobation/ Discontent

سخف

السخْف

Weakness, or Shallowness of the intellect

سخم

سخَّمَ اللهُ وجهه

May Allah blacken his face, or disgrace him

السُّخام

Crock, or black matter that collects upon the outside of a cooking-pot

سخى

السخيّ

Liberal/ Bountiful/ Generous

السَّخيمة

Rancour

سدد

﴿ حَتَّىٰٓ إِذَا بَلَغَ بَيۡنَ ٱلسَّدَّيۡنِ ﴾ [الكهف: ٩٣]
Until he reached a place between two mountains

سِدادٌ من عَوَز
A thing by which want is supplied, and by which life preserved

سدّ الذرائع (أصول فقه)
Blocking lawful means to an unlawful end.
This principle is not concerned with unlawful acts, since they are prohibited anyway. It is concerned with lawful acts that could be prohibited, as they lead to unlawful results

سُدّة
Place roofed over

سدر

﴿وَشَيۡءٖ مِّن سِدۡرٖ قَلِيلٖ ﴿١٦﴾﴾[سبأ:١٦]
And here and there a few lote-trees.

﴿سِدۡرٖ مَّخۡضُودٖ ﴿٢٨﴾﴾[الواقعة:٢٨]
Thorn-less lot-trees

سِدْرة المنتَهى
The lote tree on the boundary

سدس

السدُس
One-sixth

سدل

السدْل في الصلاة [1]
The Letting down one's garment without drawing together its two sides; or the enveloping oneself in his garment, and putting his arms within, and bowing the head and body, and prostrating oneself, in that state. (disliked during prayer)

سدن

سادن الكعبة
The minister or servant of the Ka'bah

سِدانة الكعبة
The ministry, or service, of the Ka'bah, and the superintendence thereof, and the opening and locking of its door

---

[1] السَّدْلُ المَنْهِيُّ عنهُ في الصَّلاة هو إِسْبَالُ الرَّجُلِ ثَوْبَهُ منْ غَيْرِ أَنْ يَضُمَّ جانبَيْه فَإِنْ ضَمَّهُما فليسَ بسَدْلٍ. وقيل: السدل هو أَنْ يَلْتَحِفَ بِثَوْبِه ويُدْخِلَ يَدَيْهِ من داخلٍ فيَرْكَعُ ويَسْجُدُ وهوَ كذلك. من لسان العرب (مادة: سدل)

سدى

﴿ أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾ ﴾ [القيامة:٣٦]

What, does man reckon he shall be left to roam at will?

سُرادق = سردق

السَّراسِنة [1]

Saracens

Term used in the West, by classical authors and ecclesiastical writers, for the Arabs, and eventually for Muslims. Both its etymology and denotation are controversial

سرب

﴿ وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾ ﴾ [الرعد:١٠]

And he who sallies by day

﴿ فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا ﴾ [الكهف:٦١]

It took its way into the sea, swimming freely

﴿ كَسَرَابٍۭ بِقِيعَةٍ ﴾ [النور:٣٩]

Their works are as a mirage in a spacious plain

أصبح آمناً في سِربه

He became secure in respect of his wives, or and his household, or family

سراب

Mirage

المَسْربة

The narrow hair that extends from the breast to the navel, or the hair growing in the middle of the breast, extending to the belly

سربل

سرابيل

Shirts/Garments

سرج

﴿ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾ ﴾ [الأحزاب:٤٦]

Calling unto Allah by His leave, and as a light-giving lamp

﴿ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴾ [نوح: ١٦]

And He set the moon therein for a light and the sun for a lamp

﴿ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ ﴾ [النبأ:١٣]

And We appointed a blazing lamp

---

[1] من الأسماء التي أطلقت على العرب والمسلمين، وهو من اليونانية، واللاتينية القديمة. أُطلق قبل مجيء الإسلام بقرون على قبائل عربية، أقامت في بادية الشام. و بعد انتشار الإسلام حمل الاسم في طيّاته مشاعرَ الكره والاستخفاف بالمسلمين خاصّةً أيام الحروب الصليبية. وقد بدأ اللفظ بالأفول في أوروبا الغربية في أواخر العصور الوسطى(١٥٠٠م) لكن بقي مستعملاً في أماكن أخرى حتى القرن العشرين. للتفصيل راجع كتابي " الإسلام والغرب" ، ص ٧٨ وما بعدها .

سِرْجين
Dung of horses or other solid-hoofed animals

سرح

﴿ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖ﴾ [البقرة:٢٢٩]
Divorce is twice; then honourable retention or setting free kindly

﴿وَلَكُمۡ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسۡرَحُونَ ۝٦﴾[النحل:٦]
And there is beauty in them for you when you bring them back in the evening, and when you send them forth in the morning, or when you bring them home to rest and when you drive them forth abroad to pasture

﴿وَسَرِّحُوهُنَّ سَرَاحٗا جَمِيلٗا ۝٤٩﴾ [الأحزاب:٤٩]
Set them free with kindliness

سرد

﴿وَقَدِّرۡ فِي ٱلسَّرۡدِ﴾ [سبأ:١١]
And measure well the links/ And do make a due adaptation of the rings in the fabrication of the coats of mail

سردق

سُرادق
Pavilion

سرر

﴿سِرّٗا وَعَلَانِيَةٗ﴾ [البقرة: ٢٧٤]
Secretly and openly; or privately and publicly

﴿مَآ أَسَرُّواْ فِيٓ أَنفُسِهِمۡ﴾[المائدة:٥٢]
That they kept secret within them

﴿وَأَسَرُّواْ ٱلنَّدَامَةَ﴾ [يونس:٥٤]
And they were secretly remorseful

﴿وَأَسَرُّوهُ بِضَٰعَةٗ﴾[يوسف:١٩]
And they hid him as merchandise/ And they concealed, or kept secret his case, making him as an article of merchandise

﴿وَأَسَرُّواْ ٱلنَّجۡوَى ۝٦٢﴾ [طه:٦٢]
And they communed secretly

﴿عَلَىٰ سُرُرٖ مُّتَقَٰبِلِينَ ۝٤٤﴾[الصافات:٤٤]
Upon couches, set face to face

﴿تُسِرُّونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ﴾ [الممتحنة:١]
Secretly loving them

﴿وَأَسۡرَرۡتُ لَهُمۡ إِسۡرَارٗا ۝٩﴾[نوح: ٩]
And I spoke to them secretly

﴿يَوۡمَ تُبۡلَى ٱلسَّرَآئِرُ ۝٩﴾ [الطارق:٩]
Upon the day when secrets are tried/



In the day wherein the secret tenets and intentions shall be tried and revealed

﴿فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾﴾ [الغاشية:١٣]

Therein uplifted couches

تسرّى

He took a woman as a concubine

التسرّي

Concubinage

بيع السِّرار = بيع

سرع

﴿وَسَارِعُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ﴾

[آل عمران:١٣٣]

And vie, one with another, in hastening to obtain forgiveness from your Lord

﴿ٱلَّذِينَ يُسَٰرِعُونَ فِي ٱلْكُفْرِ﴾[آل عمران:١٧٦]

Those who fall into unbelief hastily, and eagerly

أسرعُ الحاسبين (الله)

He is the most swift in reckoning

سرف

﴿وَلَا تُسْرِفُوٓاْ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿١٤١﴾﴾

[الأعراف: ٣١]

And do not be prodigal; He does not love the prodigal

﴿فَلَا يُسْرِف فِّي ٱلْقَتْلِ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾﴾

[الإسراء:٣٣]

Let him not exceed in slaying; he shall be helped

﴿قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُواْ عَلَىٰٓ أَنفُسِهِمْ﴾

[الزمر:٥٣]

Say, 'O my servants who have been prodigal against yourselves, / transgressed against their souls'

إسراف

Immoderateness

■ It covers spending on lawful objects but exceeding moderation in quantity or quality; spending on superfluous objects while necessities are unmet; spending on objects which are incompatible with the economic standard of the majority of the population.

أسرف على نفسه

He sinned greatly against himself

المسرِف

Waster/Extravagant

سرق

استراقُ السمع

Listening at the doors of the Heaven

السارق

Thief



السرقة

Theft

سِرقين = سِرْجين = سرج

سرمد

﴿قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَنْ إِلَـٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾﴾ [القصص: ٧١]

Say: 'What think you? If God should make the night unceasing over you, until the Day of Resurrection, what god other than God shall bring you illumination? Will you not hear?'/ Say: Tell me, if Allah were to make the night to continue constantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then hear?

سرْمد

Continuing /Continuing endlessly

السُرَّة

Navel

سرى

﴿سُبْحَـٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ﴾ [الإسراء: ١]

Glory be to Him, who carried His servant by night!/ Extolled be the glory of Him who transported his servant by night!

﴿وَٱلَّيْلِ إِذَا يَسْرِ ﴿٤﴾﴾ [الفجر: ٤]

And by the night when it goes away/ by the night when it journeys on

الإسراء

Nocturnal Journey /Night Journey of the Prophet Muhammad (pbuh)

سَرِيّ

Rivulet

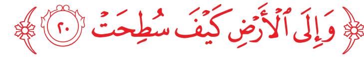
سريّة

Small army-unit sent by the Prophet (pbuh) for *Jihād*, without his participation in it

الصلاة السرية

Prayer whose recitation is not aloud

سطح


﴿وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾﴾

[الغاشية: ٢٠]

And the earth, how it is spread out

سطر

﴿كَانَ ذَٰلِكَ فِى ٱلْكِتَـٰبِ مَسْطُورًا ﴿٦﴾﴾

[الأحزاب: ٦]

That stands inscribed in the Book

﴿وَكِتَـٰبٍ مَّسْطُورٍ ﴿٢﴾﴾ [الطور: ٢]

And a book inscribed

﴿ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴾[القمر:٥٣]

And everything, great and small, is inscribed

﴿ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ﴾ [القلم: ١]

By the Pen, and what they inscribe

﴿ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴾ [الإنسان:٧]

And fear a very dreadful day

أساطير الأولين

Fables of the ancients

سطو

﴿ يَكَادُونَ يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا ﴾ [الحج:٧٢]

They nearly attack with violence those who recite to them Our Signs

سعر

﴿ عَذَابِ ٱلسَّعِيرِ ﴾ [الحج:٤]

The torment of the burning Fire

﴿ إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ﴾ [القمر:٤٧]

Surely, the sinners are in error and insanity

﴿ وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ﴾ [التكوير:١٢]

And when the Hell shall be set blazing/ When the Hell is made to burn fiercely

التسعير

Price controls

سعط

سَعوط [1]

Snuff

A medicinal powder taken by sniffing

سعى

﴿ وَمَنْ أَرَادَ ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُوْلَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴾

[الإسراء:١٩]

And whoever desires the world to come, and strives after it as it should be, being a believer- those, their striving shall be thanked

﴿ فَأَلْقَىٰهَا فَإِذَا هِىَ حَيَّةٌ تَسْعَىٰ ﴾[طه:٢٠]

And he cast it down, and behold it was a serpent sliding

﴿ فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ ﴾[الصافات: ١٠٢]

And when he had reached the age of running with him/ And when he attained to working with him

﴿ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ۝ وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴾[النجم:٣٩ – ٤٠]

And that a man shall have to his account only as he has laboured, and that his

[1] ما يُنشق في الأنف من الأدوية وغيره.

labouring shall surely be seen

﴿نُورُهُم يَسعَىٰ بَينَ أَيدِيهِم وَبِأَيمَٰنِهِم﴾ [التحريم: ٨]

Their light running before them, and on their right hands

﴿ثُمَّ أَدبَرَ يَسعَىٰ ﴿٢٢﴾﴾[النازعات:٢٢]

Then he turned away hastily

﴿لِّسَعيِهَا رَاضِيَةٌ ﴿٩﴾﴾ [الغاشية:٩]

Well-pleased with their striving

استسعى العبدَ

He required of the slave that he should labour to earn the means of releasing himself, or he imposed upon the slave work by means of which he should pay for himself, when he had been emancipated in part, in order to his completing his emancipation

الساعي

Zakat collector who visits people at their places to collect *Zakat*

ساعٍ بالفساد

Spreader of corruption

السعي بالفساد

Spreading corruption

السعي بين الصفا والمروة

Running back and forth between *Safa* and *Marwa*, two small hills close to Ka'bah

السعيد

Fortunate/ Happy

السعيد مَن وُعِظ بغيره

The fortunate is he who takes warning by others

سغب

﴿أَو إِطعَٰمٌ فِي يَومٍ ذِي مَسغَبَةٍ ﴿١٤﴾﴾[البلد:١٤]

Or giving food upon a day of hunger/ or the feeding on a day of famine

سفتج

سُفْتَجة

A type of banking instrument used for the delegation of credit during the Muslim period, especially the Abbasides. It was used to collect taxes, disburse government dues and transfer funds by merchants. It was the most important banking instrument used by traveller merchants. In some cases *suftajahs* were payable at a future fixed date and in other cases they were payable on sight. *Suftajah* is distinct from the modern bill of exchange in some respects. First, a sum of money transferred by *suftajah* had to keep its identity and payment to be made in the

same currency. Exchange of currencies could not take place in this course. Second, *Suftajah* usually involves three persons. ‘A’ pays a certain sum of money to ‘B’ for agreeing to give an order to ‘C’ to pay back to ‘A’. Third, a *Suftajah* could be endorsed.

سفح

دم مسفوح

Blood poured forth

سِفاح

Fornication

مسافِحات

Fornicators

سفر

﴿فَقَالُوا۟ رَبَّنَا بَـٰعِدْ بَيْنَ أَسْفَارِنَا﴾ [سبأ: ١٩]

They said, 'Our Lord, prolong the stages of our travel'

﴿مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا﴾ [الجمعة: ٥]

The likeness of those who have been loaded with the Torah then they have not carried it, is as the likeness of an ass carrying books

﴿وَٱلصُّبْحِ إِذَآ أَسْفَرَ ﴿٣٤﴾﴾ [المدثر: ٣٤]

And the dawn when it is white

﴿بِأَيْدِى سَفَرَةٍ ﴿١٥﴾﴾ [عبس: ١٥]

By the hands of scribes

﴿وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾﴾ [عبس: ٣٨]

Some faces on that day shall shine

أسْفِروا بالفجر

Perform the prayer of daybreak when you enter upon the time in which the dawn shines, or becomes white

السفر المباح

Lawful trip that one does not undertake for purpose of disobeying Allah

المسافر

Traveller

سفع

﴿كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَـٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾﴾ [العلق: ١٥ - ١٦]

No indeed, surely if he does not give over, We shall seize him by the forelock, a lying, sinful forelock

سفك

﴿وَيَسْفِكُ ٱلدِّمَآءَ﴾ [البقرة: ٣٠]

And Shed blood



سفل

﴿ ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ۝ ﴾[التين:٥]

Then We brought him down to the lowest of the low

استفالٌ (تجويد)

Lowness

سفن

سفينة نوح

The ark

سفه

﴿ وَإِذَا قِيلَ لَهُمْ ءَامِنُواْ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓاْ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُۗ أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ ﴾ [البقرة:١٣]

And when it is said to them, 'Believe as the people believe' they say, 'Shall we believe, as fools believe' Truly, they are the foolish ones

﴿إِلَّا مَن سَفِهَ نَفْسَهُۥ﴾ [البقرة: ١٣٠]

Except he be foolish-minded/ But he who is lightwitted in his mind

﴿ وَلَا تُؤْتُواْ ٱلسُّفَهَآءَ ﴾ [النساء:٥]

And do not give the fools

سفاهة

Foolishness

السَّفه

Weakness of judgment/ quality which deficiency of intellect, or understanding necessarily involves

السَّفيه (فقه)

Person who wastes and destroys his property uselessly, by throwing it away, and by scattering and squandering it in his expenses

السقاية والرفادة = سقى

سقر

سقَر

The Hell

سقط

﴿سُقِطَ فِىٓ أَيْدِيهِمْ ﴾ [الأعراف:١٤٩]

They repented greatly

إسقاط (فقه)

The acquittal of a right

إسقاط الحمل من دون عذر = الإجهاض المتعمد = جهض

إسقاط الحمل لعذر

Therapeutic abortion

السِّقْط

Stillborn



سقف

﴿ وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ ﴾
[الزخرف:٣٣]

And were it not that mankind would be one nation, We would have appointed for those who disbelieve in the All-merciful roofs of silver to their houses

﴿ وَٱلسَّقْفِ ٱلْمَرْفُوعِ ۝٥ ﴾ [الطور:٥]

And the roof uplifted

سقيفة

Place roofed over

سقم

﴿ فَقَالَ إِنِّي سَقِيمٌ ۝٨٩ ﴾ [الصافات:٨٩]

And he said, ‘Surely, I am sick’

سقى

﴿ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ ﴾ [البقرة:٦٠]

And when Moses sought water for his people

﴿ سِقَايَةَ ٱلْحَآجِّ ﴾ [التوبة:١٩]

The giving of water to the pilgrims

﴿ ٱلسِّقَايَةَ ﴾ [يوسف:٧٠]

Drinking- cup

﴿ فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا ۝١٣ ﴾
[الشمس:١٣]

The Messenger of Allah said to them, The She-camel of Allah; let her drink!'

الاستسقاء بالنجوم

Seeking rain through stars

السقاية والرفادة

The privilege of supplying pilgrims to Makkah with water and food

مساقاة

Crop Sharing

■Contract in which the owner of the garden shares its produce with another person in a pre-determined ratio in return for the latter’s services in irrigating the garden

سكب

﴿ وَمَآءٍ مَّسْكُوبٍ ۝٣١ ﴾ [الواقعة:٣١]

Outpoured water

سكت

﴿ وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ ﴾
[الأعراف:١٥٤]

And when the anger became stilled so that it departed from Moses



سكر

﴿سُكِّرَتْ أَبْصَٰرُنَا﴾ [الحجر:١٥]

Our eyes have been prevented from seeing, and dazzled or have been covered over

﴿لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾﴾ [الحجر:٧٢]

By your life, they wandered blindly in their dazzlement

السُّكْر

Intoxication/ Drunkenness

سَكَرات الموت

The agonies/ throes of death

سكران

Intoxicated/ Drunk

مسكِر

Intoxicant

سكن

﴿فَكُلُوا۟ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ﴾ [المائدة:٤]

Eat what they seize for you

﴿۞ وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ﴾ [الأنعام:١٣]

To Him belongs whatever takes its rest in the night or in the day

﴿وَجَعَلَ ٱلَّيْلَ سَكَنًا﴾ [الأنعام:٩٦]

And He made the night to be a source of stillness



Verily your prayers of forgiveness are a cause of ease, or quiet to them

﴿وَسَكَنتُمْ فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ﴾ [إبراهيم: ٤٥]

And you dwelt in the dwelling-places of those who wronged themselves

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا﴾ [الروم:٢١]

And among His signs is that He creates for you spouses out of your own kind, so that you might incline towards them

السكينة

Calmness/ Tranquility

المساكين

Those short of money

المَسْكَنة

Humility/ Submissiveness

السلام عليكم = سلم

سُلامى = سلم

سلب

﴿وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ﴾ [الحج: ٧٣]

And if a fly were to snatch anything from them, they would never rescue it from him

السَّلَب

Spoils acquired from a slain person

سلخ

﴿ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱلَّذِيٓ ءَاتَيۡنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنۡهَا ﴾ [الأعراف:١٧٥]

And recite to them the tiding of him to whom We gave Our signs, but he cast them off

﴿ فَإِذَا ٱنسَلَخَ ٱلۡأَشۡهُرُ ٱلۡحُرُمُ ﴾ [التوبة:٥]

When the sacred months are drawn away

﴿ وَءَايَةٞ لَّهُمُ ٱلَّيۡلُ نَسۡلَخُ مِنۡهُ ٱلنَّهَارَ فَإِذَا هُم مُّظۡلِمُونَ ٣٧ ﴾ [يس:٣٧]

And a sign for them is the night; We strip it of the day and lo, they are in darkness

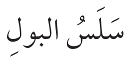
سلس

سَلِسَ بولُه

His urine flowed involuntarily/ he was unable to retain his urine by reason of disease

سَلِسُ البول

Man whose urine flows involuntarily; who is unable to retain his urine by reason of disease



سَلَسُ البولِ

Inability to hold back intermittent drops of urine

سلسل

تسلسل العلل

The regress of causes

التسلسل = الدور والتسلسل

سلسلة الذهب (حديث)

The golden chain

سلط

﴿ هَلَكَ عَنِّي سُلۡطَٰنِيَهۡ ٢٩ ﴾ [الحاقة:٢٩]

My authority is gone from me

سُلطان

Authority

سُلطان مبين

Manifest authority

السُلطة

Authority

سلع

سِلَع

Goods



سلف

﴿فَجَعَلۡنَٰهُمۡ سَلَفٗا وَمَثَلٗا لِّلۡأٓخِرِينَ ٥٦﴾
[الزخرف:٥٦]

And We made them a thing past, and We appointed them for an example to later folk

﴿كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَآ أَسۡلَفۡتُمۡ فِي ٱلۡأَيَّامِ ٱلۡخَالِيَةِ ٢٤﴾ = خلو

السالفة

The side of the fore part of the neck, from the place of suspension of the ear-ring to the hollow of the collar-bone, or the upper part of the neck

(لأقاتلنهم حتى تنفرد هذه السالفة) [1]

I will assuredly fight with them, or combat them, until the side of my neck shall become separate from what is next to it, an allusion to death.

سَلَفٌ

Loan / Debt

■Loan which draws forth no profit for the creditor. In wider sense, it includes loans for specified periods, i.e. short, intermediate and long-term loans.

السَلَف

Predecessors/ Ancestors

السلف الصالح

The pious ancestors

السلف = السلم

السلفية

Salafism

The term 'Salafism' applies to a reform movement founded by Muhammad Abd al-Wahhab (1703-1792), and later by Jamal al-Deen al-Afghani and Muhammad 'Abduh at the turn of the twentieth century. The name has its roots in the Arabic word *salaf*, meaning ‘ancestors’ (comprising the first three generations of Muslims) whom Muslims consider to have practiced a pure form of Islam. Reformers who title themselves after *salaf* promote a return to a society based on the Muslim values of the early community. They believe that Islam has changed for the worse since the time of the Prophet(pbuh). Therefore, they call for reforming Islam and renewing Muslim life by promoting the beliefs and practices of the Prophet (pbuh). This movement has a formative impact on many Muslim thinkers and movements across the Muslim world.

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(١) قال بشر بن سفيان الكعبي، للنبي عند قدومه مكة للحج بأن قريشاً عازمة على منعه من دخول مكة، فأجاب النبي: يَا وَيْحَ قُرَيْش لَقَدْ أَكَلَتْهُمْ الْحَرْبُ ، مَاذَا عَلَيْهِمْ لَوْ خَلّوْا بَيْنِي وَبَيْنَ سَائِر الْعَرَب ، فَإِنْ هُمْ أَصَابُونِي كَانَ الّذِي أَرَادُوا ، وَإِنْ أَظْهَرَنِي اللّهُ عَلَيْهِمْ دَخَلُوا فِي الْإِسْلَامِ وَافِرِينَ. وَإِنْ لَمْ يَفْعَلُوا قَاتَلُوا وَبِهِمْ قُوّةٌ فَمَا تَظُنّ قُرَيْشٌ ، فَوَاَللّه لَا أَزَالُ أُجَاهِدُ عَلَى الّذِي بَعَثَنِي اللّهُ بِهِ حَتّى يُظْهِرَهُ اللّهُ أَوْ تَنْفَرِدَ هَذِهِ السّالِفَةُ.



سلق

﴿سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ﴾ [الأحزاب:١٩]

They flay you with sharp tongues

سلك

﴿كَذَٰلِكَ نَسْلُكُهُۥ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿١٢﴾﴾ [الحجر:١٢]

Even so We cause it to enter into the hearts of sinners

﴿فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا﴾ [النحل:٦٩]

Follow the ways of your Lord easy to go upon

﴿ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا﴾ [طه:٥٣]

He who appointed the earth to be a cradle for you, and therein threaded roads for you

﴿ٱسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ﴾ [القصص:٣٢]

Insert your hand into your bosom, and it will come forth white without evil

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ﴾ [الزمر:٢١]

Have you not seen how that Allah has sent down out of heaven water and threaded it as springs in the earth

﴿لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾﴾ [نوح:٢٠]

That thereof you may thread ways ravines

﴿وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا﴾ [الجن:١٧]

And whoever turns away from the remembrance of his Lord, He will thrust him into punishment rigorous

﴿إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾﴾ [الجن:٢٧]

Save only to such a Messenger as He is well-pleased with him, then He dispatches before him and behind him watchers

﴿مَا سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾﴾ [المدثر:٤٢]

What thrust you into Hell?

مسالك العلة (أصول فقه)

The methods of discovering the underlying cause

مَسْلكا المرأة

The vagina and rectum of the woman

سلل

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ﴾ [المؤمنون:١٢]

We created man of an extraction of clay/ We have created man from a pure, or most excellent clay

(لا إغْلال ولا إسْلال) = غلل



سلم

﴿مُسَلَّمَةٌ لَّا شِيَةَ﴾ [البقرة: ٧١]
free of all fault, without markings of any other colour

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةً﴾ [البقرة:٢٠٨]
O believer, enter the peace, all of you

﴿لَا يَجِدُواْ فِيٓ أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ وَيُسَلِّمُواْ تَسۡلِيمٗا ٦٥﴾ [النساء: ٦٥]
Then they shall find in themselves no impediment touching your verdict, but shall surrender in full submission

﴿وَدِيَةٞ مُّسَلَّمَةٌ إِلَىٰٓ أَهۡلِهِۦٓ﴾ [النساء:٩٢]
A blood-wit delivered to his family

﴿وَلَٰكِنَّ ٱللَّهَ سَلَّمَ﴾ [الأنفال: ٤٣]
But Allah has saved

﴿وَأَلۡقَوۡاْ إِلَى ٱللَّهِ يَوۡمَئِذٍ ٱلسَّلَمَ﴾ [النحل:٨٧]
And they will offer Allah surrender at that day

﴿وَرَجُلٗا سَلَمٗا لِّرَجُلٍ﴾ [الزمر: ٢٩]
And a man wholly belonging to one man

أسلَمَ لله
He submitted to Allah

الإسلام
Islam

The Arabic root word for Islam means submission, obedience, peace, and purity

- اعتناقه

To embrace Islam

- الالتزام بتعاليمه

Adherence to (or Observance of) the teachings of Islam

- تجديده

Restoration of Islam

- التحول إليه

Conversion to Islam

- تطبيق أحكامه على القضايا المستجدة

Application of its principles and traditional rules to contemporary needs and conditions

- حجبه عن الحياة العامة

The restriction of Islam to private affairs, and its seclusion from public life

- الخوف منه

Islamophobia

- عدم الالتزام بتعاليمه (على نحو كلي أو جزئي)

Loose adherence to (or Non-observance of) the teachings of Islam

- العودة إليه

A return to Islam

- مكتف بنفسه

Islamic self-sufficiency / Islam does not need foreign- inspired alternatives

• منهج متكامل للحياة الدنيوية والأخروية
Islam is a complete and a comprehensive way of life, a system of faith and law that runs both spiritual and worldly affairs

الإسلام يجبّ ما قبله
The adoption of Islam waives all that a person has done in his past

الإسلام القتالي
Militant Islam

أسلمة المعرفة
Islamization of knowledge
■ It is a term that describes a variety of attempts and approaches to synthesize the ethics of Islam with various fields of modern thought

التسليم جزْم
Tasleem (Assalamu Alykum wa rahmatullah) should not be prolonged in utterance, and that the last letter should be without a case-ending, i.e. be quiescent

التسليم في الصلاة
Closing the prayer with salam
■As a sign of finishing the prayer, one turns his face right and left saying 'Allah's peace and mercy be upon you'

السلام عليكم
Peace be upon you

سُلامى
Joint

السَّلَم (الاستسلام)
Surrender/ Submission

السَّلَم (سلف)
Pre-paid forward sale/ pre-paid purchase
■ Contract of sale of goods where the price is paid in advance and the goods are delivered in the future/ Contract in which advance payment is made for goods to be delivered later on. The seller undertakes to supply some specific goods to the buyer at a future date in exchange of an advance price fully paid at the time of contract.

مسلم
Muslim

المُسْلَم فيه (بيع السلم)
Purchased commodity

سلو

السلوى
Quail (a small bird)

السماء = سمو
السماء الدنيا = سمو

السماع (حديث) = سمع

سمح

التسامح

Tolerance

سماحة الشيخ

His Eminence

سمحق

سِمحاق

Wound by which the head is broken reaching to the thin skin, or integument

سمد

﴿ وَأَنتُمۡ سَٰمِدُونَ ٦١ ﴾ [النجم:٦١]

And you are heedless/ Negligent/ Standing in a state of confusion/

السمسار = الدلال

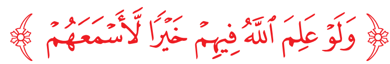
سمر

﴿ مُسۡتَكۡبِرِينَ بِهِۦ سَٰمِرٗا تَهۡجُرُونَ ٦٧ ﴾

[المؤمنون:٦٧]

Waxing proud against it, talking foolish talk by night

سمع



[الأنفال:٢٣]

Had Allah known any good in them, He had made them to understand

﴿ نَّحۡنُ أَعۡلَمُ بِمَا يَسۡتَمِعُونَ بِهِۦٓ إِذۡ يَسۡتَمِعُونَ إِلَيۡكَ ﴾

[الإسراء:٤٧]

We know very well how they listen when they listen to you

﴿ أَسۡمِعۡ بِهِمۡ وَأَبۡصِرۡ يَوۡمَ يَأۡتُونَنَا ﴾ [مريم:٣٨]

How well they will hear and see on the day they come to Us!

السماع (حديث)

Direct hearing of ḥadīth from somebody

السمْع

Hearing

سمعَ الله لمن حمدَه

May Allah accept the praise of him who praises Him

السمعيّات (عقيدة)

Doctrines that are received through *naql* (revelation), and are acknowledged to be unprovable by reason, although not unreasonable in themselves

سميع الدعاء

The Hearer of prayer

استراق السمْع = سرق

سمك

سمك طافٍ

Fish floating upon the surface of the water, having died therein

سمل

سمل عينَه

He put or blinded his eye with an iron instrument, made hot

سمم

سَمّ الخِياط

The eye of the needle

سَموم

The burning wind

سمن

﴿ لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ۝٧ ﴾ [الغاشية: ٧]

It neither nourishes nor satisfies hunger

سمو

﴿ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا ۝٧ ﴾ [مريم: ٧]

We give you happy news of the birth of a boy, whose name is John. Never have We given this name to anyone before him

﴿ فَٱعْبُدْهُ وَٱصْطَبِرْ لِعِبَٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ۝٦٥ ﴾ [مريم: ٦٥]

Worship Him alone, and remain steadfast in His worship; do you know any whose name is worthy to be mentioned side by side with His?

﴿ إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ تَسْمِيَةَ ٱلْأُنثَىٰ ۝٢٧ ﴾ [النجم: ٢٧]

Those who do not believe in the world to come name the angels with the names of females

السماء

Heaven

السماء الدنيا

The nearest heaven

سنا

﴿ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ۝٤٣ ﴾ [النور:٤٣]

The gleam of his lightning nearly takes away the sight

سنام = سنم

سند

﴿ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ﴾ [المنافقون:٤]

They are as propped-up timbers/ as pieces of wood made to lean against wall

الإسناد

A chain of transmission which supports the ḥadīth

السنَد (حديث)

Sanad, literally means a pillar or support, refers to all individuals and persons who transmitted ḥadīth from the Prophet (pbuh) and then from one another until it reaches us

المسند (حديث)

ḥadīth collection, in which all ḥadīths that were narrated by one Companion, regardless of the subject matter, were put under his or her name

مسنَد (حديث)

Supported

■ ḥadīth supported by a chain of transmission

سندس

سندس

Fine silk

سنم

سنام

Hump

سنن

حمأ مسنون

Black moulded mud

سن سنة حسنة أو سيئة

He instituted, established a custom, practice, or the like, whether good or bad; he set the example of it

السنن (كتب السنن)

ḥadīth collections, in which legal ḥadīths (*Aḥādīht al-aḥkām*), are arranged according to the subject, such as prayer, marriage, divorce, and so forth

سنن (الوضوء، الصلاة)

Sunnas

السُّنن (بصورة عامة)

Exemplary conduct of both groups and individuals that, over time, became a model to be emulated and followed by others

سِنُّ اليأس

Menopause

السنة[١]

Drought

سنة ترْكٍ

(١) بمعنى القحط.

■The sayings of the Prophet (pbuh) through which he intended laying down of the law, or an explanation of a legal ruling

سنّة الله

Allah's way

سنة ماضية

Established, continuous practice that had become a model to follow

سنة مؤكَّدة

Emphatic recommended act

■It is an act that was persistently performed by the Prophet (pbuh). He did not give it up, except on some occasions

سنة النبي ﷺ (وهي هنا شبيهة بالحديث)

The Prophet's conduct that had been established as a model for others to follow; this conduct may be expressed the Prophet's own practices, his utterances or his tacit approval of events or pronouncements made in his presence; with the passage of time it became, after the Qur'ān, the second source of Islamic law

السنّة (في الفقه)

Sunnah/ Recommended

■For the jurists, *Sunnah* primarily signifies a value point below the level of

Intentional omissions

■Omission or abstention from an act by the Prophet (pbuh) indicates that the act maybe not permitted, and this includes disapproval or prohibition, either is determined by circumstantial or related evidence. The Prophet's omission of an act indicates that giving up of it is better than its performance

سنة تقريرية

Tacitly approved *Sunnah*

سنة زوائد

The *Sunnah* of supererogatory acts

■It denotes the acts of the Prophet (pbuh), pertaining to ordinary daily tasks, as a human being, like his dress, food, and drink, as well as his dealings with his family members

سنة غير مؤكدة

Non-emphatic recommended act

■It is an act that was not performed persistently by the Prophet (pbuh), i.e. he performed it only several times

سنة فعلية

Actual *Sunnah*

■Prophetic acts having a legal content, like his prayer, fast

سنة قولية

Verbal *Sunnah*



obligation, including every thing which the Prophet (pbuh) has authorized by way of recommendation that does not convey an emphatic demand

السنة (في أصول الفقه)

For scholars of *Usul al-Fiqh* (the principles of Jurisprudence) *Sunnah* primarily signifies a proof and source of Islamic law, and it comprises the sayings, acts, and tacit approval of the Prophet (pbuh) which contain evidence to establish a legal ruling

(سنّوا بهم سنة أهل الكتاب)

Pursue with them the way of the People of the Book

سنه

﴿فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ﴾

[البقرة:٢٥٩]

Look at your food and drink; it has not spoiled/ Look at your food and your beverage, it has not become altered for the worse by lapse of the years

سه

العين وِكاء السه = عين

سهر

﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِالسَّاهِرَةِ ﴿١٤﴾﴾

[النازعات:١٣ - ١٤]

But it shall be only a single scare, and behold, they are brought out to the open earth (alive after death)

سهم

﴿فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾﴾

[الصافات:١٤١]

And he cast lots and was of the rebutted

ساهم فلاناً

He competed with him in casting, or drawing lots, or arrows for sortilege

استهموا

They cast lots, or practised sortilege with arrows, one with another

سهو

﴿الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾﴾ [الذاريات:١١]

Who are dazed in perplexity

﴿الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾﴾

[الماعون:٥]

Who are heedless of their prayers

السهو



Absentmindedness

سَهْوة

Roofed vestibule

السواك = سوك

السواك مطْهرةٌ للفم = سوك

سوء

﴿ إِنَّمَا يَأْمُرُكُم بِالسُّوٓءِ وَالْفَحْشَآءِ ﴾

[البقرة:١٦٩]

He only commands you to evil and indecency

﴿ قُلْ يَٰٓأَهْلَ الْكِتَٰبِ تَعَالَوْاْ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ ﴾ [آل عمران:٦٤]

Come to an equitable/ a just/ common word between us and you

﴿ لِلَّذِينَ يَعْمَلُونَ السُّوٓءَ بِجَهَٰلَةٍ ﴾ [النساء:١٧]

Those who do evil in ignorance

﴿ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِي سَوْءَةَ أَخِيهِ ﴾ [المائدة: ٣١]

Then Allah sent forth a raven, scratching into the earth, to show him how he might conceal the vile body of his brother

﴿ لِيُبْدِيَ لَهُمَا مَا وُۥرِيَ عَنْهُمَا مِن سَوْءَٰتِهِمَا ﴾

[الأعراف:٢٠]

So as to reveal to them that which is shameful of their nakedness

﴿ دَآئِرَةُ السَّوْءِ ﴾ [التوبة: ٩٨]

The evil turn, or Calamity which befalls and destroys

﴿ أُوْلَٰٓئِكَ لَهُمْ سُوٓءُ الْحِسَابِ ﴾ [الرعد:١٨]

Those theirs shall be the evil reckoning

﴿ يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ ﴾

[مريم: ٢٨]

Sister of Aaron, your father was not a wicked man/ a man of evil

﴿ سَوَآءَ السَّبِيلِ ﴿٢٢﴾ ﴾ [القصص:٢٢]

The right way

﴿ وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ ﴾ [الفرقان:٤٠]

Surely they have passed by the city that was rained on by an evil rain

﴿ ثُمَّ كَانَ عَٰقِبَةَ الَّذِينَ أَسَٰٓـُٔواْ السُّوٓأَىٰٓ أَن كَذَّبُواْ بِـَٔايَٰتِ اللَّهِ ﴾ [الروم:١٠]

Then the end of those that did evil was evil, for that they cried lies to the signs of Allah

﴿ سَوَآءِ الْجَحِيمِ ﴿٥٥﴾ ﴾ [الصافات:٥٥]

In the middle of Hell

﴿ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾ ﴾

[الصافات: ١٧٧]

When it lights in their courtyard, how evil will be the morning of them that are warned!

﴿ الظَّآنِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ﴾ [الفتح:٦]

Those who think evil thoughts of



Allah

سواء السبيل

Plain/ right/ straight path

مسيء الليل

The evil-doer of the night-time

مسيء النهار

The evil-doer of the day-time

مكر السيء

Evil artifice

سود

﴿ظَلَّ وَجْهُهُۥ مُسْوَدًّا﴾ [النحل:٥٨]

His face is darkened/ His face continues to be expressive of sorrow, or displeasure

سواد المسلمين

The collective body of the Muslims

سويداء القلب

The inmost part of the heart

سُؤْر = سأر

سيّد

Master

سور

﴿يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ﴾ [الكهف:٣١]

They shall be decked therein with bracelets of gold

﴿وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ إِذْ تَسَوَّرُوا۟ ٱلْمِحْرَابَ ۝٢١﴾ [ص:٢١]

Has the tiding of the dispute come to you? When they scaled the sanctuary

﴿أَسْوِرَةٌ مِّن ذَهَبٍ﴾ [الزخرف:٥٣]

Bracelets of gold

﴿فَضُرِبَ بَيْنَهُم بِسُورٍ﴾ [الحديد:١٣]

And a wall shall be set up between them

سُورة

One chapter of the Qur’ān

سوس

السياسة الشرعية

Discretionary justice exercised by the head of state, not restricted by the rules of the law

سوط

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝١٣﴾ [الفجر:١٣]

Your Lord unloosed on them a scourge of punishment/ And your Lord poured upon them a portion, or severity of punishment

السَوْط

Whip



سوع

﴿إِذَا جَآءَتۡهُمُ ٱلسَّاعَةُ بَغۡتَةً﴾ [الأنعام:٣١]
So that when the Hour/ death comes to them suddenly

﴿سَاعَةِ ٱلۡعُسۡرَةِ﴾ [التوبة:١١٧]
The hour of difficulty

﴿سُوَاعًا﴾ [نوح:٢٣]
Idol

الساعة
The Hour

اقتراب الساعة
The approach of the Hour

علامات الساعة
The signs of the Hour

سوغ

﴿يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ﴾
[إبراهيم: ١٧]
Gulping it little by little, and yet hardly able to swallow it

﴿لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ۝٦٦﴾ [النحل:٦٦]
Pure milk, pleasant to drinkers

سوق

﴿وَكَشَفَتۡ عَن سَاقَيۡهَا﴾ [النمل:٤٤]
And she bared her legs

﴿وَجَآءَتۡ كُلُّ نَفۡسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ۝٢١﴾
[ق: ٢١]
And every soul shall come, with a driver and a witness

﴿فَٱسۡتَوَىٰ عَلَىٰ سُوقِهِۦ﴾ [الفتح:٢٩]
And rises straight upon its stalk

﴿يَوۡمَ يُكۡشَفُ عَن سَاقٍ﴾ [القلم:٤٢]
Upon the day when the leg shall be bared, meaning on a day when difficulty, or calamity, shall be disclosed

﴿وَٱلۡتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ۝٢٩﴾ [القيامة: ٢٩]
And leg is intertwined with leg

سَويق
Meal of parched barley or wheat

سوك

السواك
Tooth-stick

السواك مطْهرةٌ للفم
The tooth-stick is a means of purifying to the mouth

خير خلال الصائم السواك = خير

سول

﴿سَوَّلَتۡ لِي نَفۡسِي ۝٩٦﴾ [طه:٩٦]
My soul prompted me



تسويل النفس

The embellishing a thing, and making it to be loved or approved, in order that one may do it or say it: or the soul's embellishing a thing that is eagerly desired, and picturing what is fool thereof as goodly

سوّلت له نفسه أمراً

His soul embellished or commended to him a thing

سوم

﴿يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ﴾ [البقرة:٤٩]

They were visiting you with evil punishment/ They were bringing upon you evil torment

﴿وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ﴾ [آل عمران:١٤]

Horses of noble breed

﴿بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ١٢٥﴾ [آل عمران:١٢٥]

Five thousand swooping angels

﴿وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ١٠﴾ [النحل:١٠]

Upon which you pasture your animals

﴿سِيمَاهُمْ فِى وُجُوهِهِم﴾ [الفتح:٢٩]

Their mark is upon their faces

﴿مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ٣٤﴾ [الذاريات:٣٤]

Marked with your Lord for the prodigal

السائمة

Pasturing animal

السائمة جُبار

The beast that is sent away into its place of pasture, if it hurts a human being, the injury committed by it is a thing for which no mulct is exacted

سامت الماشيةُ

The cattle pastured by themselves where they please

السَّوْم على سوم أخيه

Undercutting another's deal

مساوَمة

Negotiated-price sale

■General kind of sale in which price of the commodity to be traded is bargained between seller and the purchaser without any reference to the price paid or cost incurred by the former

سوى

﴿لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ﴾ [النساء:٤٢]

That the earth might be levelled with them/ That they were buried, and that the ground were made level over them

﴿حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ﴾ [الكهف:٩٦]

Until when he made all level between



the two cliffs/ Until, when be had made the space between the two side of the mountains even, or level, by filling it up

﴿فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾﴾ [مريم: ١٧]

We sent unto her Our Spirit that presented himself to her a man without fault

﴿إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٩٨﴾﴾ [الشعراء:٩٨]

When we made you with the Lord of all beings

﴿وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ﴾ [القصص: ١٤]

When he attained his full strength, and became fully grown

﴿فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ﴾ [الفتح:٢٩]

And rises straight upon its stalk

﴿بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّىَ بَنَانَهُۥ ﴿٤﴾﴾ [القيامة:٤]

Yes indeed, We are able to shape again his finger

﴿رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾﴾ [النازعات:٢٨]

He lifted up its vault, and leveled it, or gave it its perfect shape

﴿ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ﴿٧﴾﴾ [الانفطار:٧]

Who created you and shaped you and made you in symmetry, or gave you an upright form

﴿ٱلَّذِى خَلَقَ فَسَوَّىٰ ﴿٢﴾﴾ [الأعلى:٢]

Who created and shaped

﴿وَنَفْسٍ وَمَا سَوَّىٰهَا ﴿٧﴾﴾ [الشمس:٧]

By the soul, and that which shaped it

﴿فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾﴾ [الشمس:١٤]

And their Lord crushed them for their sin, and razed their city to the ground

استوى الله على العرش

Allah has ascendancy over the Throne

سووّا صفوفكم ولا تختلفوا فتختلفَ قلوبُكم

Make your ranks even when you place yourselves to pray together, and be not dissimilar in your positions, for in that case your hearts would disagree

سَويق = سوق

السيئة

Bad deed

سيب

السائبة

She-camel which, having brought forth ten females successively, was set free, and no use was made of her milk nor of her back

سيح

﴿ٱلسَّٰٓئِحُونَ﴾ [التوبة:١١٢]

Those who journey


﴿سَٰٓئِحَٰتٖ﴾ [التحريم:٥]
Women who fast

سَيْح
Running water/ the water of rivers and valleys

سير

﴿وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ۝١٠﴾[الطور:١٠]
And the mountains are in motion

﴿وَإِذَا ٱلْجِبَالُ سُيِّرَتْ ۝٣﴾ [التكوير:٣]
When the mountains are made to move away

سيّارة
Caravan of travellers

السيرة النبوية
The Prophet's biography

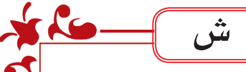
السياسة الشرعية = سوس

زواج المِسيار = زوج

سيق

سباق الكلام وسياقه
The preceding and following parts of the discourse; the context before and after

﴿سَيْلَ ٱلْعَرِمِ﴾ [سبأ:١٦]
The Flood of Arim/ the flood that overwhelmed the dam



ش

شاء = شيء

الشاذ (حديث) = شذذ

الشاذروان

Fountain; a small water-driven gadget adorned with bells, and the like

شأم

﴿أَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ ١٩﴾ [الواقعة:٩]

Companions of the left

شأن

﴿كُلَّ يَوۡمٍ هُوَ فِي شَأۡنٖ ٢٩﴾ [الرحمن:٢٩]

Every day He is upon some labour/ Every day He is employing Himself in an affair of some kind

الشأن = البال

الشاهِجان

Persian word, which signifies 'The soul of the king'; for *shah* means king, and *jan* soul

الشاهد = شهد

الشاهد = المتابعة أو الشاهد

شاهد عدل = شهد

شبع

المتشبِّع بما لم يُعطَ كلابس ثوبَي زور

He who boasts of abundance which he has not received is like the wearer of two garments of falsity

شبه

﴿مُشۡتَبِهٗا وَغَيۡرَ مُتَشَٰبِهٍۗ﴾ [الأنعام:٩٩]

All so alike, and yet so different

آية متشابهة

■Verse whose meaning is not clearly intelligible and allows for a range of interpretation and a diversity of opinion, as distinguished from *'muḥkam'*, which allows only for one clearly definitive interpretation

التشبيه (تشبيه الله بالحوادث)

Anthropomorphism

■Ascription of human form, attributes, or personality to God

شبه عمد = قتل شبه عمد

شُبهة

Uncertainty regarding the unlawfulness of an act

متشابه

Ambiguous/ Susceptible to different interpretations

مشبِّهةٌ (عقيدة)

Anthropomorphists

مشتبهات

Doubtful matters

شتت

﴿لَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَأۡكُلُواْ جَمِيعًا أَوۡ أَشۡتَاتٗاۚ﴾ [النور: ٦١]

There is no fault in you that you eat all together, or in groups separately.

﴿إِنَّ سَعۡيَكُمۡ لَشَتَّىٰ ۝٤﴾ [الليل: ٤]

Surely your endeavours have different ends

﴿يَوۡمَئِذٖ يَصۡدُرُ ٱلنَّاسُ أَشۡتَاتٗا لِّيُرَوۡاْ أَعۡمَٰلَهُمۡ ۝٦﴾ [الزلزلة:٦]

Upon that day men shall issue in scatterings to be shown their works

شتّان ما بينهما

Widely different are they two

شتم

شتمَ فلاناً

He reviled somebody

شجاعٌ أقرع = شجع

شجج

الشَّجّة

Wound in the head

الشِّجاج عشر وَفق هذا الترتيب:



الحارِصة (أو القاشرة)، ثم الدامية، ثم الباضعة، ثم المتلاحمة، ثم السِّمحاق، ثم الموضِّحة، ثم الهاشمة، ثم المُنَقِّلة، ثم المأمومة (أو الآمّة)، ثم الدامغة. راجع معنى كل شجة في موضعها من المعجم.

شجر

﴿فِيمَا شَجَرَ بَيْنَهُمْ﴾ [النساء: ٦٥]

Regarding the disagreement between them

شجرة الخُلْد

Tree of immortality

شجرة مباركة

Blessed tree

الشجرة الملعونة

The cursed tree

شجع

شجاعٌ أقرع [1]

Bold-headed poisonous male snake

شجن

الرحم شِجْنة من الرحمن = رحم

[1] من حديث: مَا مِنْ أَحَدٍ لا يُؤَدِّي زَكَاةَ مَالِه، إلا مُثِّلَ يَوْمَ الْقِيَامَةِ شُجَاعٌ أَقْرَعُ يُطَوِّقُهُ.

شحح

﴿وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ﴾ [النساء:١٢٨]

Avarice is ever-presented in human souls

﴿أَشِحَّةً عَلَيْكُمْ﴾ [الأحزاب:١٩]

They being niggardly of aid to you

﴿أَشِحَّةً عَلَى الْخَيْرِ﴾ [الأحزاب:١٩]

They being niggardly of the good things

﴿وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝٩﴾ [الحشر:٩]

And whoever is guarded against the avarice of his own soul, those - they are the prosperers

الشحّ

Stinginess

شحم

الشحْم

Fat

شحن

شَحناء

Rancour/ Malice/ Vehement hatred

الفلك المشحون

The laden or filled ark

شخص

﴿وَٱقۡتَرَبَ ٱلۡوَعۡدُ ٱلۡحَقُّ فَإِذَا هِيَ شَٰخِصَةٌ أَبۡصَٰرُ ٱلَّذِينَ كَفَرُواْ﴾ [الأنبياء:٩٧]

When the true promise draws close (to its fulfillment) and behold, the eyes of the unbelievers staring

شخَص بصرُ الميت

The eyes of the dying person became fixedly open

شخص ببصره إلى السماء

He raised his eyes or his sight towards the sky, and did not move his eyelids

شخصية اعتبارية

Artificial personality/ Corporate personality

شدد

﴿وَٱلَّذِينَ ءَامَنُوٓاْ أَشَدُّ حُبّٗا لِّلَّهِ﴾ [البقرة: ١٦٥]

And those who believe are stronger in love for Allah

﴿أَوۡ ءَاوِيٓ إِلَىٰ رُكۡنٖ شَدِيدٖ ۝٨٠﴾ [هود: ٨٠]

Or that I might have recourse to a strong people, or party

﴿ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ سَبۡعٞ شِدَادٞ﴾ [يوسف: ٤٨]

Then after that there will come seven hard years

﴿عِبَادٗا لَّنَآ أُوْلِي بَأۡسٖ شَدِيدٖ﴾ [الإسراء:٥]

Servants of Ours, men of great might

﴿ٱشۡدُدۡ بِهِۦٓ أَزۡرِي ۝٣١﴾ [طه:٣١]

Grant me strength through him

﴿بَأۡسٖ شَدِيدٖ﴾ [النمل: ٣٣]

Great might

﴿وَشَدَدۡنَا مُلۡكَهُۥ﴾ [ص:٢٠]

We strengthened his kingdom

﴿فَشُدُّواْ ٱلۡوَثَاقَ﴾ [محمد: ٤]

Tie (the captives) firmly

﴿عَلَّمَهُۥ شَدِيدُ ٱلۡقُوَىٰ ۝٥﴾ [النجم:٥]

He was taught him by one terrible in power

﴿عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ﴾ [التحريم:٦]

Over which are harsh, terrible angels

﴿وَشَدَدۡنَآ أَسۡرَهُمۡ﴾ [الإنسان:٢٨]

We have strengthened their make, or form

﴿وَبَنَيۡنَا فَوۡقَكُمۡ سَبۡعٗا شِدَادٗا ۝١٢﴾ [النبأ: ١٢]

And We have built above you seven strong ones

﴿إِنَّ بَطۡشَ رَبِّكَ لَشَدِيدٌ ۝١٢﴾ [البروج:١٢]

Surely your Lord's assault is terrible

شدّ المئزر = أزر

شديد المِحال

Mighty in power/ Severe in punishment

شدق

تشدّق في كلامه

He opened his mouth and was diffuse in his speech

شذذ

الشاذ (حديث)

Outlandish

■ ḥadīth that disagrees with a more reliable ḥadīth text

شراء = شرى

شرب

﴿ قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ ﴾ [الشعراء:١٥٥]

He said, 'This is a she-camel; she shall have her drinking share, and you shall have your drinking share, each on a appointed day

شُربُ الخمر

Drinking wine and, by extension, any alcoholic beverages

شرج

شَرْجة

Place in which water flows

شرح

﴿وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ ﴾ [النحل: ١٠٦]

But whosoever's breast is expanded in unbelief, upon them shall rest anger from Allah

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ ﴾ [الشرح:١]

Have We not opened up your heart?/ Did We not expand your breast for you?

شرد

﴿فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴾ [الأنفال:٥٧]

Disperse or scatter by them those who shall come after them

شرذم

شِرذمة

A small band

شرر

﴿شَرٌّ مَّكَانًا ﴾ [المائدة:٦٠]

Worse in place

﴿إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾﴾ [المرسلات:٣٢]

It shoots sparks like dry faggots

شّرُّ الرّعاء الحُطَمَة = رعى

شرط

أشراط الساعة

The signs of the Hour

الشرط (فقه)

Condition

■It is a sign or an indication on which the existence of another thing depends, but the existence of this sign does not necessarily mean the existence of that thing. However, its absence does mean the non-existence of the other thing. In its technical sense, it implies a necessary condition for a legal ruling. Ablution, for example, is a condition for prayer. Without its existence, prayer would be deemed invalid

الشرط أملكُ، عليك أم لك

The condition is most valid, or binding, whether it be against you or in your favour

شروط (الصلاة)

Conditions of prayer

شُروطيّ (موثِّق)

Private notary who drafted legal formulae

مفهوم الشرط = فهم

شرع

﴿ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا﴾ [الجاثية:١٨]

Then We set you upon an open way of religion; therefore follow it

شرْعُ مَن قبلَنا

Precedent legislation of bygone generations

شِرعة

Law

شَرعاً

According to Divine law

شرعيٌّ

Legal/ Legitimate

الشريعة

Sharīa/ Sharīah

Literally, water source, the way, the path.

Technically, (at a general level) it refers to the entire body of overall Islamic branches of knowledge. And (at a specific level), it refers to Islamic law including legal doctrine and the judiciary

غيرُ شرعيٍّ

Illegal/ Illegitimate

المشرِّع (الله ورسوله)

Lawgiver (Allah & His Messenger)

شرف

الشرف

Honour

شرق

﴿فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾﴾ [الحجر:٧٣]

And the cry seized them at the sunrise

﴿بُعْدَ ٱلْمَشْرِقَيْنِ﴾ [الزخرف:٣٨]

The distance of the two Easts

﴿رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ﴿١٧﴾﴾[الرحمن:١٧]

Lord of the two Easts, Lord of the two Wests

الاستشراق

Orientalism

شَرقاء

The slit-eared animal

مستشرق

Orientalist

شرك

﴿وَأَشْرِكْهُ فِىٓ أَمْرِى ﴿٣٢﴾﴾ [طه: ٣٢]

And let him share my task

﴿أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ﴾ [فاطر:٤٠]

Or have they a partnership in the heavens?/ Or have they any share in the heavens?

الشِّرك بالله / الإشراك بالله

Polytheism/ Ascribing associates to Allah

الشَّرِكة

Contract between two or more persons who launch a business or financial enterprise to make profits. In the conventional books of Fiqh, the partnership business has been discussed under the option of *Shirkah* that, broadly, may include both *Mushāraka* and *Mudārabah.*

شركة الإباحة

Common rights of individuals to gather possesses and own free commodities

شركة الأبدان

Partnership between two or more persons in skill, mental or physical labour only (without capital). They accept work jointly, perform it according to their agreement and share the profit

شركة الأعمال

Partnership in services



■Partnership in which all partners jointly undertake to render some services for their customers, and the fee charged from them is distributed among them according to an agreed ratio

شركة الأموال

Partnership in capital

■ Partnership where each partner brings in some capital in the form of money and all partners contribute their labour and skill, agreeing to share profit or loss

شركة التقابل

Partnership for the acceptance of work, which is the same thing as a partnership based on labor or skill

شركة الجبر

Mandatory co-ownership created by an act of law, like inheritance

شركة خاصة

Special partnership

■ Partnership to a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partners

شركة الذمم

An association in which each partner shares in the obligations incurred by his colleagues. This is a type of partnership in which partners do not invest any capital but instead authorize each other to buy on credit on the condition that each will be responsible for half the cost of the other's purchases and share in a like manner in the profit of their resale

شِركة عامة

General partnership

■Partnership in which each partner is a general attorney for the other partners, partnership that permits trading in all types of goods

شركة العقد

Partnership created through contract, as opposed to co-ownership that may be the result of a joint purchase or agreement, or it may result from inheritance or from some other legal situations

شركة العِنان

Partnership agreement in which the partners may have equal equity but unequal rights to profit, unequal equity with equal rights to profit, or unequal equity with unequal rights to profit. It comprehends mutual agency but not mutual surety

شركة المَفالس

Partnership of the penniless. It comes about when two or more people form a partnership without any capital and buy merchandise on credit and then sell it

شركة المفاوضة

Partnership in which each partner delegates to the other to undertake transactions in his wealth, both in his presence and absence

شركة المِلك

Proprietary partnership

■It occurs when two persons inherit or purchase something together. Neither of them is permitted to dispose off the other's portion except with the other's permission. Each of them is considered a stranger in regard to the other's portion. If the property is divisible and the partners still decide to stick together, the partnership is termed *shirkat al-milk al-ikhtiyāriyyah*. However, if it is indivisible and the partners are constrained to stay together, the partnership is termed as *shirkat al-milk al-jabriyyah*

شركة الوجوه

Well-known partner partnership

■ Partnership in which two individuals who put up no capital, but have good reputations among people which create confidence and enable them to purchase trade goods for deferred payment, the profits from the sale of which they agree to divide between them

الشريك

Partner / Associate

المسألة المشترَكة (فرائض)

Question pertaining to inheritance, in which the brothers by the mother's side only and those by both the father's and the mother's side are made to share together.

This is the case of a husband and a mother and brothers by the mother's side and brothers by the father's and mother's sides; for the wife is half; and for the mother a sixth; and for the brothers by the mother's side, a third, and the brothers by the father's and mother's sides share with them. 'Umar Ibn al-Khattab decided in a case of this kind by assigning the third to two brothers by the mother's side, and not assigning anything to the brothers by the father's and mother's sides; whereupon they said, 'O Prince of the Believers, suppose that our father was

an ass, and make us to share by reason of the relationship of our mother'. So he made them to share together

المشاركة

Joint-venture agreement/ Partnership Financing

■Relationship established under a contract by the mutual consent of the parties for sharing of profits and losses in the joint business. All providers of capital are entitled to participate in management, but not necessarily required to do so. The profit is distributed among the partners in pre-agreed ratios, while the loss is borne by every partner strictly in proportion to respective capital contributions.

المشاركة الدائمة

Permanent Mushāraka

■In this form of Mushāraka an Islamic bank participates in the equity of a project and receives a share of profit on a pro rata basis.

The period of contract is not specified. So it can continue so long as the parties concerned wish it to continue. This technique is suitable for financing projects of a longer life where funds are committed over a long period and gestation period of the project may also be long

المشاركة المتناقصة

Diminishing Partnership

■ Diminishing Partnership allows equity participation and sharing of profit on a pro rata basis but also provides a method through which the equity of the bank keeps on reducing its equity in the project and ultimately transfers the ownership of the asset on of the participants. The contract provides for a payment over and above the bank share in the profit for the equity of the project held by the bank. That is the bank gets a dividend on its equity. At the same time the entrepreneur purchases some of its equity. Thus, the equity held by the bank is progressively reduced. After a certain time the equity held by the bank shall come to zero and it shall cease to be a partner. Mushāraka form of financing is being increasingly used by the Islamic banks to finance domestic trade, imports and to issue letters of credit. It could also be applied in agriculture and Industry.

مشتَرَك

Equivocal

مُشرِك

Idolater/ Polytheist

مشرِكة

Idolatress

شروط (الصلاة) = شرط

شُروطيّ (موثِّق) = شرط

شرى

﴿ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلۡهُدَىٰ ﴾ [البقرة:١٦]

Those are they that have bought error at the price of guidance/ Those are they who have purchased error with right direction

﴿بِئۡسَمَا ٱشۡتَرَوۡاْ بِهِۦٓ أَنفُسَهُمۡ ﴾[البقرة: ٩٠]

Vile is that for which they have bartered their souls

﴿ وَمِنَ ٱلنَّاسِ مَن يَشۡرِي نَفۡسَهُ ٱبۡتِغَآءَ مَرۡضَاتِ ٱللَّهِ ﴾ [البقرة: ٢٠٧]

And of men is he who sells himself in the endeavour to obtain the approval of Allah

﴿ وَشَرَوۡهُ بِثَمَنِۭ بَخۡسٖ ﴾ [يوسف:٢٠]

And they sold him for a deficient or defective price

﴿وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗا ﴾ = ثمن

شراء

Buying/ Purchase

يُشاري

He persists in contention

الشريعة = شرع

شطأ

﴿كَزَرۡعٍ أَخۡرَجَ شَطۡـَٔهُۥ فَـَٔازَرَهُۥ ﴾ [الفتح:٢٩]

As a seed that puts forth its shoot, and strengthens it

شطح

شَطَحات (تصوف)

Extravagant utterances/ Paradoxical statements

شطر

﴿فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ ﴾ [البقرة:١٤٤]

Turn your face towards the Holy Mosque

شِطْرنج

Chess

شطط

﴿لَّقَدۡ قُلۡنَآ إِذٗا شَطَطًا ١٤﴾ [الكهف:١٤]

If we did, we should indeed have

uttered an enormity!

﴿فَٱحۡكُم بَيۡنَنَا بِٱلۡحَقِّ وَلَا تُشۡطِطۡ﴾ [ص: ٢٢]

So judge between us justly, and do not transgress

﴿وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطٗا ٤﴾

[الجن: ٤]

The fool among us spoke extravagant lies against Allah

لا وَكْس ولا شطط = وكس

شطن

الشيطان

The Devil/ Demon/ Satan

شيطان مريد

Rebellious Satan

شيطانيٌّ

Devilish/ Demonic/ Satanic

شعائر الله = شعر

شعب

﴿وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْ﴾

[الحجرات: ١٣]

And We appointed you races and tribes, that you may know one another

﴿ٱنطَلِقُوٓاْ إِلَىٰ ظِلّٖ ذِي ثَلَٰثِ شُعَبٖ ٣٠﴾

[المرسلات: ٣٠]

Depart to a triple-massing shade

جلس بين شُعَبها الأربع

He became between her four limbs

شِعب

Pass

شعَب الجبال

The Tops of the mountains

الشُّعوبية

Sect that despises the Arabs and underestimates them

شعذ

الشعوذة

Conjury

شعر

﴿ٱلشِّعۡرَىٰ﴾ [النجم: ٤٩]

Name of star, used to be worshiped by pagans

الأشاعرة

Ash‘arites

Adherents of the theological school named after its eponym Abū ḥasan al-Ash‘arī (d. 324/936).

One of the two main Sunni school of theology. The school argues that the anthropomorphic expressions about Allah in the Qur’ān are to be

interpreted to disallow for any likeness between the Creator and His creatures. And emphasizes on the doctrines of omnipotence of Allah, His attributes, the uncreatedness of the Qur'ān, and Divine Decree

شعائر الله

Way marks/ rites of Allah

شعر الإبْط

Underarm hair

شعير

Barley

المَشْعر الحرام

Sacred place at Muzdalifah

شعل

﴿وَاشْتَعَلَ الرَّأْسُ شَيْبًا﴾ [مريم:٤]

My head is all aflame with hoariness/ Whiteness of the hair became glistening in the head

شغر

الشغار = نكاح الشغار = نكح

شغف

﴿شَغَفَهَا حُبًّا﴾ [يوسف:٣٠]

He smote her heart with love

شغل

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ ﴿٥٥﴾﴾ [يس: ٥٥]

Indeed, the inhabitants of Paradise today are busy in their rejoicing/ Verily this day the Companions of Paradise are busy in their enjoyment

شفع

﴿مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة:٢٥٥]

Who is there that shall intercede with Him

﴿وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾﴾ [الفجر:٣]

By the even and the odd

شافع (فقه)

Preemptor

شافعيٌّ

Adherent of the Sunni juristic school of thought named after its eponym Muhammad Ibn Idrīs al-Shāfi'ī (d. 204/820). One of the four main Sunni jurisprudential schools, it is widespread in the Muslim world

شفاعة

Intercession



الشفاعة في الحد

Interceding for the guilty

شفع لفلان

Intercede (with sb) (for / on behalf of sb)

الشُّفعة (فقه)

Preemption

■ It is the right to buy an adjoining property by virtue of the fact that the neighbour has priority, over any third party, to ownership of the property

شفيع

Intercessor

مشفوع عليه

The buyer of the property subject to preemption

مشفوع فيه

The property that is subject to preemption

شفق

﴿مُشْفِقُونَ ﴿٢٨﴾﴾[الأنبياء:٢٨]

Fearful

الشفَق

Twilight

شفى

﴿عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ﴾ [آل عمران:١٠٣]

On the verge, or brink of a pit of the Hell

﴿شَفَا جُرُفٍ هَارٍ﴾ [التوبة:١٠٩]

The brink of a crumbling bank

شفاء العِيّ السؤال

The remedy of inability is the asking information

شقص

شِقص

Part of a thing/ Share

شقق

﴿وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾﴾ [البقرة: ١٧٦]

Those who are at variance with the Book are most deeply in the wrong

﴿وَلَٰكِنۢ بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ﴾ [التوبة:٤٢]

But the distance seemed too far for them

﴿وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ﴾ [هود:٨٩]

O my people, let not your disagreement with me bring upon you a fate similar to that befell the people of Noah

﴿وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا۟ بَٰلِغِيهِ إِلَّا بِشِقِّ ٱلْأَنفُسِ﴾ [النحل:٧]

And they bear your loads unto a land



that you never would reach except with difficulty of the souls

﴿ بَلِ ٱلَّذِينَ كَفَرُواْ فِي عِزَّةٍ وَشِقَاقٍ ۝٢ ﴾ [ص:٢]

But the Unbelievers (are steeped) in self-glory and opposition

﴿ يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ﴾ [ق: ٤٤]

Upon the day when the earth is split asunder from about them as they hasten forth

﴿ ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١ ﴾ [القمر:١]

The Hour has approached, and the moon is split

﴿ ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ۝٢٦ ﴾ [عبس:٢٦]

Then We split the earth in fissures

انشقاق القمر

The splitting of the Moon

شاقّوا الله ورسوله

The opposed/ defied Allah and His Messenger

الشقّ

A hole in the middle of a grave

شِقُّ تمرة

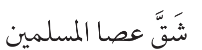
Half of a date

شَقَّ العصا

Literally, he split the staff, meaning he separated himself from the community

شَقَّ عصا الطاعة

He broke the compact of allegiance, or obedience



شَقَّ عصا المسلمين

He effected disunion and dissension in the body of the Muslims

شق الصدر = حادثة شق الصدر

المشقة

Hardship

شقى

﴿ فَقُلْنَا يَـٰٓـَٔادَمُ إِنَّ هَـٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ۝١١٧ ﴾ [طه: ١١٧]

Then We said, ‘Adam, surely this is an enemy to you and your wife. So let him not expel you both from the Garden, so that you would be loaded with misery

﴿ وَيَتَجَنَّبُهَا ٱلْأَشْقَى ۝١١ ﴾ [الأعلى: ١١]

The most wretched shall turn aside from it

﴿ إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ۝١٢ ﴾ [الشمس:١٢]

When their most wretched of them broke forth

الشقيّ

Unfortunate/ Wretched

شكا

مِشكاة

Niche



شكر

﴿فَأُوْلَٰٓئِكَ كَانَ سَعۡيُهُم مَّشۡكُورٗا ١٩﴾ [الإسراء:١٩]

Those, their striving shall be thanked

سجود الشكر

The prostration of thanks

شكس

﴿رَّجُلٗا فِيهِ شُرَكَآءُ مُتَشَٰكِسُونَ﴾ [الزمر:٢٩]

A man in whom partners disagreeing share

شكك

الشك

Doubt

الشكّ (في الفلسفة والعقيدة)

Scepticism

يوم الشكّ

Day of doubt

The day of which one doubts whether it be the last of Sha'ban or the first of Ramadan

شكل

﴿كُلّٞ يَعۡمَلُ عَلَىٰ شَاكِلَتِهِۦ﴾ [الإسراء:٨٤]

Every one acts according to his manner, or his particular way

مشكِل

Word/ text whose meaning is difficult to discover except by evidence that removes the ambiguity

شمت

تشميت العاطس

The praying for the sneezer

الشماتة

Rejoicing at the misfortune of somebody/ Displaying satisfaction at one's troubles

شمِت

To rejoice at the misfortune of somebody

شمّت العاطس

He prayed for a blessing upon the sneezer

شمخ

﴿وَجَعَلۡنَا فِيهَا رَوَٰسِيَ شَٰمِخَٰتٖ﴾ [المرسلات:٢٧]

We set in it firm high mountains

شمرخ

شِمْراخ

Fruit-stalk of the raceme of a palm-tree

شمز

﴿ وَإِذَا ذُكِرَ ٱللَّهُ وَحۡدَهُ ٱشۡمَأَزَّتۡ قُلُوبُ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ ﴾ [الزمر:٤٥]

And when Allah is mentioned alone, the hearts of those who do not believe in the world to come become contracted, and shrink with aversion

شمس

الشمس

The Sun

شمل

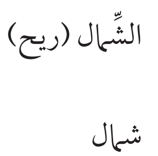
﴿ تَّقۡرِضُهُمۡ ذَاتَ ٱلشِّمَالِ ﴾ [الكهف:١٧]

It (the Sun) turns away from them on the left

اشتمالُ الصَّمّاء [1]

The wrapping oneself with one garment, not having upon him another, then raising it on one side and putting it upon his shoulder

[1] هو أن يشتمل بثوبٍ واحد ليس عليه غيرُه، ثم يرفعه من أحد جانبيه، فيضعه على منكبه، فتبدو منه فُرجة. لسان العرب، مادة شمل.



الشِّمال (ريح)

Northerly wind

شِمال

Left

شنأ

﴿ إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ ٣ ﴾ [الكوثر:٣]

Surely he that hates you, he is the one cut off

شنآن

Hatred

شنن

شَنّة

Water-skin

شهب

﴿ شِهَابٌ مُّبِينٌ ١٨ ﴾ [الحجر:١٨]

Bright flame/ Clear fiery meteor

﴿ بِشِهَابٍ قَبَسٍ ﴾ [النمل:٧]

Flaming brand

﴿ شِهَابٌ ثَاقِبٌ ١٠ ﴾ [الصافات:١٠]

Shooting star

﴿ فَمَن يَسۡتَمِعِ ٱلۡأٓنَ يَجِدۡ لَهُۥ شِهَابًا رَّصَدًا ٩ ﴾ [الجن:٩]

Whoever listens now finds a meteor in



wait for him

شهد

﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُ﴾ [البقرة: ١٨٥]

Whoever of you is present in the month shall fast therein

﴿فَكَيۡفَ إِذَا جِئۡنَا مِن كُلِّ أُمَّةِۭ بِشَهِيدٖ وَجِئۡنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدٗا ٤١﴾ [النساء: ٤١]

How then shall it be, when We bring forward from every nation a witness, and bring you to witness against those?

﴿وَكَفَىٰ بِٱللَّهِ شَهِيدٗا ٧٩﴾ [النساء:٧٩]

Allah suffices being witness, or as a witness

﴿عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ﴾ [الأنعام:٧٣]

He has all knowledge of the unseen as well as the seen

﴿وَشَهِدَ شَاهِدٞ مِّنۡ أَهۡلِهَآ﴾ [يوسف: ٢٦]

One of her own household testified/ a witness of her folk bore witness

﴿وَيَدۡرَؤُاْ عَنۡهَا ٱلۡعَذَابَ أَن تَشۡهَدَ أَرۡبَعَ شَهَٰدَٰتِۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ ٱلۡكَٰذِبِينَ ٨﴾ [النور: ٨]

Punishment is averted from her if she calls Allah four times to witness that he is indeed telling a lie

﴿يَوۡمَ تَشۡهَدُ عَلَيۡهِمۡ أَلۡسِنَتُهُمۡ وَأَيۡدِيهِمۡ وَأَرۡجُلُهُم بِمَا كَانُواْ يَعۡمَلُونَ ٢٤﴾ [النور:٢٤]

On that day, their own tongues, hands and feet shall testify against them regarding that which they were doing

﴿وَشَاهِدٖ وَمَشۡهُودٖ ٣﴾ [البروج: ٣]

By the witness and the witnessed

﴿لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا﴾ = حقق

أشهدته على كذا

I made him witness this

استشهده على كذا

He asked him to tell what he had witnessed

استشهد

To die a martyr

التشهد (في الصلاة)

Testification of faith

الشاهد

Witness

الشاهد = المتابعة أو الشاهد = تبع

شاهد عدل

Upright witness

الشهادة (الركن الأول في الإسلام)

There is no God worthy of worship but Allah, and Muhammad is the Messenger of Allah

الشهادة

Martyrdom

شهادة

Testimony

شهادة الزور

False testimony/ Perjury/ false swearing

الشهادة على الشهادة

Indirect testimony, i.e. testimony regarding another person's statement

الشهيد

Martyr

مُشاهدة (تصوف)

Mystic vision

شهر

الأشهر الحرم

Sacred months

تشهير

Public expose to scorn

الشهر الحرام

Sacred month

شهران متتابعان

Two consecutive months

مشهور (حديث)

Well-known/ Famous

■ ḥadīth which has become well-known during the first three generations of Islam

مشهور المذهب

The opinion sanctioned as *mashhūr* (famous) by the collective school body

شهق

﴿ فَأَمَّا ٱلَّذِينَ شَقُواْ فَفِي ٱلنَّارِ لَهُمۡ فِيهَا زَفِيرٞ وَشَهِيقٌ ١٠٦ ﴾ [هود: ١٠٦]

As for the wretched, they shall be in the Fire, wherein there shall be for them moaning and sighing

﴿ إِذَآ أُلۡقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقًا ﴾ [الملك:٧]

When they are cast into it they will hear it sighing

شهو

أتى شهوتَه

He fulfilled his sexual desire

الشهوة (اشتهاء المرأةِ/ الرجلِ)

Sexual desire

الشهوة الخفيّة

The latent desire

الشهيد = شهد

شوب

﴿ ثُمَّ إِنَّ لَهُمۡ عَلَيۡهَا لَشَوۡبٗا مِّنۡ حَمِيمٖ ٦٧ ﴾ [الصافات:٦٧]

Then they will have on top of it a mixture of boiling water

شور

﴿وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ﴾ [الشورى:٣٨]
Their affair, is a thing to be determined by consultation among themselves

الشورى
Consultation

شوص

شاص فاه بالسواك
He cleansed and washed his teeth with tooth-stick

شَوْص
Cleansing and washing teeth with tooth-stick

شوظ

﴿شُوَاظٌ مِّن نَّارٍ﴾ [الرحمن: ٣٥]
A flame of fire

شوك

(لا يعضَد شوكُه)
Its thorny shrubs is not to be uprooted

شوى

﴿نَزَّاعَةً لِّلشَّوَىٰ ۝١٦﴾ [المعارج:١٦]
Snatching away the scalp

شيء

﴿وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۝٢٩﴾ [التكوير:٢٩]
You cannot will except by the will of Allah, Lord of the all worlds

شيء إدّ
Hideous/ disastrous thing

شيء فريّ
Monstrous thing

مشيئة الله
Allah's will

شيب

﴿وَاشْتَعَلَ الرَّأْسُ شَيْبًا﴾ [مريم:٤]
My head is all aflame with hoariness/ Whiteness of the hair became glistening in the head

شيَّبَتْني هودٌ
The chapter of 'Hud' has turned my hair gray

شيخ

شيخ (عالم)

Sheikh/ moulvi/ Mullah

الشيطان = شطن

شيطانيٌّ = شطن

شيطان مريد = شطن

شيع

﴿ يَلْبِسَكُمْ شِيَعًا ﴾ [الأنعام:٦٥]

Divide you into disputing groups

﴿ هَـٰذَا مِن شِيعَتِهِۦ ﴾ [القصص:١٥]

One was of his own party/ One belonging to his own party

﴿ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ﴾ [سبأ:٥٤]

As it was done with the likes of them afrotime

الشيعة

Shiites

■Muslim sect whose central belief is that succession to the leadership of the Muslim community should be hereditary, passed down to Muhammad's male descendants (from his daughter Fātima and her husband Ali), who are known as Imams. They believe that Imam is religiously inspired, sinless, and the interpreter of God's will as contained in Islamic Law

المَشاع

Partnership commixion

■It refers to a property owned by two or more persons without clear definition of their individual shares in it, such as a residential property inherited by two or more persons

شِيَة = وشى





الصابىء = صبأ

الصابرون = صبر

صال

الصائل

Assailant/ Attacker

الصِّيال

Warding off aggressors

الصاحب بالجنب = صحب

صاحب الدين = صحب

صاحب ديوان الجند = صحب

صاحب السوق = صحب

صاحب الشرطة = صحب

صاحب الشفعة = صحب

صاحب الكبيرة = صحب

صاحب المال = صحب

الصادق = صدق

الصاع

Measure of capacity (3 kg. Approximately)

الصاعقة = صعق

الصالحات = صلح

الصَّبا

Easterly wind

صبأ

الصابىء

One who departs from his religion to another religion

الصابئون

The Sabians

Opinions of Scholars diverge regarding identifying Sabians. Of various interpretations, which is probably more reliable, is that the word ‘Sabians’ refers to a pre-Islamic religious group among the Arabs who, due to their unhappiness with idolatry, sought belief in the one God of Abraham, cutting themselves off from the pagan Arabs. Their name comes from the Arabic word (Saba’), describing a person who has abandoned the religion of his forefathers

صبب

﴿أَنَّا صَبَبۡنَا ٱلۡمَآءَ صَبّٗا ٢٥﴾ [عبس:٢٥]

We poured out the rains abundantly

﴿فَصَبَّ عَلَيۡهِمۡ رَبُّكَ سَوۡطَ عَذَابٍ ١٣﴾ = سوط

صبح

﴿فَسُبۡحَٰنَ ٱللَّهِ حِينَ تُمۡسُونَ وَحِينَ تُصۡبِحُونَ ١٧﴾ [الروم: ١٧]

Glory be to Allah when you enter the night, and when you enter the morning



[القمر: ٣٨]

In the morning early there came upon them a settled punishment

﴿وَٱلصُّبۡحِ إِذَا تَنَفَّسَ ١٨﴾ [التكوير:١٨]

And by the dawn as it starts to breathe

﴿فَالِقُ ٱلۡإِصۡبَاحِ﴾ = فلق

مصباح

Lamp

صبر

﴿إِن كَادَ لَيُضِلُّنَا عَنۡ ءَالِهَتِنَا لَوۡلَآ أَن صَبَرۡنَا عَلَيۡهَا﴾ [الفرقان:٤٢]

He would have led us astray from our gods, but that we kept steadfast to them

الصابرون

Those who display steadfastness/ who patiently persevere

الصبر

Displaying steadfastness/ patience

صبرٌ جميل

Sweet patience

صُبْرة

Heap/ Pile

صبغ

﴿ صِبْغَةَ ٱللَّهِ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ﴾ [البقرة:١٣٨]

This message takes its hue from Allah; who can give a better hue than Allah?

﴿ وَصِبْغٍ لِّلْآكِلِينَ ﴿٢٠﴾ ﴾[المؤمنون: ٢٠]

And relish for the eaters

صبو

﴿ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ ﴾ [يوسف: ٣٣]

Unless You turn away their guile from me, I may yield to them

الصبي المميِّز

A boy who reached the age of discrimination

صحب

﴿ وَلَا هُم مِّنَّا يُصْحَبُونَ ﴿٤٣﴾ ﴾ [الأنبياء:٤٣]

Nor shall they be defended from Us/ nor shall they be attended by good from Us

الاستصحاب (أصول فقه)

The status quo shall be maintained

■Etymologically, it evokes the idea of an implied connection between a present situation and a previous one. In the vocabulary of the jurists, it designated the principle by which a given judicial situation that had existed previously was held to continue to exist as long as it could not be proved that it had ceased to exist or had been modified. It serves as a means of preserving rights that have already been established. The presumption of continuity embodied in *istshāb* explains, for example, why the wife of a missing man cannot remarry, why his heirs cannot benefit from his estate until his death has been established

استصحاب الحال

Presumption of continuity

استصحاب العدم الأصْلي

The presumption of original absence

■It means that a fact or a rule of law which had not existed in the past is presumed to remain non-existent until the contrary is proved

استصحاب الوجود الأصلي

The presumption of original presence.

For example, if A is known to be indebted to B, A is presumed such until it is proved that he has paid the debt, or was acquitted of it



استصحاب الوصف

The presumption of the attribute Such as presuming clean water (purity being an attribute) to remain so until the contrary is established to be the case, for example through a change in its colour or taste

أصحاب الأخدود

The people of the ditch

أصحاب الأعراف

The dwellers on the Battlements

They are said to be meant persons whose good and evil works have been equal, so that they shall not have merited Paradise by the former nor Hell by the latter/Or they are the prophets, or angels

أصحاب الأيكة

Dwellers of the thicket /People of the Wood

أصحاب الرأي = أهل الرأي = أهل

أصحاب الجحيم

The People of Hell

أصحاب الرس

The people of the ditch (or of the well)

أصحاب العدل والتوحيد (المعتزلة)

The people of divine justice and unity

أصحاب الفيل

The people of the Elephant

أصحاب الكهف

The Companions of the cave

This is the name given in the Qur'ān to the youths who in the Christian Occident are usually called the "Seven Sleepers of Ephesus"

According to the narration, in the time of the Christian persecution under the Emperor Decius (249-51), seven Christian youths fled into a cave near Ephesus and there sank into a miraculous sleep for centuries, awoke under the Christian Emperor Theodosius, were discovered and then went to sleep for ever. Their resting place and grave was considered, at any rate since the beginning of the 6th century A.D., as a place of worship

أصحاب المسائل

Courts examiners who investigated the character of witnesses

أَصْحَابُ الْمَشْأَمَةِ

The Companions of the Left

أصحاب الميمنة

The Companions of the Right

الصاحب بالجَنْب

Fellow-traveller/ the companion by your side

صاحب الدين



Creditor

صاحب ديوان الجند

The secretary of the military register

صاحب السوق

Guardian of the market; an alternative term for the *mḥtasib* before the latter gained currency

صاحب الشرطة

The Head of the police

صاحب الشفعة

The possessor of the right of preemption

صاحب الكبيرة

Person who has committed an enormity/ grave sinner

صاحب المال

Financier/ Owner of the capital

صحابي

Companion

الصُّحْبة

Companionship

صحح

صِحَّة (فقه)

Validity

صحيح (عمل صحيح شرعاً)

Valid

صحيح (حديث)

Genuine/ Sound/ Authentic ḥadīth

■ ḥadīth which fulfils all the requirements of authenticity. The sound ḥadīth is a supported one whose *isnād* coheres continuously through the transmission of one upright and accurate person from another up to its point of termination

The categories of sound ḥadīth run as follows
a) The sound ḥadīth included by both Bukharī and Muslim.
b) The sound ḥadīth included only by Bukharī.
c) The sound ḥadīth included only by Muslim.
d) The sound ḥadīth which meets the standard of both of them, but which is not included by them.
e) The sound ḥadīth which meets the standard of Bukharī, but which is not included by him.
f) The sound ḥadīth which meets the standard of Muslim, but which is not included by him.
g) The ḥadīth regarded as sound by others, but it does not meet the standard of either Bukharī or Muslim.[1]

لا يصحّ شرعاً

Legally invalid

يصح شرعاً

Legally valid

صحف

﴿ يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ ﴾
[الزخرف: ٧١]

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[1] An Introduction to the Science of the ḥadīth. Ibn al-Salah al-Shahrazuri. Translated by Erik Dickinson. (UK: Garnet, 2006) p, 15.

There shall be passed around them platters of gold

﴿ وَإِذَا ٱلصُّحُفُ نُشِرَتْ ۝١٠ ﴾ [التكوير:١٠]

when the scrolls shall be unrolled/ When the records are laid open

الصُّحُف الأُولى

The former scrolls/ books

الصَّحْفة

Dish

الصحيفة (حديث)

Booklet

■ ḥadīth collection which marked the earliest stage in the documentation of ḥadīth

الصحيفة (حديث) = صحف

صحيفة المدينة = دستور المدينة = دستر

صحو

الصحو (تصوف)

Sobriety

الصحوة الإسلامية

Islamic Resurgence/ Islamic Revivalism

صخب

صخَب

Noise

صخخ

﴿ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ۝٣٣ ﴾ [عبس:٣٣]

And when the stunning Blast is sound

صد

﴿ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ﴾ [الأعراف:٤٥]

They bar from Allah's way

﴿ وَصُدَّ عَنِ ٱلسَّبِيلِ ﴾ [غافر:٣٧]

And he was barred from the way

﴿ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ۝٥٧ ﴾ [الزخرف:٥٧]

And when the son of Mary is cited as an example, behold, your people turn away from it

صديد

Festering water

صدر

﴿ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝١١٩ ﴾ [آل عمران:١١٩]

Allah knows the thoughts of the hearts

﴿ فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ﴾ [الأنعام:١٢٥]

Whomever Allah wills to guide, He makes his bosom open wide with willingness towards self-surrender to

Him. And whomever He wills to let go astray, He causes his bosom to be tight and constricted, as if he were climbing up into the skies.

"The underlined verse is a mental state described in terms of physical condition which combines difficult breathing, stress and the exhaustion which accompanies climbing up stage after stage into the skies. The very word chosen here to denote 'climbing up' imparts a sense of difficulty and strenuous physical effort. Thus, the whole sense is in perfect harmony both with the physical condition and the verbal expression describing it"[1]

﴿ يُصْدِرَ ٱلرِّعَآءُ ﴾ = رعى

﴿ وَحُصِّلَ مَا فِى ٱلصُّدُورِ ﴾ = حصل

﴿ حَصِرَتْ صُدُورُهُمْ أَن يُقَٰتِلُوكُمْ ﴾ = حصر

صدع

﴿ فَٱصْدَعْ بِمَا تُؤْمَرُ ﴾ [الحجر:٩٤]

So shout that you are commanded

﴿ يَوْمَئِذٍ يَصَّدَّعُونَ ﴾ [الروم:٤٣]

On that day, they shall become separated into two parties

﴿ لَّا يُصَدَّعُونَ عَنْهَا ﴾ [الواقعة:١٩]

They shall not be affected with headache thereby

﴿ لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ﴾ [الحشر:٢١]

If We had sent down this Qur'ān upon a mountain, you would have seen it humbled, split asunder out of the fear of Allah

﴿ وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ﴾ [الطارق:١٢]

By the earth ever splitting with verdure

صدف

﴿ يَصْدِفُونَ ﴾ [الأنعام:٤٦]

They turn away

﴿ ٱلصَّدَفَيْنِ ﴾ [الكهف:٩٦]

The two cliffs

صدّق

﴿ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ﴾ [البقرة:٩٧]

Confirming what was revealed before it

﴿ وَأُمُّهُۥ صِدِّيقَةٌ ﴾ [المائدة: ٧٥]

His mother was a saintly / truthful one

﴿ وَلَا صَدِيقٍ حَمِيمٍ ﴾ [الشعراء:١٠١]

[1] In The Shade of the Qur'ān. Sayyid Qutb. Translated by Adil Salahi. (Leicester: The Islamic Foundation, 2002) Vol. 5, p. 304.

No loyal/ intimate friend

﴿ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ ﴾ [سبأ: ٢٠]

Iblīs proved true his opinion of them, and they followed him

تصديق

Assent

تصديقيٌّ

Assentable

الصادق

Truthful

الصَّداق

The bride's marriage payment

الصدق

Truthfulness

(أفضلُ الصدقة ما كان عن ظهر غنى)

The most excellent of alms is that which is derived from competence

الصدقة

Charity/Alms

(الصدقة برهان)

Charity is a proof

الصدقة تطفئ الخطيئة

Charity extinguishes sin

صدقة التطوع

Voluntary charity

صدقة جارية

Ongoing/ recurring charity

صدقة الفطر = زكاة الفطر

الصدّيقون

The truthful and faithful

المتصدقون

Those who are charitable

صدى

﴿ وَتَصْدِيَةً ﴾ [الأنفال: ٣٥]

Clapping of hands

﴿ فَأَنتَ لَهُۥ تَصَدَّىٰ ۝٦ ﴾ [عبس: ٦]

Unto him you pay your attention

صرح

﴿ قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ ﴾ [النمل: ٤٤]

It was said to her, 'Enter the pavilion/ court.'

التصريح بالخطبة

Proposing marriage openly

صرخ

﴿ مَّآ أَنَا۠ بِمُصْرِخِكُمْ ﴾ [إبراهيم: ٢٢]

I cannot help/ aid you

﴿ وَهُمْ يَصْطَرِخُونَ فِيهَا ﴾ [فاطر: ٣٧]

Therein they shall shout

﴿ فَلَا صَرِيخَ ﴾ [يس: ٤٣]

Then none have they to cry to

صرد

الصُّرَد

Shrike

صرر

﴿رِيحٍ فِيهَا صِرٌّ﴾ [آل عمران:١١٧]

Freezing wind

﴿رِيحًا صَرْصَرًا﴾ [فصلت:١٦]

Clamorous/ furious wind

﴿فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ﴾ [الذاريات:٢٩]

Then came forward his wife, clamouring

صَرورة [1]

Man who has not performed the pilgrimage to Makkah

صَرورة [2]

Celibate

One who has not married, or who has not had intercourse with women

صرط

﴿صِرَٰطِ ٱلْجَحِيمِ ﴿٢٣﴾﴾ [الصافات:٢٣]

The path of Hell

الصراط

The bridge over Hell

It is sharper than a sword and thinner than hair. It is equipped with hooks over it to snatch people

الصراط المستقيم

The straight or right path

صرع

﴿فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ﴾ [الحاقة:٧]

And you might see the people laid prostrate in it

صرف

﴿وَتَصْرِيفِ ٱلرِّيَٰحِ﴾ [البقرة:١٦٤]

The turning about of the winds

﴿صَرَفَ ٱللَّهُ قُلُوبَهُم﴾ [التوبة:١٢٧]

Allah has turned away their hearts

﴿فَأَنَّىٰ تُصْرَفُونَ ﴿٣٢﴾﴾ [يونس:٣٢]

So how are you turned about?

﴿أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ﴾ [هود:٨]

On the day of its coming to them, it shall not be averted from them

﴿صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ﴾ [الإسراء:٤١]

We have set forth / turned about in this Qur’ān

﴿وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾﴾ [الكهف:٥٣]

And they will find no way to escape

---

(١) من لم يحج قط.

(٢) من لم يتزوج قط.

from it

﴿فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا﴾[الفرقان:١٩]

So they cried lies touching the things you say, and you can neither turn it aside, nor find any help

﴿رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ﴾[الفرقان:٦٥]

Our Lord, turn from us the chastisement of Gehenna

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ﴾ [الأحقاف:٢٩]

And when We sent to you a company of jinn giving ear to the Koran

تصرّف

Act

تصرفات غير إسلامية

Un-Islamic practices

الصَّرف

Currency exchange contract/ Contract for the exchange of gold, silver, and currencies whether the currency or commodity exchanged is the same from both sides or different, i.e. whether dinars exchanged with dinars or dinars with dirhams. The exchange should be hand to hand without delay

الصَّرْفة

Prevention of early Arabs from producing a Qur'ān-like book

It is common knowledge, that the Arabs were famous for literary merits, they were highly interested in their literary products. When the Qur'ān was revealed having this highest degree of literary excellence, they got utterly shocked. They had listened to a book, by far, surpassing all their previous literary works. Further, the Qur'ān repeatedly challenged them in different forms, the ultimate of which was to come up with even one chapter. But, they remained silent hanging down their heads in recognition of their utter failure. Moreover, they did not suggest that a single word or a letter should be removed or changed.

However, there are some people who hold a different opinion. They believe that the Arabs had been able to take up the Qur'ānic challenge, and produce a material similar to it. But this material did not come into being, due to an external cause preventing them from this attempt. And this cause was of course the divine power.

This opinion is far from being true and accurate. "Had it been true, they would have recognized their inability until



they tried so. No one feels unable to do something that he is used to doing as easily sitting and standing, until he has tried at least once. But we know that they did not even try to produce anything similar to the Qur'ān.

Only few individuals made such attempt. This indicated an instinctive recognition that their inability to accomplish this task was total, just like their inability to move the mountains, or to reach out to the stars. It is this recognition that was behind their lack of effort."[1]

لا يقبَل منه صرفٌ ولا عدْلٌ

Neither repentance, nor ransom shall be accepted from him

صرم

﴿ إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴾ [القلم: ١٧]

We have tried them, even as We tried the owners of the garden when they swore they would pluck its fruit in the morning

[1] The Quran: An Eternal Challenge. Muhammad 'Abdullah Draz. Translated and edited by Adil Salahi. (Leicester: The Islamic Foundation, 2001)p, 74.



﴿ فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴾ [القلم: ٢٠]

In the morning it was as if it were a garden plucked/, or it was like the black night

﴿ أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴾ [القلم: ٢٢]

Come forth betimes upon your tillage, if you would pluck!

صَرورة = صرر

صرى

صَرّى (الغنمَ، أو الشاة، أو الناقة)

To cause the milk to collect in ewe, or she-camel, or she-goat's udder, by abstaining from milking her for some days

المُصَرَّاة

Ewe, (or she-goat, or she-camel) that has been left unmilked for some days, in order that the milk may collect in he rudder, and thus she might become fat

صعب

ركب الناسُ الصَّعبَ والذلولَ

Literally, the people rode the refractory and the tractable she-camel, means the people entered upon difficult and easy



affairs; i.e. they cared not for things, nor were cautious respecting what they said or did

صعد

﴿ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ ﴾ [آل عمران: ١٥٣]

Remember when you ran away, paying no heed to any body

﴿ كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ﴾ [الأنعام:١٢٥]

As if he were climbing up into the skies

﴿ عَذَابًا صَعَدًا ﴿١٧﴾ ﴾ [الجن:١٧]

Rigorous/ severe Punishment

﴿ سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾ ﴾ [المدثر:١٧]

And I shall constrain him to a hard ascent

الصُّعُدات

Roads

الصَّعود

Certain mountain in Hell consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and thus he will do forever

صَعيد جُرُز

Barren soil

صَعيد زَلَق

Bare slippery ground/ heap of barren dust



صعيّد طيب

Pure earth

صعر

﴿ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ ﴾ [لقمان:١٨]

Do not turn your cheek away from men in scorn, or by reason of pride and dislike

صعق

﴿ وَنُفِخَ فِى ٱلصُّورِ فَصَعِقَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ ﴾ [الزمر:٦٨]

And when the Trumpet is blown all those who are in the heavens, and the earth shall swoon, or shall fall down dead

﴿ فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ﴿٤٥﴾ ﴾ [الطور:٤٥]

Then leave them, till they encounter their day wherein they shall be thunderstruck

الصاعقة

Thunderbolt

الصعقة

Thunderbolt



صغر

﴿صَٰغِرُونَ ٢٩﴾ [التوبة:٢٩]

Humbled

أصاغر الصحابة

Junior Companions

أصاغر التابعين

Junior Followers

الصغائر = الذنوب الصغائر = ذنب الصَّغار

Disgrace

صغى

﴿وَلِتَصۡغَىٰٓ إِلَيۡهِ أَفۡـِٔدَةُ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ﴾ [الأنعام: ١١٣]

And that the hearts of those who do not believe in the world to come may incline to it

﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدۡ صَغَتۡ قُلُوبُكُمَا﴾ [التحريم:٤]

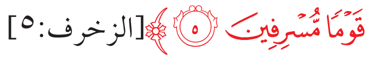
If you two repent to Allah, yet your hearts certainly inclined

الصفا والمروة

Places beside the Holy mosque

صفح

﴿أَفَنَضۡرِبُ عَنكُمُ ٱلذِّكۡرَ صَفۡحًا أَن كُنتُمۡ



قَوۡمًا مُّسۡرِفِينَ ٥﴾[الزخرف:٥]

Shall We turn away the remembrance from you, for you are a prodigal people?

الصفح الجميل

Gracious pardoning

صفد

الأصفاد

Chains

صفر

﴿ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصۡفَرًّا﴾[الزمر:٢١]

Then they wither, and you see them turning yellow

﴿كَأَنَّهُۥ جِمَٰلَتٌ صُفۡرٌ ٣٣﴾ [المرسلات:٣٣]

Sparks like to golden herds

صفف

﴿وَٱلطَّيۡرُ صَٰٓفَّٰتٖ﴾ [النور:٤١]

And the birds of the air with wings outspread

﴿وَٱلصَّٰٓفَّٰتِ صَفّٗا ١﴾[الصافات: ١]

By the angels standing in ranks/ By birds, Expanding their wings and not moving them

﴿ وَإِنَّا لَنَحْنُ الصَّآفُّونَ ﴿١٦٥﴾ ﴾[الصافات: ١٦٥]

We are the rangers

﴿ مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ﴾ [الطور: ٢٠]

Reclining upon couches ranged in rows

﴿ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ ﴾ [الغاشية: ١٥]

And cushions laid in order

﴿ وَجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ ﴾[الفجر: ٢٢]

And you Lord comes, and the angels rank on rank

الصف الأول

The first row

الصفّة = أهل الصفة

صفق

صفقة البيع

The contract of sale

صفن

﴿ الصَّافِنَاتُ الْجِيَادُ ﴿٣١﴾ ﴾[ص: ٣١]

The standing steeds

صفو

صَفْوان

Smooth rock

صفى

﴿ أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ﴾ [الإسراء: ٤٠]

Has your Lord distinguished you by giving you sons and taken for Himself daughters from among the angels?

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ﴾ [فاطر: ٣٢]

Then We have given the Book as an inheritance to those whom We have chosen from Our servants

﴿ وَإِنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾ ﴾ [ص: ٤٧]

And in Our sight they are of the chosen, the excellent

صقب

(الجار أحق بصَقَبه)

The neighbour has a better claim to pre-emption by reason of his being near

صكك

﴿ فَصَكَّتْ وَجْهَهَا ﴾ [الذاريات: ٢٩]

And she smote her face

صكٌّ

Bond or certificate



صكوك الغفران

Indulgence

صلب

﴿ يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ۝٧ ﴾ [الطارق: ٧]

Issuing (gushing fluid) between the back bone and the ribs.

الصَّلْب

Crucifixion

الصليب

Cross

(لقيمات يقمن صُلبه)

A few bites that strengthen his spine

صلح

﴿ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ۝٨١ ﴾[يونس: ٨١]

Allah does not set right the work of those who do corruption

﴿ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۝٥ ﴾ [محمد:٥]

He will guide them, and improve their condition

﴿ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ﴾ [الجن: ١١]

Of us are the righteous, and of us are a party below that party in rank or estimation

استصلاح

Legal reasoning dictated by considerations of public interest that are, in turn, grounded in universal legal principles

إصلاح بين الناس

Reconciliation among people

إصلاح ذات البَين

The reforming, or amending, of the bad, or corrupt, state subsisting between the people, or company of men

الأصلح (عقيدة)

The most suitable or fitting

■Term used by theologians in a technical sense. The "upholders of the aslah" were the Mu'tazilites who held that since things, by their nature, contain both good and evil, Allah can will only the good, and is obliged to choose that which is best for His creation.

The Sunnis, showing the absurdity of this view, cite the story of Al-Ash'ari's break with his Mu'tazili teacher Al-Jubba'i. Al-Ash'ari' is reported to have said: "Let us imagine a child and a grown- up person in heaven who both died in the true faith. The grown-up one, however, has a higher place in heaven than the child. The child shall ask God: 'Why did you give that man a higher place?' 'He has done many good works.' God shall reply. Then the

child shall say, ‘ Why did you let me die so soon that I was prevented from doing good?’ Allah will answer, ‘I knew that you would grow up into a sinner; therefore, it was better that you should die a child.’ Thereupon, a cry shall rise from those condemned to the depths of Hell, ‘Why, O Lord! did You not let us die before we became sinners?’[1]

إنسان صالح

Good man

امرأة صالح

Good woman

الباقيات الصالحات

Good deeds/ Deeds of righteousness

تحقيق مصلحة العباد

Achieving the welfare or good of the people

الصالحات

Good deeds

الصلاح = الأصلح

الصُّلْحُ (بين المتنازعين)

Amicable settlement out of court between parties

صلح الحديبية

Truce of Hudaybiaya

[1] Islam: The Straight Path. John L. Esposito. (New York, Oxford: Oxford University Press, 1998). P, 72.

مصطلح الحديث

ḥadīth Methodology

As a general term, it refers to the entire body of ḥadīth methodology and science. More specifically, it refers to technical terms, names and phrases that the discipline has developed over the time

مُصلِحٌ

Reformer

المصلحة

Public welfare/ Public interest

المصلحة المرسَلة

Unrestricted interest

Interest that is not supported by an individual text, but is upheld by the texts considered collectively

صلد

صَلْد

Hard and bare

صلل

صَلصَال

Dried clay

صلق

الصالقة

Woman who wails



صلة الرحم = وصل

صِلة الرحم مَثْراةٌ في المال، مَنْسأة في الأجل = وصل

صلو

﴿ إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ ﴾ [الأحزاب:٥٦]

Allah and His angels bless the Prophet

﴿ ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾ ﴾ [يس:٦٤]

Roast well in it today, for that you were unbelievers!'

﴿ وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾ ﴾ [الواقعة:٩٤]

And the roasting in Hell

صلى الله عليه وسلم

Peace be upon him

الصلاة

Prayer

صلاة الاستخارة = خير

صلاة الاستسقاء

Drought Prayer/The prayer of the petitioning for rain

صلاة الأوابين

Prayer of penitents

صلاة التراويح

A group prayer performed on each night during Ramadan

صلاة التهجد

Night vigil prayer

صلاة الجماعة

Group, or congregational prayer

صلاة الجمعة

Friday prayer

صلاة الجنازة

Funeral prayer

الصلاة الجهرية

Prayer whose recitation is aloud

صلاة خِداج

Deficient prayer/ Prayer incompletely performed

صلاة الخوف

The prayer of peril

الصلاة السرية

Prayer whose recitation is not aloud

صلاة الصبح

Dawn prayer

صلاة الضحى

The midmorning prayer

صلاة الظهر

Noon prayer

صلاة العشاء

Nightfall prayer

صلاة العصر

Afternoon prayer

صلاة العيدين

Prayers on the two Eids

صلاة الكسوف

The eclipse prayer

صلاة المريض

The prayer of a sick person

صلاة المغرب

Sunset prayer

صلاة النافلة = نفل

صلاة الوتر

The final prayer at night

الصلاة خير من النوم

Prayer is better than sleep

الصلاة على الغائب

Prayer over the dead who is not present

الصلاة في ثوب مغصوب

Prayer performed in a garment wrongfully taken

الصلاة نور

Prayer is light

الصلاة الوُسطى

Middle prayer

صلى

﴿لَعَلَّكُمْ تَصْطَلُونَ ۝٧﴾ [النمل:٧]

Perhaps you shall warm yourselves

﴿إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ۝١٦٣﴾ [الصافات: ١٦٣]

Except him who shall roast in Hell

صمت

إذنُها صِماتها

Her permission is her silence/ Her silence is like her permission

صمد

الصمد (الله)

The self-sufficient/ the ever-lasting refuge

صمع

صومعة

Cloister

صمى

كل ما أصميتَ ودعْ ما أنميتَ = أكل

صنع

﴿وَلِتُصْنَعَ عَلَىٰ عَيْنِي ۝٣٩﴾ [طه:٣٩]

That you might be reared and nourished in my sight

﴿وَاصْطَنَعْتُكَ لِنَفْسِي ۝٤١﴾ [طه:٤١]

And I have chosen you for my self

﴿ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾ ﴾
[الشعراء:١٢٩]

And do you take to you castles, haply to dwell forever?/ And do you make for yourselves strong structures, hoping to be immortal?

استصناع

Progressive Financing/ Commission to manufacture

■ Contract of acquisition of goods by specification or order where the price is paid progressively in accordance with the progress of a job/ Contractual agreement for manufacturing goods and commodities, allowing cash payment in advance and future delivery or a future payment and future delivery. A manufacturer or builder agrees to produce or build a well described good or building at a given price on a given date in the future. Price can be paid in installments, step by step as agreed between the parties.

صنم

الصنم

Idol

صنو

﴿ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ ﴾ [الرعد: ٤]

Palm-trees having one root and others having distinct roots

صهر

﴿ وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ ﴾ [الفرقان:٥٤]

And it is He who created of water a mortal, and made him kindred of blood and marriage; your Lord is All-powerful

صوب

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ﴿٦﴾ ﴾
[الحجرات:٦]

O believers, if an evildoer man comes to you with a tiding, make clear, lest you afflict a people unwittingly, and then repent of what you have done

الصيِّب

Storm-cloud

مُصيبة

Misfortune/ Affliction



صوح

(نهى عن بيع النخل قبل أن يصوِّح)
He forbade the selling of palm-trees before that the good thereof become distinguishable from the bad

صور

﴿فَصُرْهُنَّ إِلَيْكَ﴾ [البقرة: ٢٦٠]
And twist them to you/ Turn them towards you

﴿ثُمَّ صَوَّرْنَاكُمْ﴾ [الأعراف: ١١]
We have Fashioned you

﴿وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ﴾ [غافر: ٦٤]
And He shaped you, and shaped you well

التصوير
Making pictures/ Representational painting

تصوُّرٌ
Conceptualization

تَصَوُّرِيّ
Conceptual

الصُّوْر
The trumpet

المصوِّر
Maker of pictures

صوع

صُواع الملك
The king's goblet

صوف

تصوُّف
Islamic mysticism/ Sufism

صوفي
Sufi
Literally, one who wears a coat of wool. Term applied to Muslims who seek to achieve higher degrees of spiritual excellence, or those who pursue Islamic mysticism

صوم

الصوم
Fasting
Once each year, Muslims have to fast during the month of Ramadan. From dawn to dusk, abstention from food, drink, and sex are required of all healthy persons. The primary emphasis is not so much on abstinence and self-mortification as such but rather on spiritual self-discipline, reflection, and

the performance of good works

صوم التطوع

Voluntary fasting

الصوم جُنّة

Fasting is like a shield

صوم الوِصال

Fasting day after day without breaking the fast at night

(من صام رمضان إيماناً واحتساباً)

Whoever fasts during Ramadan, believing in Allah and His Prophet (pbuh), and reckoning upon a reward, or seeking a reward from Allah

صومعة = صمع

الصِيال = صال

صيح

الصَّيحة

The cry

صيد

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡتُلُواْ ٱلصَّيۡدَ وَأَنتُمۡ حُرُمٞ ﴾ [المائدة: ٩٥]

O believers, do not slay the game while you are in pilgrim sanctity

الصيد

Hunting

صير

﴿ وَبِئۡسَ ٱلۡمَصِيرُ ١٢٦ ﴾ [البقرة:١٢٦]

Evil destination/ Evil homecoming

﴿ وَإِلَيۡهِ ٱلۡمَصِيرُ ١٨ ﴾ [المائدة: ١٨]

And unto Him is the homecoming

صيص

﴿ وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن صَيَاصِيهِمۡ ﴾ [الأحزاب:٢٦]

And He brought down those of the People of the Book who supported them from their fortresses

صيغ

صيغة الأمر

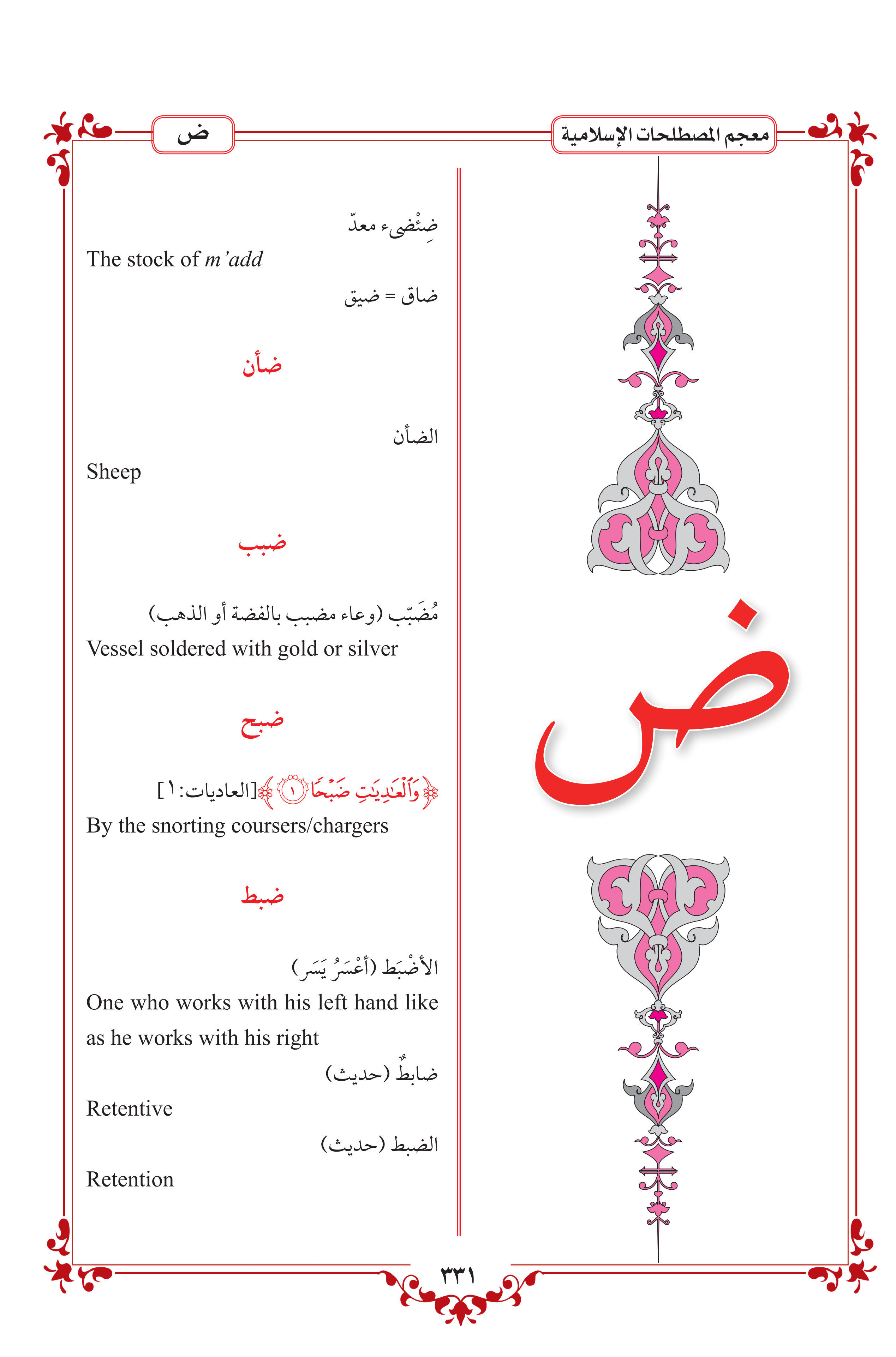
Imperative form

صيغة التحريم

Prohibitive form

صيغة العقد

Form of the contract



ضِئْضِىء معدّ

The stock of *m'add*

ضاق = ضيق

ضأن

الضأن

Sheep

ضبب

مُضَبّب (وعاء مضبب بالفضة أو الذهب)

Vessel soldered with gold or silver

ضبح

﴿وَٱلۡعَٰدِيَٰتِ ضَبۡحٗا ١﴾[العاديات:١]

By the snorting coursers/chargers

ضبط

الأضْبَط (أعْسَرُ يَسَر)

One who works with his left hand like as he works with his right

ضابطٌ (حديث)

Retentive

الضبط (حديث)

Retention

ضبع

الاضطباع

Putting the garment under one's right armpit, and turning back the extremity thereof over his left shoulder, exposing to view his right shoulder and arm and covering the left

يا رسول الله، أكلتنا الضَّبُعُ

O Messenger of Allah, the year of drought has consumed us

ضجع

﴿وَٱهۡجُرُوهُنَّ فِي ٱلۡمَضَاجِعِ﴾ [النساء: ٣٤]

And banish them to their couches/ Keep away from them in their beds

﴿تَتَجَافَىٰ جُنُوبُهُمۡ عَنِ ٱلۡمَضَاجِعِ﴾ [السجدة: ١٦]

Their sides shun their couches

الاضطجاع في السجود

The not drawing up the body from the ground in prostration in prayer/ The contracting oneself, and making the breast to cleave to the ground therein

اضطجع

He lay upon his side

ضحح

ضَحْضاح

Shallow water

ضحك

﴿وَكُنتُم مِّنۡهُمۡ تَضۡحَكُونَ ١١٠﴾ [المؤمنون: ١١٠]

You were laughing at them

﴿فَتَبَسَّمَ ضَاحِكٗا مِّن قَوۡلِهَا﴾ [النمل: ١٩]

He smiled, laughing at its words

ضحى

﴿وَأَنَّكَ لَا تَظۡمَؤُاْ فِيهَا وَلَا تَضۡحَىٰ ١١٩﴾ [طه: ١١٩]

You shall not thirst therein, nor shall you be smitten by the Sun

﴿وَٱلشَّمۡسِ وَضُحَىٰهَا ١﴾ [الشمس: ١]

By the sun and his morning brightness

الأضحية

Sacrifice

صلاة الضحى

The midmorning prayer

ضد

﴿وَيَكُونُونَ عَلَيۡهِمۡ ضِدًّا ٨٢﴾ [مريم: ٨٢]



They shall be adversaries, or enemies to them

ضرب

﴿ إِنَّ ٱللَّهَ لَا يَسْتَحْيِۦٓ أَن يَضْرِبَ مَثَلًا ﴾ [البقرة: ٢٦]

Allah is not ashamed to strike a similitude/ Allah does not disdain to give a parable

﴿ وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ ﴾ [البقرة: ٦١]

Abasement shall be pitched on them

﴿ وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ ﴾[النساء: ١٠١]

And when you are journeying in the land

﴿ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَٰطِلَ ﴾[الرعد: ١٧]

So Allah strikes both the true and the false

﴿ فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ ﴾ [الكهف: ١١]

We drew a veil over their ears

﴿ فَٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ ﴾[طه: ٧٧]

Strike for them a dry path in the sea

﴿ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ﴾ [النور: ٣١]

And let them draw or cast their veils over their bosoms

﴿ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ ﴾ [النور: ٣١]

And let them not strike their feet

﴿ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ ﴾[الشعراء: ٦٣]

Strike with your staff the sea

﴿ فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾ ﴾ [الصافات: ٩٣]

And he turned against them secretly, smiting them with the right hand

﴿ أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ﴿٥﴾ ﴾[الزخرف: ٥]

Shall We turn away the remembrance from you, for you are a prodigal people?

﴿ فَضَرْبَ ٱلرِّقَابِ ﴾ [محمد: ٤]

Smite their necks

﴿ فَضُرِبَ بَيْنَهُم بِسُورٍ ﴾[الحديد: ١٣]

And a wall shall be set up between them

﴿ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ ﴾ [المزمل: ٢٠]

And others journeying in the land, seeking the bounty of Allah

لا تضرَبُ أكباد الإبل إلا لكذا

Camels shall not be ridden save to so and so

ضراب الفحل

The hire of the camel's leaping the female

ضَرْب الأمثال

Giving parables/ Striking similitude

ضرب (الزوجة)

Wife beating

المضارب

The active manager/ Entrepreneur

المضاربة (القراض)

Financing a profit-sharing venture
■Profit and loss sharing contract, in which one party provides capital and the other manages the enterprise. If there is loss, the provider of capital bears the financial loss while the worker loses his labor. If there is profit, both parties share it in proportions agreed upon at the time of the contract/ Form of partnership where one party provides the funds while the other provides expertise and management. The latter is referred to as the *Mudārib*. Any profits accrued are shared between the two parties on a pre-agreed basis, while loss is borne by the provider(s) of the capital.

المضاربة المطلَقة

Unconditional *mudārabah*
■Contract of *mudārabah* that does not bind the entrepreneur about the place, time, season, commodities, credit, or techniques of trade. These matters are left to the option of the entrepreneur. The *mudārabah* contract defines merely the profit-sharing ratio

المضاربة المقيدة

Conditional *mudārabah*
■Contract of *mudārabah* in which certain conditions like place, time, season, commodities, credit, or techniques of trade are stipulated by the provider of the capital (*Rab al-māl*)

المضطرب (حديث)

Disrupted
■ ḥadīth transmitted in different forms. One of its transmitters relates it one way, and another relates it a way different from the first

ضرح

ضريح

Grave/ Tomb

ضرر

﴿ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ﴾ [البقرة: ١٢٦]
Then I shall compel him to the torment of Fire
﴿وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ﴾ [البقرة: ٢٨٢]
Let no harm be suffered by scribe or witness
﴿أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ﴾ [النمل: ٦٢]
He who answers the constrained, when he calls unto Him/ Who is that responds to the one in distress when he calls out to Him

(لا تُضارّون في رؤيته)

You will not differ, one from another, nor dispute together, respecting the truth of the seeing Him

ضارّ

Harmful/ Injurious

ضِرار

Reciprocating harm

ضرر

Harm

الضرَّة

Co-wife

الضرورة

Necessity

الضروريات

Necessary interests

■These necessary interests are those without protection of which there would be anarchy and chaos in society. The absence of their protection would mean the loss of every thing we hold dear. These prized social interests are five in number: Preservation and protection of religion, of life, of mind, of private property and of progeny, or offspring

مسجدٌ ضرارٌ

Mosque in opposition and unbelief/ Mosque of dissension

ضرع

﴿ فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُواْ ﴾[الأنعام: ٤٣]

If only, when Our might came upon them, they had been humble!

﴿ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝٦ ﴾[الغاشية:٦]

Their only food shall be nothing but dry thorns

ضَرع

Udder

تضرع

He besought

يتضرع

Beseech

ضعف

﴿ فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ﴾[البقرة: ٢٤٥]

He will multiply it for him manifold

﴿ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ۝٢٨ ﴾[النساء: ٢٨]

Man was created a weakling, or weak

﴿ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ﴾[هود:٩١]

Truly, we see you weak among us

﴿ إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ۝٧٥ ﴾[الإسراء: ٧٥]

Then We would have let you taste a double punishment in life and a double punishment in death, and then you would have found none to help you

against Us

﴿ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾ ﴾
[الحج: ٧٣]

Weak indeed is the seeker, and weak the sought!/ Feeble indeed alike are the seeker and the sought!

﴿ وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ ﴾
[القصص:٥]

We desired to be gracious to those that were abased/ oppressed in the land

﴿ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾ ﴾ [الروم:٣٩]

Those are they who shall have their recompense doubled, or multiplied

﴿ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿٥٤﴾ ﴾ [الروم: ٥٤]

Allah is He that created you in a state of weakness, then He appointed after weakness strength, then after strength He appointed weakness and grey hairs; He creates what He will, and He is the All-knowing, the All-powerful

﴿ فَأُو۟لَٰٓئِكَ لَهُمْ جَزَآءُ ٱلضِّعْفِ بِمَا عَمِلُوا۟ ﴾ [سبأ: ٣٧]

For these shall be the double recompense for what they did

جواز العمل بالحديث الضعيف في فضائل الأعمال

The permissibility of putting into practice a weak ḥadīth when virtuous deeds are concerned

ضعيف (فلان ضعيف الحديث)

Weak person, in a sense that no scholar has given him any credit and some have openly spoke against him

ضعيف (حديث)

Weak ḥadīth, as opposed to a strong and reliable one

ضغث

﴿ وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ﴾ [ص:٤٤]

Take in your hand a bundle of rushes, and strike therewith, and do not fail in your oath

أضغاث أحلام

Hotchpotch of nightmares/ Mixed up false dreams/ The confused circumstances of dreams, or of evil dreams

ضغن

﴿ أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾ ﴾ [محمد:٢٩]

Or did those in whose hearts is sickness think that Allah would not bring to light their rancour?

الضِّغن

Rancour/ Malice

الضفدع
Frog

ضفر

ضَفيرة
A single lock of hair

ضلع

الضِّلع
Rib/ The curved thing of the side

ضلل

﴿أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى﴾ [البقرة:٢٨٢]
So that if either of them should make a mistake, the other will remind her

﴿قَالُوا ضَلُّوا عَنَّا﴾ [الأعراف: ٣٧]
They said, 'They have gone astray from us'

﴿الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا﴾ [الكهف:١٠٤]
Those whose striving goes astray in the present life

﴿لَا يَضِلُّ رَبِّي﴾ [طه:٥٢]
My Lord will not be unmindful

﴿وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ أَأَنتُمْ أَضْلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾﴾ [الفرقان:١٧]
Upon the day when He shall muster them and that they worship, apart from Allah, and He shall say, 'Was it you that led these My servants astray, or did they themselves go astray?'

﴿قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾﴾ [الشعراء:٢٠]
I being one of those that stray/ I being of those that forgot

﴿وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ﴾ [السجدة:١٠]
They said, 'What if we have gone astray in the earth, shall we indeed be in a new creation'

﴿قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي﴾ [سبأ:٥٠]
Say , If I err, I shall err only against myself

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾﴾ [محمد:١]
Those who disbelieve and bar from Allah's way, Allah will send their works astray

﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾﴾ [الضحى: ٧]
And He found you wandering, and guided you

﴿أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾﴾ [الفيل:٢]
Did He not utterly confound their treacherous plan?

الضالّون
Those who have gone astray

ضلّل فلاناً



To lead somebody astray/ to mislead somebody

ضل ضلالاً بعيداً

He goes far astray/strays far away

الضلال

Seduction/ Leading astray/ Going away from the right direction

ضلال مبين

Manifest error

الضلالة

Error

فتنة مُضِلّة = فتن

ضمر

﴿وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾﴾
[الحج: ٢٧]

And upon every lean thin mount, they shall come from every deep ravine

الضِّمار = المال الضمار

الضِّمار = الدَّين الضمار

ضمم

﴿وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ﴾[طه: ٢٢]

Clasp your hand to your armpit

(لا تُضامون في رؤيته) أي الله

You will not draw yourselves together, and straiten one another; one saying to another "Show me Him", like as people do in looking at the new moon, but each will by himself have the sight of Him

ضمن

الضمان

Guaranteeing payment/ Liability/ Accountability Contract of guarantee, security or collateral; also responsibility of entrepreneur, or manager of a business

ضمان التعرّض والاستحقاق = ضمان الدرك

ضمان التلف

Guarantee to make good any loss that may occur to the property of someone while in safe custody of the guarantor

ضمان الثمن

Liability underlying a partnership formed on the basis of credit-worthiness where each partner is liable, jointly and severally, for paying the price of goods bought on credit

ضمان الخُسران

Surety for loss

Standing surety for someone's loss in a business. An application has been made of this principle in the case of riba-free banking. The state can hold out a guarantee to the depositors of a

riba-free bank to make good any loss in the deposits through *mudārabah* or *mushārakah*

ضمان الدرَك [1]

Responsibility, or indemnification for evil consequence in a sale; i.e. The returning of the price to the purchaser on the occasion of requirement by the thing sold

ضمانٌ على خطرِ الطريق

Agreement whereby a person undertakes to indemnify another person if the latter suffers a loss during a journey, provided that the traveller undertakes the journey on the same route as identified by the indemnifier

ضمان العمل

Liability underlying a partnership formed on the basis of labor, where the partner is liable for performing the contract or completing the work accepted by either partner

ضمان النقص

Liability for making up any loss.
It relates, generally, to contract for demand deposits in Islamic banking. The Islamic bank is liable to make up any deficiency in the demand deposits. But in case of investment deposits as well, the bank is liable to make up the loss in case the loss occurs due to violation of terms of the agreement or negligence by the bank

المَضامين

Offspring which is not yet born, and are still in mother's womb

ضنك

معيشة ضنك

Life of narrowness/ Life narrowed

ضنن

﴿ وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ ﴾ [التكوير: ٢٤]

He does not grudge the secrets of the unseen/ He is not niggardly of the unseen

ضها

﴿ ذَٰلِكَ قَوْلُهُم بِأَفْوَٰهِهِمْ ۖ يُضَٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ ﴾ [التوبة: ٣٠]

That is the utterance of their mouths, conforming with the unbelievers before them, or echoing assertions made by the unbelievers of old

---

[1] هو التزام سلامة المبيع مما يمكن أن يلحقه ويدركه من حقوق لغير البائع في عينه، وتحمّل تبعة الاستحقاق عند ظهور حق فيه لأحد .



ضهى

يضاهون خلْقَ الله

They imitate by what they make the creation of Allah

ضوى

اغْتربوا لا تُضووا = غرب

ضير

﴿قَالُواْ لَا ضَيْرَ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ۝٥٠﴾[الشعراء:٥٠]

They said, 'There is no harm; surely unto our Lord we are turning

ضيز

﴿قِسْمَةٌ ضِيزَىٰٓ ۝٢٢﴾ [النجم:٢٢]

Unjust division

ضيع

﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾ [البقرة: ١٤٣]

Allah would never have let your faith be in vain

﴿أَنِّى لَآ أُضِيعُ عَمَلَ عَـٰمِلٍ مِّنكُم﴾[آل عمران: ١٩٥]

That I will not waste the work of a worker among you

﴿أَضَاعُواْ ٱلصَّلَوٰةَ﴾ [مريم:٥٩]

They neglected or omitted prayer

ضيق

﴿وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ﴾ [التوبة: ٢٥]

The earth became strait to you with its spaciousness/ The land for all its breadth was strait for you

﴿وَضَآئِقُۢ بِهِۦ صَدْرُكَ﴾ [هود: ١٢]

And your breast is straitened by it

﴿وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَـٰذَا يَوْمٌ عَصِيبٌ ۝٧٧﴾ [هود:٧٧]

And when Our messengers came to Lot, he was troubled on their account and distressed for them, and he said, 'This is a fierce day.'

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۝٩٧﴾ [الحجر:٩٧]

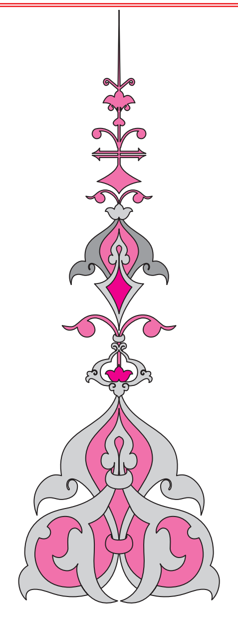
We know indeed your breast is straitened by the things they say

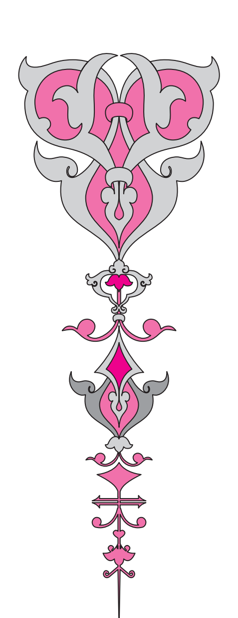
﴿وَلَا تَكُ فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ۝١٢٧﴾ [النمل:٧٠]

Do not be straitened for what they devise/ Do not be distressed by what they scheme

ضاق بالأمر ذَرعاً

The thing was difficult, or distressing to him





طاب = طيب
طاعون = طعن
الطاغوت = طغى
طاف (حول الكعبة) = طوف
طالب علم = طلب
طالوت
Saul
طامث = طمث
الطامة = طمم
طاهر = طهر

طبع

﴿وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ﴾ [التوبة: ٩٣]
Allah has sealed, or set a seal on their hearts

طبق

﴿ٱلَّذِي خَلَقَ سَبۡعَ سَمَٰوَٰتٖ طِبَاقٗا﴾ [الملك:٣]
Who has created seven heavens placed one above another
﴿لَتَرۡكَبُنَّ طَبَقًا عَن طَبَقٖ ١٩﴾ [الانشقاق:١٩]
You shall assuredly enter upon state after state/ You shall certainly move onward, stage after stage
تطبيق أحكام الإسلام على القضايا المستجدة
Application of Islamic principles and traditional rules to contemporary needs

and conditions

جنون مطبِق

Insanity that covers, or veils, wholly the reason, or intellect

طبقة

Generation, such as the Companions, the Followers, Successors

طبقات الرواة

Classes of transmitters

طحل

طِحال

Spleen

طحلب

طُحلب

Green moss

طحن

قفيزُ الطحان = قفز

طحو

﴿ وَٱلۡأَرۡضِ وَمَا طَحَىٰهَا ٦ ﴾ [الشمس:٦]

By the earth and its spreading

طرر

الطَّرّار

Cutpurse/ one who cuts, or slits purses, and takes people's money at unawares

طرش

طَرَشٌ

Deafness

طرف

﴿ لِيَقۡطَعَ طَرَفٗا مِّنَ ٱلَّذِينَ كَفَرُوٓاْ ﴾[آل عمران:١٢٧]

That He might cut off a part of the unbelievers

﴿ وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ ﴾ [هود:١١٤]

And perform prayer at the two ends of the day

﴿ أَوَلَمۡ يَرَوۡاْ أَنَّا نَأۡتِي ٱلۡأَرۡضَ نَنقُصُهَا مِنۡ أَطۡرَافِهَا ﴾ [الرعد:٤١]

Have they not seen how We come to the land diminishing it in its extremities?

﴿لَا يَرۡتَدُّ إِلَيۡهِمۡ طَرۡفُهُمۡ ﴾ [إبراهيم: ٤٣]

Their glances never returned on them/ Their look shall revert to them

﴿ قَالَ ٱلَّذِي عِندَهُۥ عِلۡمٞ مِّنَ ٱلۡكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن يَرۡتَدَّ إِلَيۡكَ طَرۡفُكَ ﴾ [النمل:٤٠]

Said he who possessed knowledge of

the Book, 'I will bring it to you, before ever your glance returns to you.' Or I shall bring it to you within the twinkling of your eye

﴿قَٰصِرَٰتُ ٱلطَّرۡفِ﴾ [الصافات: ٤٨]

Restraining their glances

﴿يَنظُرُونَ مِن طَرۡفٍ خَفِيّٖ﴾ [الشورى: ٤٥]

Looking with furtive glance

طَرْفة عين

Twinkling of an eye

طرق

﴿وَيَذۡهَبَا بِطَرِيقَتِكُمُ ٱلۡمُثۡلَىٰ ۝٦٣﴾ [طه: ٦٣]

And to extirpate your justest way

﴿إِذۡ يَقُولُ أَمۡثَلُهُمۡ طَرِيقَةً﴾ [طه: ١٠٤]

When the justest of them in the way will say

﴿سَبۡعَ طَرَآئِقَ﴾ [المؤمنون: ١٧]

Seven tracts/Seven heavens

﴿كُنَّا طَرَآئِقَ قِدَدٗا ۝١١﴾ [الجن: ١١]

We are sects differing

﴿وَأَلَّوِ ٱسۡتَقَٰمُواْ عَلَى ٱلطَّرِيقَةِ﴾ [الجن: ١٦]

Would they but go straight on the way

﴿وَٱلسَّمَآءِ وَٱلطَّارِقِ ۝١ وَمَآ أَدۡرَىٰكَ مَا ٱلطَّارِقُ ۝٢﴾ [الطارق: ١ - ٢]

By heaven and the night-star! Would that you knew what is the night-star is!

(كأن وجوههم المَجانُّ المُطْرَقة)

As though their faces were shields clad with sinews one above another, meaning: having rough, or coarse, and broad faces

طرْق الحصى

Pessomancy

Type of Divination, consisting of by the drawing or casting of pebbles or beans marked with special symbols or colors relating to health, success, travel, communications, etc

الطرُق الصوفية

Sufi Orders

طعم

﴿قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٖ يَطۡعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيۡتَةً﴾ [الأنعام: ١٤٥]

Say: ‘I do not find, in what is revealed to me, anything forbidden to him who eats thereof except it be carrion’

﴿فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهۡلَ قَرۡيَةٍ ٱسۡتَطۡعَمَآ أَهۡلَهَا﴾ [الكهف: ٧٧]

And so the two went on until they came to a town, they asked its people for food

﴿فَإِذَا طَعِمۡتُمۡ فَٱنتَشِرُواْ﴾ [الأحزاب: ٥٣]

When you have eaten, then disperse

الأطعمة والأشربة

Foods and beverages

إطعام الطعام

Giving food to others

الطَّعم

Taste

طعن

﴿وَطَعَنُواْ فِي دِينِكُمْ﴾ [التوبة: ١٢]

And reviled/ defamed your religion

طاعون

Plague

الطعن في الأنساب

Attacking another's ancestry

طغى

﴿أَتَوَاصَوْاْ بِهِۦۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ۝٥٣﴾ [الذاريات:٥٣]

What, have they bequeathed it one to another? Nay, but they ar e an insolent people

﴿كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ۝١١﴾ [الشمس: ١١]

Thamūd cried lies in their insolence/ In their overweening arrogance, the people of Thamūd denied the truth

﴿ٱلَّذِينَ طَغَوْاْ فِي ٱلْبِلَٰدِ ۝١١﴾ [الفجر:١١]

They were all transgressors throughout the land

الطاغوت

False deities/ Satan

الطغيان

Transgression

طفف

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝١﴾ [المطففين:١]

Woe to the Stinters/ the Defrauders

المطفِّف

Stinting when weighing or measuring out goods

طفق

﴿رُدُّوهَا عَلَيَّۖ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ۝٣٣﴾ [ص:٣٣]

Return them to me!' And he began to stroke their shanks and necks

طفل

التحرش بالطفل

Paedophilia

طفل الأنابيب

Test tube baby

سارت قريش بالعُوذ المَطافيل = عوذ

طفى

كأن عينه عِنبة طافيةٌ [1]

As though his eye were a floating grape

ذو الطُّفْيَتين

Serpent of a foul, or malignant, sort, having upon its back two black lines, or stripes

طلب

طالب علم

Seeker of knowledge

طلبُ تركٍ

Omission

طلبُ الشهادة

The seeking of martyrdom

طلب فعلٍ

Commission

طلبُ العلم

Seeking knowledge

طلح

﴿ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ ﴾ [الواقعة: ٢٩]

Clustered bananas

[1] من حديث في وصف الدجال.

طلع

﴿ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ ﴾ [المائدة: ١٣]

And you will never cease to light upon some act of treachery on their part

﴿ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾ ﴾ [الشعراء: ١٤٨]

And corn-fields and dates-palms laden with nice fruit

﴿ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾ ﴾ [الصافات: ٥٤]

He says, 'Are you looking down?'

﴿ طَلْعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ ﴿٦٥﴾ ﴾ [الصافات:٦٥]

Its fruit being as though it were the heads of the devils

﴿ وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾ ﴾ [ق:١٠]

And tall palm-trees with spathes compact/ And lofty date-palms with ranged clusters

﴿ ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ﴿٧﴾ ﴾ [الهمزة:٧]

Which will rise over people's hearts/ Roaring over the hearts

﴿ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴿٥﴾ ﴾ [القدر:٥]

The night is peace, till the break of dawn

طَلّاع الثنايا

Literally, man accustomed to ascend mountain-roads; meaning a man experienced in affairs, or accustomed

to surmount them by his knowledge and his accustomed experiences and his good judgment, or who aspires to lofty things, or the means of attaining eminence

طلق

استطلقَ بطنُه

His bowels became unbound, or loosened

استطلاقُ بطن

Bowel movement

إطلاق

Absolute expression

إطلاق اللحية

Letting the beard grow

طلاق

Divorce

طلاق بائن بينونة صغرى

Unfinalized divorce

طلاق بائن بينونة كبرى

Finalized divorce

طلاق باتٌّ

Divorce irrevocable

طلاق بالثلاث

Triple divorce

طلاق رجعي

Unfinalized divorce

■Divorce in which one reserves to himself the right of returning to his wife, or taking her back to the marriage-state

طلاق صريح

Plain divorce

طلاق الكناية

Allusive divorce

الطلاق البِدعي

Unlawfully innovated divorce

■It is to pronounce divorce three times in one single word, or to divorce her three separate times in one place, or to divorce her during menses, or in an interval of purity, during which sexual intercourse has taken place

الطلاق السُّنِّي

The approved divorce is to make a pronouncement of divorce in purity, in which no sexual intercourse with the wife has taken place

طلاق مُبتٌّ = طلاق بات

طلّقها ثلاثاً بتّةً

He divorced her by three divorces so as to cut her off from returning

مُطْلَق (أصول فقه)

Indeterminate/ Absolute

المطلَّقة

Divorcee/ Divorced woman

طلل

طلّ

Light drizzle

طَلّه حقَّه

He diminished him his right, or deprived, or defrauded him of it partly, or wholly

طُلَّ دمُه

His blood was made to go for nothing

طلى

وإن عليه لطلاوةً = القرآن

طمث

﴿لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ۝٧٤﴾ [الرحمن:٧٤]

Untouched before them by any man or jinn

طامِثٌ

Girl menstruating for the first time

الطمْث

Blood that flows when a girl is devirginated, or the blood of the menses

طمِثت المرأةُ

She menstruated

طمَثها

He devirginated her

طمس

﴿رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ﴾ [يونس: ٨٨]

Our Lord, obliterate/ destroy their possessions

﴿وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ۝٦٦﴾ [يس:٦٦]

Did We will, We would have obliterated their eyes, then they would race the path, but how would they see?

﴿فَإِذَا ٱلنُّجُومُ طُمِسَتْ ۝٨﴾ [المرسلات:٨]

When the stars shall be extinguished

طمع

الطمع

Acquisitive greed

طمم

﴿ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ۝٣٤﴾ [النازعات:٣٤]

Then, when the Great Catastrophe comes

طمن

﴿وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾ [البقرة: ٢٦٠]

But that my heart may rest at ease

﴿وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَـٰنِ﴾ [النحل: ١٠٦]

And his heart is at rest with belief

﴿قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً﴾[النحل: ١١٢]

A town was living in security and ease

﴿يَـٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾﴾ [الفجر:٢٧]

O soul at peace/ O soul that has become ease, or calm by belief

الطمأنينة (في الصلاة)

Remaining motionless for a moment

E.g. One is recommended to remain motionless for a moment between two prostrations

طهر

﴿أَزْوَٰجٌ مُّطَهَّرَةٌ﴾ [البقرة:٢٥]

Pure spouses/wives

﴿هُنَّ أَطْهَرُ﴾[هود: ٧٨]

They are cleaner for you/ they are more lawful to you

﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾﴾[الواقعة: ٧٩]

None but the purified shall touch

﴿وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾﴾[المدثر:٤]

And cleanse your clothes from dirt

﴿وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾﴾[الإنسان: ٢١]

And their Lord shall give them a pure drink

طاهر

Pure

الطهارة

Purification/ Purity

طهارة من الحدَث

Purity from ritual impurity

طهارة من الخَبَث

Purity from physical impurity

الطُّهر

The state of pureness from the menstrual discharge

تطهّرت المرأة

She cleansed, or purified herself by washing, from the pollution of the menstrual discharge

الطُّهر بين الحيضتين

The interval of purity between two menstruations

طَهُرت المرأةُ

She became pure from the menstrual discharge/ her discharge of blood stopped

طَهورٌ (ماء)

Purifying water

الطهور شطر الإيمان

Purity is half of faith

المتطهرون

Those who keep themselves pure/ clean

طود

﴿فَكَانَ كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ۝٦٣﴾
[الشعراء: ٦٣]

Each part was as a mighty mount

طور

﴿وَقَدْ خَلَقَكُمْ أَطْوَارًا ۝١٤﴾ [نوح: ١٤]

And He created you by stages/ And He created you of different forms

الطور

Mount

طُور سيناء (طور سينين)

Mount Sinai

الناس أطوارٌ

Mankinds are of divers sorts and conditions

طوع

﴿فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ﴾ [البقرة: ١٨٤]

He who does good of his own account does himself good thereby

﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾
[آل عمران: ٩٧]

It is the duty of all people towards Allah to come to the House a pilgrim, if he is able to make his way there



﴿فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ﴾ [المائدة: ٣]

Then his soul seduced him to kill his brother/ his soul facilitated to him the slaying of his brother

﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ﴾ [التوبة: ٧٩]

Those who find fault with the believers who donate freely

﴿فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ۝٩٧﴾ [الكهف: ٩٧]

So they (Gog and Magog) failed to go over it, or to make a hole in it

﴿فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ۝٦٧﴾ =

مسخ

استطاعة

Capacity for action

طوف

﴿طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ﴾ [الأعراف: ٢٠١]

A visitation of Satan

﴿إِحْدَى ٱلطَّآئِفَتَيْنِ﴾ [الأنفال: ٧]

Two parties

﴿فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ﴾ [القلم: ١٩]

Then a visitation from your Lord visited it

الطوائف المسيحية

Christian Denominations

الطواف

Circumambulation

طواف الإفاضة

The obligatory circumambulation of al-Ka‘bah during pilgrimage after throwing pebbles at the *jamarāt*

طواف الزيارة = طواف الإفاضة

طواف القدوم

The first circumambulation made by a person coming from outside Makkah

طواف الوداع

Farewell circumambulation

الطوفان

Flood

طوق

﴿ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٌ طَعَامُ مِسۡكِينٍ ﴾ [البقرة:١٨٤]

Those who find fasting a strain too hard to bear may compensate for it feeding a needy person

﴿ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ﴾ [البقرة: ٢٨٦]

O our Lord, Make us not bear burdens which we have no strength to bear

﴿ سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِۦ ﴾ [آل عمران:١٨٠]

They shall have that whereof they were niggardly made to cleave to their necks like the neck-ring

طول

﴿ وَمَن لَّمۡ يَسۡتَطِعۡ مِنكُمۡ طَوۡلًا أَن يَنكِحَ ٱلۡمُحۡصَنَٰتِ ٱلۡمُؤۡمِنَٰتِ ﴾ [النساء:٢٥]

Any one of you who has not the affluence to be able to marry believing freewomen

﴿ أُوْلُواْ ٱلطَّوۡلِ ﴾ [التوبة: ٨٦]

The affluent

﴿ فَتَطَاوَلَ عَلَيۡهِمُ ٱلۡعُمُرُ ﴾ [القصص:٤٥]

Their lives became long/ Life was prolonged unto them

﴿ ذِى ٱلطَّوۡلِ ﴾ [غافر: ٣]

The bountiful

﴿ فَطَالَ عَلَيۡهِمُ ٱلۡأَمَدُ ﴾ [الحديد:١٦]

And the term seemed over long to them/ The time became extended, or prolonged unto them

أطال اللهُ بقاءك

May Allah extend, or prolong your continuance in life

هذا الأمر لا طائل فيه

This is an affair in which is no benefit

طوى

﴿ يَوۡمَ نَطۡوِى ٱلسَّمَآءَ كَطَيِّ ٱلسِّجِلِّ لِلۡكُتُبِ ﴾ [الأنبياء:١٠٤]

On the day when We shall roll up

heaven, as a scroll is rolled for the writings

﴿وَٱلسَّمَٰوَٰتُ مَطۡوِيَّٰتُۢ بِيَمِينِهِۦ﴾ [الزمر:٦٧]

And the heavens shall be rolled up in His right hand

طيب

﴿فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾ [النساء:٣]

Marry such women as seem good to you

﴿فَإِن طِبۡنَ لَكُمۡ عَن شَيۡءٖ مِّنۡهُ نَفۡسٗا﴾ [النساء: ٤]

But if they be pleased, or willing, to give up unto you somewhat thereof

﴿وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ﴾ [الأعراف:١٥٧]

Making lawful for them the good things

﴿طُوبَىٰ لَهُمۡ﴾ [الرعد:٢٩]

Theirs is blessedness/ good final state, shall be to them

﴿وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ﴾ [النور:٢٦]

Good women are for good men and good men are for good women

طُوبى

Good final state or condition

طير

﴿إِنَّمَا طَٰٓئِرُهُمۡ عِندَ ٱللَّهِ﴾ [الأعراف:١٣١]

Surely, their ill augury was with Allah

﴿وَكُلَّ إِنسَٰنٍ أَلۡزَمۡنَٰهُ طَٰٓئِرَهُۥ فِي عُنُقِهِۦ﴾ [الإسراء:١٣]

We have made every man's actions to cling to his neck

﴿طَٰٓئِرُكُم مَّعَكُمۡ﴾ [يس:١٩]

Your augury is with you

﴿طَيۡرًا أَبَابِيلَ ٣﴾ [الفيل:٣]

Flocks of birds/Birds in companies

تطيَّر منه

He regarded it as an evil omen

كأنَّ على رؤوسهم الطيرَ [1]

As though birds were on their heads. It is said of a people, meaning them to be motionless by reason of reverence. This would apply to the Companions of the Prophet (pbuh), describing them as quiet and grave in his presence, without levity.

The origin of this saying is that birds alight only upon a thing that is still and inanimate

الطِّيَرة

Bad omen/ the belief that a particular thing would portend bad luck.

■ The Arabs, when they desired to set about an affair, passed by the places where birds lay upon the ground, and

[1] وصفٌ للصحابة الكرام.

roused them, in order to learn thence whether they should proceed or refrain. They used to augur evil from the croaking of the crow, and from the birds' going towards the left; and in like manner, from the motions of gazelles.

الرؤيا على رِجْل طائر ما لم تعبَّر = رأى

طين

﴿طِينٍ لَّازِبٍ ﴿١١﴾﴾ [الصافات: ١١]

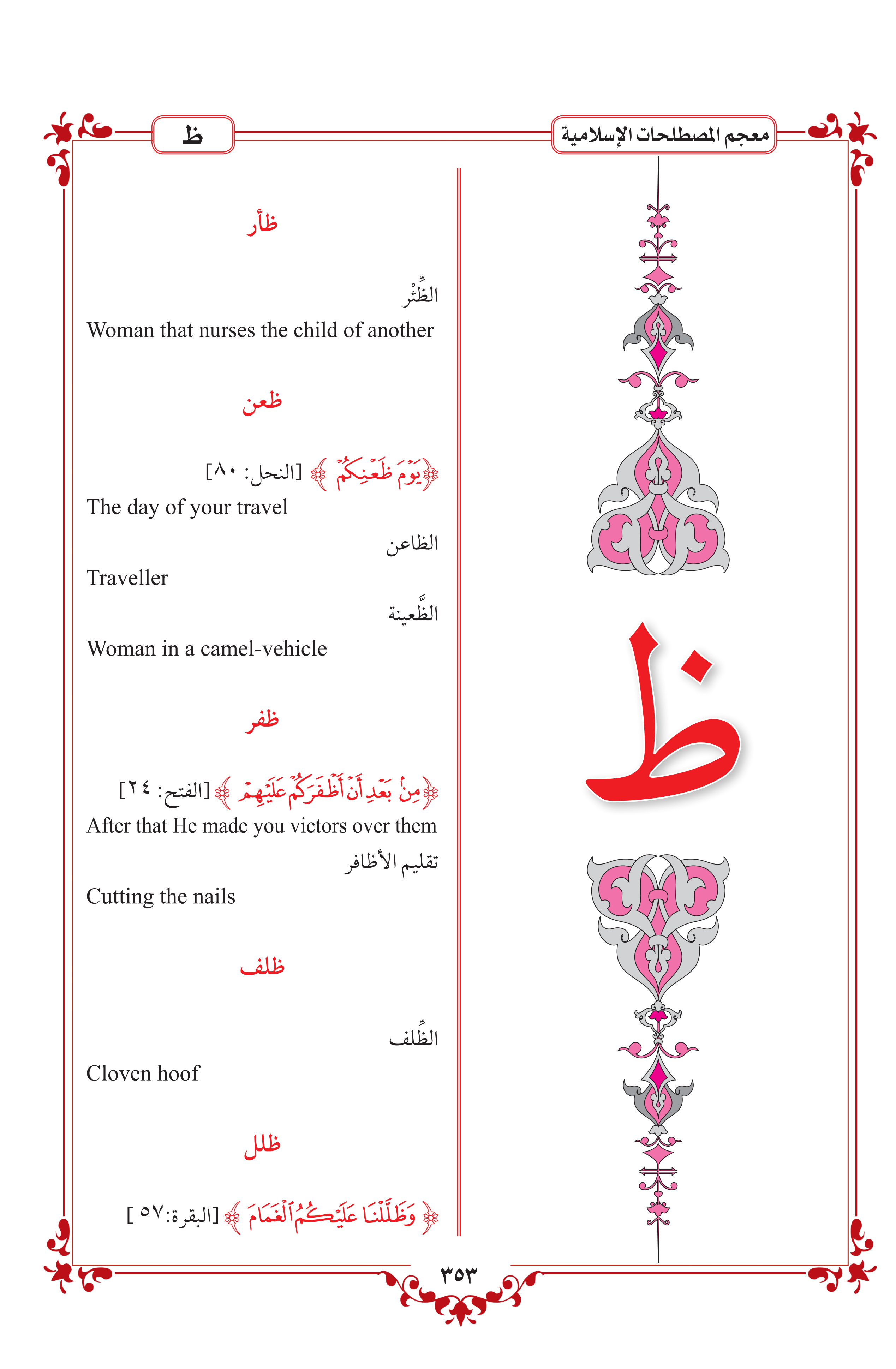
Clinging/ sticky clay

الطين

Clay

طِينة الخَبال

The puss of the inhabitants of Fire



ظأر

الظِّئْر
Woman that nurses the child of another

ظعن

﴿يَوۡمَ ظَعۡنِكُمۡ﴾ [النحل: ٨٠]
The day of your travel

الظاعن
Traveller

الظَّعينة
Woman in a camel-vehicle

ظفر

﴿مِنۢ بَعۡدِ أَنۡ أَظۡفَرَكُمۡ عَلَيۡهِمۡ﴾ [الفتح: ٢٤]
After that He made you victors over them

تقليم الأظافر
Cutting the nails

ظلف

الظِّلف
Cloven hoof

ظلل

﴿وَظَلَّلۡنَا عَلَيۡكُمُ ٱلۡغَمَامَ﴾ [البقرة:٥٧]

And We made the clouds to give shade over you

﴿ظِلًّا ظَلِيلًا ﴿٥٧﴾﴾ [النساء:٥٧]

Blissful, or pleasant/ everlasting shade

﴿وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُۥ ظُلَّةٌ﴾

[الأعراف: ١٧١]

And when We shook the mountain above them as if it were a canopy

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّوا۟ فِيهِ يَعْرُجُونَ ﴿١٤﴾﴾

[الحجر:١٤]

Though We opened to them a gate in heaven, and still they mounted through it

﴿ظَلَّ وَجْهُهُۥ مُسْوَدًّا﴾ [النحل:٥٨]

His face continues to be expressive of sorrow, or displeasure

﴿أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾﴾

[الفرقان:٤٥ ـ ٤٦]

Have you not regarded your Lord, how He has stretched out the shadow? Had He willed, He would have made it still. Then We appointed the sun, to be a guide to it; thereafter We seize it to Ourselves, drawing it gently

﴿قَالُوا۟ نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَٰكِفِينَ ﴿٧١﴾﴾

[الشعراء:٧١]

They said, 'We serve idols, and continue cleaving to them

﴿عَذَابُ يَوْمِ ٱلظُّلَّةِ﴾ [الشعراء:١٨٩]

The punishment of the Day of Shadow

﴿وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ ﴿٢١﴾﴾ [فاطر: ٢١]

And the shade and the torrid heat

﴿لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ﴾

[الزمر:١٦]

Above them they shall have overshadowings of the Fire, and underneath them overshadowings

﴿وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾﴾ [الواقعة:٣٠]

And spreading shade

﴿وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾﴾ [الواقعة:٤٣]

A shade of smoke, or black smoke

﴿لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾﴾

[الواقعة:٦٥]

Did We will, We would make it broken orts, and you would remain bitterly jesting

﴿ٱنطَلِقُوٓاْ إِلَىٰ ظِلّٖ ذِي ثَلَٰثِ شُعَبٖ ٣٠﴾
[المرسلات:٣٠]

Depart to a triple-massing shade

ظلم

﴿وَإِذَآ أَظۡلَمَ عَلَيۡهِمۡ قَامُواْ﴾ [البقرة:٢٠]

And when it becomes dark to them they stand still

﴿وَأَنَّ ٱللَّهَ لَيۡسَ بِظَلَّٰمٖ لِّلۡعَبِيدِ ١٨٢﴾
[آل عمران:١٨٢]

Allah is never unjust to His servants

﴿إِنَّ ٱللَّهَ لَا يَظۡلِمُ مِثۡقَالَ ذَرَّةٖ﴾ [النساء:٤٠]

Allah does not wrong anyone an atom’s weight

﴿وَمَن قُتِلَ مَظۡلُومٗا فَقَدۡ جَعَلۡنَا لِوَلِيِّهِۦ سُلۡطَٰنٗا﴾
[الإسراء: ٣٣]

He who is killed wrongfully, We have given power to his heir

﴿كِلۡتَا ٱلۡجَنَّتَيۡنِ ءَاتَتۡ أُكُلَهَا وَلَمۡ تَظۡلِم مِّنۡهُ شَيۡـٔٗا﴾
[الكهف:٣٣]

Each of the two gardens gave its produce, without decreasing anything of it

﴿وَءَايَةٞ لَّهُمُ ٱلَّيۡلُ نَسۡلَخُ مِنۡهُ ٱلنَّهَارَ فَإِذَا هُم مُّظۡلِمُونَ ٣٧﴾ [يس:٣٧]

And a sign for them is the night; We strip it of the day and lo, they are in darkness

﴿يَخۡلُقُكُمۡ فِي بُطُونِ أُمَّهَٰتِكُمۡ خَلۡقٗا مِّنۢ بَعۡدِ خَلۡقٖ فِي ظُلُمَٰتٖ ثَلَٰثٖ﴾ [الزمر:٦]

He creates you in your mothers' wombs creation after creation in threefold darkness

الظالم

Wrongdoer/Offender

الظلم

Injustice

ظلَمَ

He did wrong/ he acted wrongfully, unjustly

ظلَمَ نفسَه

He wronged himself

ظلُمات الأرض

The earth's deep darkness

مظلوم

Wronged

ظمأ

الظمأ

Thirst

الظمآن

Thirsty

ظنن

﴿قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ ٱللَّهِ﴾
[البقرة: ٢٤٩]
Those who believed that they would meet Allah

﴿يَظُنُّونَ بِٱللَّهِ غَيۡرَ ٱلۡحَقِّ ظَنَّ ٱلۡجَٰهِلِيَّةِ﴾
[آل عمران: ١٥٤]
Thinking unjust and silly thoughts about Allah, the same thoughts of the time of ignorance

﴿وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبٗا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ﴾ [الأنبياء:٨٧]
And remember Dhul Nun, when he went away in anger, thinking that We would not force him into a tight situation

﴿وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ١٠﴾ [الأحزاب:١٠]
And you were thinking of Allah various thoughts

﴿وَلَقَدۡ صَدَّقَ عَلَيۡهِمۡ إِبۡلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ﴾
[سبأ:٢٠]
Iblīs proved true his opinion of them, and they followed him

﴿إِنۡ هُمۡ إِلَّا يَظُنُّونَ ٢٤﴾
[الجاثية: ٢٤]
They only conjecture

﴿ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوۡءِ﴾ [الفتح:٦]
Those who think evil thoughts of Allah

﴿ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٞ﴾
[الحجرات:١٢]
Avoid much suspicion; some suspicion is a sin

﴿وَمَا لَهُم بِهِۦ مِنۡ عِلۡمٍۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّۖ وَإِنَّ ٱلظَّنَّ لَا يُغۡنِي مِنَ ٱلۡحَقِّ شَيۡـٔٗا ٢٨﴾ [النجم:٢٨]
They have not any knowledge thereof; they follow only conjecture, and conjecture avails nothing against truth

﴿وَأَنَّهُمۡ ظَنُّواْ كَمَا ظَنَنتُمۡ أَن لَّن يَبۡعَثَ ٱللَّهُ أَحَدٗا ٧﴾
[الجن: ٧]
And they thought, even as you also thought, that Allah would never raise up anyone

حُسن الظن بالله
Thinking the best of Allah

رجَمَ بالظن
He conjectured, or spoke conjecturally

الظن

Conjecture/ Presumption

(الظن أكذبُ الحديث)

Assumption is the basis of the worst lies

ظنيٌّ (أصول فقه)

Probable, as opposed to definitive

ظنيُّ الدلالة

Probable in meaning

■Text bearing a number of meanings, either because the word itself is lexically open to interpretation, or it was made by way of figure of speech. This type, therefore, allows various differences among jurists.

ظنيُّ الثبوت/ الورود

Probabilistically established transmission

■Tradition, transmitted by few individuals in the first generations, as opposed to *Mutawātir* tradition transmitted by generation from generation, and whole groups from whole groups

مظِنَّة

The outward indication of an actual cause of a legal ruling, like puberty is an apparent cause for maturity and discretion, or sleep for the actual acquisition of impurities

ظهر

﴿وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ﴾ [الأنعام: ١٢٠]

Abstain from all sin, be it open or secret

﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا﴾ [الأنعام: ١٥١]

Do not approach indecency outward or inward

﴿إِن يَظْهَرُوا عَلَيْكُمْ﴾ [التوبة: ٨]

If they get the better of you

﴿لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ﴾ [التوبة: ٣٣]

That He may uplift it above every religion

﴿وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيًّا﴾ [هود: ٩٢]

And you have taken Him as something to be thrust behind you

﴿أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَم بِظَاهِرٍ مِّنَ الْقَوْلِ﴾ [الرعد: ٣٣]

Or will you tell Him what He does not know in the earth? Or in apparent words?

﴿وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾﴾
[الإسراء:٨٨]
Even though they helped one another as best they could

﴿إِلَّا مَا ظَهَرَ مِنْهَا﴾ [النور:٣١]
Save such as is outward

﴿ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ﴾
[النور:٣١]
Children who have not yet attained knowledge of women's nakedness

﴿وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾﴾
[الفرقان:٥٥]
And the unbeliever is ever a partisan against his Lord

﴿قَالُوا۟ سِحْرَانِ تَظَٰهَرَا﴾ [القصص: ٤٨]
They said, 'A pair of sorceries mutually supporting each other.'

﴿يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾
[الروم:٧]
They only know the outer surface of this world's life/ They know an outward part of the present life

﴿وَحِينَ تُظْهِرُونَ ﴿١٨﴾﴾ [الروم:١٨]
And in your noontide hour

﴿وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً﴾
[لقمان:٢٠]
And He has lavished on you His blessings, outward and inward

﴿وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ﴾ [الأحزاب:٢٦]
And He brought down those of the People of the Book who supported them from their fortresses

﴿وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا قُرًى ظَٰهِرَةً﴾ [سبأ: ١٨]
And We set between them and the cities that We have blessed, cities apparent/ easy to be seen

﴿يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِى ٱلْأَرْضِ﴾
[غافر:٢٩]
O my people, today the kingdom is yours, who are masters in the land

﴿فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ﴿١٣﴾﴾ [الحديد:١٣]
And a wall shall be set up between them having a door in the inward whereof is mercy, and against the outward thereof is punishment

﴿عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ٢٦﴾
[الجن: ٢٦]

He is the knower of the unseen, and He does not reveal His secret to anyone

﴿وَٱلۡمَلَٰٓئِكَةُ بَعۡدَ ذَٰلِكَ ظَهِيرٌ ٤﴾
[التحريم: ٤]

And after that the angels are His supporters, or aiders

﴿وَرَآءَ ظَهۡرِهِۦ ١٠﴾ [الانشقاق: ١٠]

Behind his back

﴿وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ﴾ = وضع

الإظهار الشفوي

Labial Manifestation

أهل الظاهر = أهل

ما نزل من القرآن آيةٌ إلا لها ظهر وبطن

Not a verse of the Qur'ān has come down but it has a verbal expression and an interpretation, or a verbal expression and a meaning, or an exoteric interpretation and that which has an intrinsic or esoteric interpretation

قرأه عن ظهر قلب

He recited it by heart, or memory

ظاهر (أصول فقه)

Manifest

■In technical legal usage, the term indicates the meaning that is comprehended by the mind immediately upon hearing a particular term or expression that potentially has two or more meanings. Derived from a root suggesting the notion of strength, '*Zāhir*' is applied to the meaning which is the predominant one among the many connotations of a word, i.e., the meaning that leaps out ahead of the rest

ظاهرُ المذهب

The dominant opinion in the school

ظاهريٌّ (إنسان)

Literalist

الظاهرية = أهل الظاهر

الظِّهار

Injurious assimilation

The word '*Zihār*' is derived from the '*zahr*' meaning 'back.' It is an oath by a person that his wife is like the back of his mother for him, that is, declaration of abstention from sexual intercourse

المُظاهِر

Person pronouncing *Zihār*

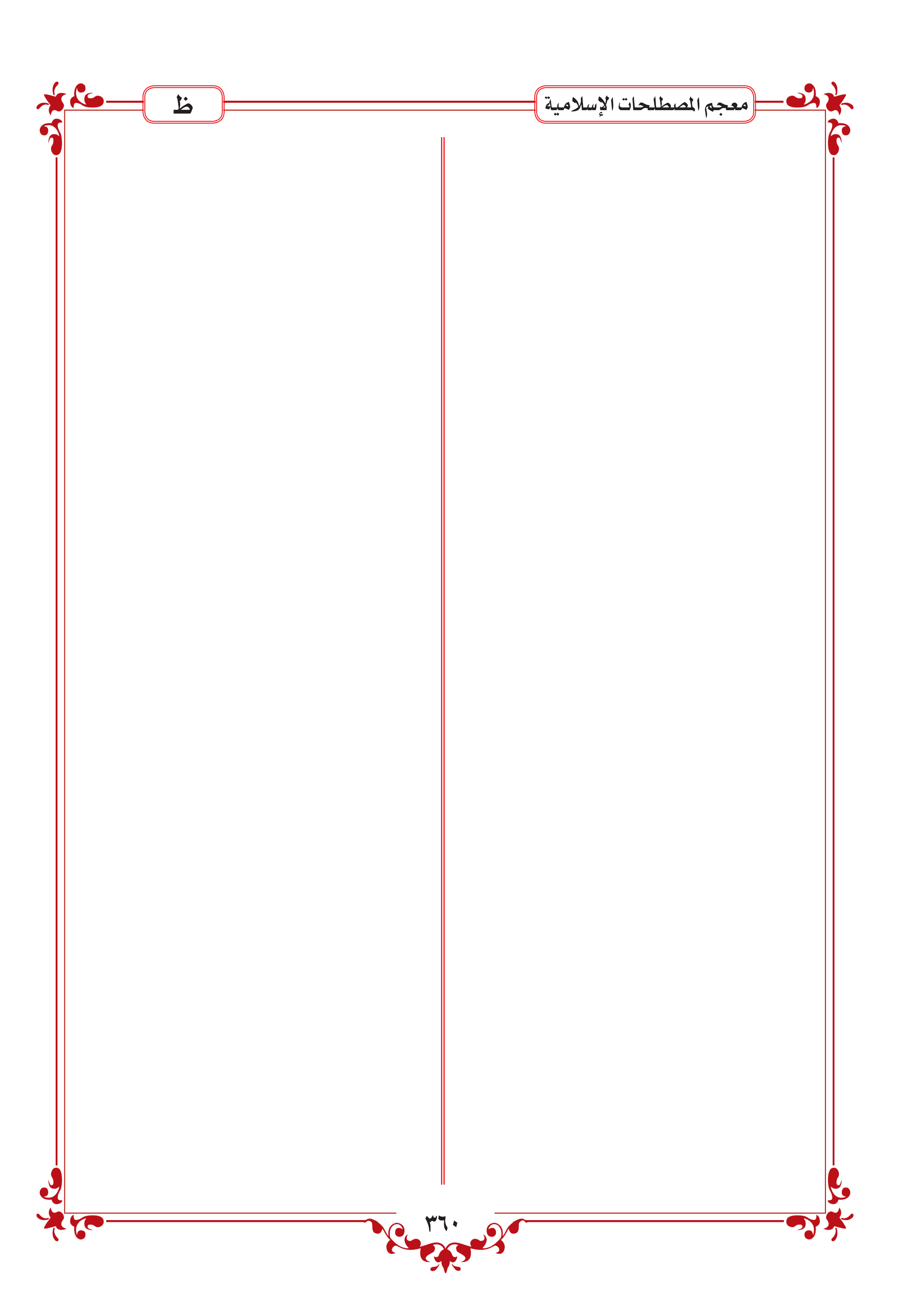
ظَهيرة

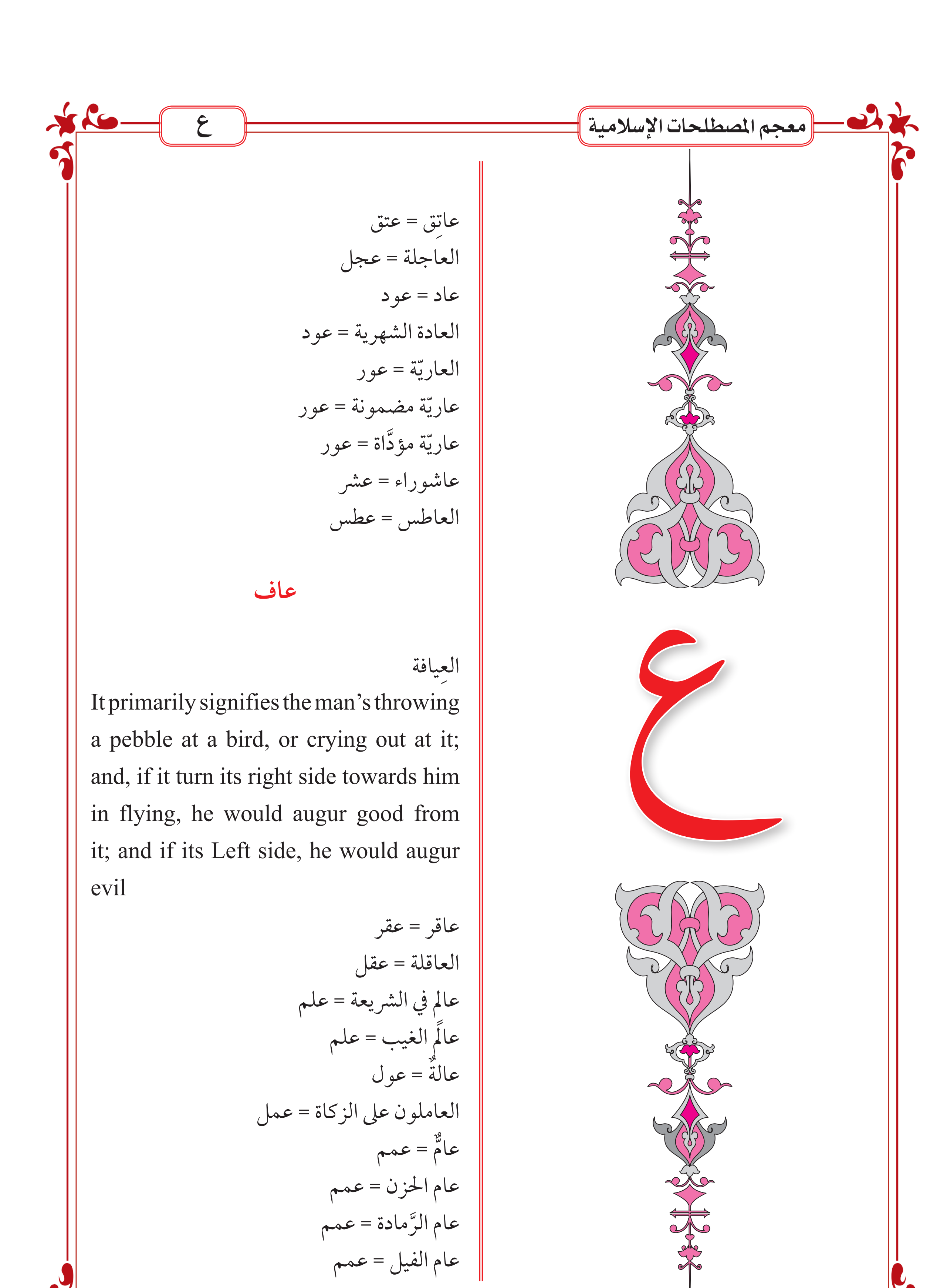
Noon

وحي ظاهر

Manifest revelation







عاتِق = عتق

العاجلة = عجل

عاد = عود

العادة الشهرية = عود

العاريّة = عور

عاريّة مضمونة = عور

عاريّة مؤدَّاة = عور

عاشوراء = عشر

العاطس = عطس

عاف

العِيافة

It primarily signifies the man's throwing a pebble at a bird, or crying out at it; and, if it turn its right side towards him in flying, he would augur good from it; and if its Left side, he would augur evil

عاقر = عقر

العاقلة = عقل

عالم في الشريعة = علم

عالِمُ الغيب = علم

عالةٌ = عول

العاملون على الزكاة = عمل

عامٌّ = عمم

عام الحزن = عمم

عام الرَّمادة = عمم

عام الفيل = عمم

عاميّ (إنسان) = عمم

العاني = عنو

العاهر = عهر

عبأ

﴿ قُلْ مَا يَعْبَؤُا۟ بِكُمْ رَبِّى لَوْلَا دُعَآؤُكُمْ ﴾
[الفرقان:٧٧]

Say, 'My Lord pays no attention to you, but for your prayers'

عبب

العبُّ

Drinking water in a single stream, without interruption, and the drinking with the mouth from a place, or vessel, containing water, not with the hands nor with a vessel

عبث

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا ﴾
[المؤمنون: ١١٥]

Did you think that We created you only for sport/ in mere idle play

﴿ أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ ﴾
[الشعراء:١٢٨]

Do you build on every prominence a sign, sporting?

عبد

﴿ إِيَّاكَ نَعْبُدُ ﴾ [الفاتحة:٥]

You alone we worship

﴿ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٢﴾ ﴾
[الشعراء:٢٢]

That is a blessing you reproach me with having enslaved the children of Israel

﴿ لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾ ﴾ [الكافرون: ٢ – ٥]

I do not worship what you worship, nor do you worship what I worship, and I shall never worship what you worship, nor will you ever worship what I worship

تعبّدَ

He devoted himself to a religious service/ he applied himself to acts of devotion

تعبّد بالإسلام

He made himself a servant of Allah by following the religion of Islam

تعبّديٌّ

Not subject to rational explanation and intended only for the pleasure of Allah ■Muslim, in obeying his Lord through

carrying out orders, and refraining from prohibited things, does not have to seek to know the underlying cause of a particular religious ruling. He does not have to know, for example, why dawn prayer is two fold, while Noon prayer is four fold; why wine and pork are forbidden, whereas honey and fruits are lawful, why I need to wash certain limbs before performing prayer and so forth. Rather, what is proper for a faithful Muslim is simply to say, 'I heard the order and I shall obey it, whether aware of the wisdom behind it or not.' However, We should bear in mind that Allah is by no means arbitrary in His orders or prohibitions. In other words, Lawful matters and prohibited ones are due to their benefit or harm respectively

عابد

Worshipper

عبادة غير معقولة المعنى

Worship that is not subject to rational explanation and intended only for the pleasure of Allah

راجع: تعبدي

عبدٌ

Slave



عبدَ الله مخلصاً له الدين

He worshipped Allah, offering Him alone pure devotion

عبد مأذون

Slave who has been authorized by his master to handle business on his behalf

العبد بالعبد

A slave for a slave

عَبْدُ الله

Allah's servant

عباد الرحمن

The Servants of the All-Merciful

العبادة

Worship

العبادات

Ritual and religious observances

العبودية

Slavery

معبد لليهود

Synagogue

عبر

﴿إِن كُنتُمۡ لِلرُّءۡيَا تَعۡبُرُونَ ﴿٤٣﴾﴾ [يوسف: ٤٣]

If you are expounders of dreams

استعبرَه الرؤيا

He asked him to interpret the dream

اعتبرَ بما مضى



He became admonished/ He took warning, or example, by that passed

الاعتبار

Admonition, or exhortation, by which one takes warning or example

عبارة النص (أصول فقه)

The explicit meaning

■It is the immediate meaning of a text which is derived from its obvious words and sentences. The explicit meaning represents the principal theme and purpose of the text, especially in cases where the text might impart mutli-meanings, and comprises in its scope a subsidiary theme or themes in addition to the obvious theme. Further, the latter takes priority over the former. To illustrate this point, we refer to a verse on the subject of polygamy, a verse which conveys multi-meanings.

﴿If you fear that you will not act justly towards the orphans, marry such women as seem good to you, two, three, four; but if you fear you will not be equitable, then only one﴾ [4:3]

There are, at least, four distinguishable meanings in the verse in question.

First, The legality of marriage, a meaning imparted by the phrase '<u>marry such women as seem good to you</u>'; **second**, limiting polygamy to the maximum of four; **third**, remaining monogamous if having more than one wife may lead to injustice; **fourth**, the requirement that the orphaned girls must be accorded fair treatment, a meaning indicated in the phrase 'If you fear that you will not act justly towards the orphans.'

All of these are conveyed in the actual words and sentences of the text. But the first and the last are subsidiary and incidental whereas the second and the third represent the explicit themes and meanings of the text, namely, *'Ibārat al-nass*.

عِبرة

Lesson/ an admonition, or exhortation, by which one takes warning or example

عبور الصراط

The crossing of the bridge

عبس

﴿عَبَسَ وَتَوَلَّىٰٓ ۝١﴾ [عبس: ١]

He frowned and turned away

عبقر

﴿وَعَبۡقَرِيٍّ حِسَانٖ ۝٧٦﴾[الرحمن:٧٦]

Beautiful carpets

عتب

﴿وَإِن يَسۡتَعۡتِبُواْ فَمَا هُم مِّنَ ٱلۡمُعۡتَبِينَ ۝٢٤﴾ [فصلت:٢٤]

And if they ask amends yet no amends shall be made to them

أعتبَه

He granted him good will/ he became well pleased, or content, with him

استعتبَه

He asked him, or petitioned him to become well pleased, content with him/ He sought of him that he should return to making him happy

العُتْبى

The being well pleased, content, with a person, or the regarding with good will.

Its primary signification is the returning of one whose good will, has been desired to the love of his companion

ما بعد الموت من مُسْتَعتب

After death there is no asking, or petitioning, favour of Allah



He is not an evildoer who returns from his evil conduct

عتد

﴿وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ عَذَابٗا مُّهِينٗا ۝٣٧﴾ [النساء:٣٧]

And We have prepared for the unbelievers a humbling punishment

﴿وَأَعۡتَدَتۡ لَهُنَّ مُتَّكَـٔٗا﴾ [يوسف:٣١]

And she made ready for them a repast

﴿مَّا يَلۡفِظُ مِن قَوۡلٍ إِلَّا لَدَيۡهِ رَقِيبٌ عَتِيدٞ ۝١٨﴾ [ق:١٨]

Not a word he utters, but by him is an observer ready

﴿وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَيَّ عَتِيدٌ ۝٢٣﴾ [ق: ٢٣]

And his comrade shall say, 'This is what I have made ready

عتر

العِترة

One's relations, consisting of his offspring and others

عترة النبي ﷺ

The nearer portion of the tribe of the Prophet (pbuh)/ The nearer members of the house of the Prophet (pbuh),

consisting of his own offspring, and of ‘Alī and his offspring

عَتيرة

Sheep or goat, which the Arabs in the time of Ignorance, used to slaughter in the month of Rajab, to their gods

عتق

﴿ٱلْبَيْتِ ٱلْعَتِيقِ ﴿٣٣﴾﴾ [الحج:٣٣]

The ancient house

أعتقَ رقبةً

He emancipated a slave

عاتِق

Girl that has attained to the commencement of the state of puberty

عِتْقٌ

Emancipation/ Manumission

عتَقَ فلاناً

He emancipated somebody

معتَقٌ

Freedman

معتِق

Emancipator

عتل

﴿عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾﴾ [القلم:١٣]

Coarse-grained, moreover ignoble

عتم

العَتَمة

The first part of the night, after the disappearance of the twilight

عته

العَتَه

Idiocy

مَعْتوهٌ (فقه)

Person being so deranged in mind that his understanding is small, his speech confused, and his plan of action bad

عتو

﴿وَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ﴾ [الأعراف:٧٧]

And they turned with disdain from obeying the command of their Lord

﴿بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ﴿٨﴾﴾ [مريم: ٨]

I have reached an extremely old age

﴿ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾﴾ [مريم: ٦٩]

Then We will most certainly draw forth from every sect all of those who were worst in obstinate rebellion against the All-Merciful.

﴿وَعَتَوْ عُتُوًّا كَبِيرًا ﴿٢١﴾﴾ [الفرقان:٢١]

And they became greatly disdainful

﴿ وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ ﴾

[الطلاق:٨]

How many a city turned in disdain from the commandment of its Lord and His Messengers

عثث

العُثّ

The moth-worm that eats wool

عثر

﴿ فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا ﴾

[المائدة:١٠٧]

But if it be discovered that both of them have merited the accusation of any sin

﴿ وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ ﴾ [الكهف:٢١]

And thus, We made their case known (to the people)

أقلْ عَثرتي

Overlook my slip, or fault

عثكل

عَثْكال (عُثكول)

The raceme of a palm-tree



عثو

﴿ وَلَا تَعْثَوْا فِي ٱلْأَرْضِ مُفْسِدِينَ ۝٦٠ ﴾

[البقرة:٦٠]

Do not mischief in earth, doing corruption

عجب

﴿ فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ﴾

[التوبة: ٥٥]

Let neither their riches nor their children rouse your admiration

﴿ وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ﴾ [الرعد:٥]

If you would wonder, surely wonderful is their saying

﴿ أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ۝٩ ﴾ [الكهف: ٩]

Do you think the people of the Cave, and the inscription were a wonder among Our signs?

﴿ أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ۝٥ ﴾

[ص:٥]

Has he made the gods One God? This is indeed a marvellous thing

﴿ فَقَالَ ٱلْكَٰفِرُونَ هَٰذَا شَىْءٌ عَجِيبٌ ۝٢ ﴾ [ق: ٢]

This is a marvellous/ wonderful thing!

﴿ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ﴾

[المنافقون: ٤]



When you see them, their bodies please you

﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝١﴾ [الجن: ١]

Indeed We have heard a marvelous Qur'ān

العُجب

Pride

عجِب ربك (الله)

Allah delights

عَجْبُ الذّنَب

Coccyx/ Tailbone

عجج

عَجاج

Dust

عجر

أشكو إلى الله عُجَري و بُجري

I complain unto Allah of my sorrows and griefs

اعتجار

Winding a turban round the head

اعتجر

He wound a turban round his head

عجز

﴿ وَالَّذِينَ سَعَوْا فِي ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ أَصْحَٰبُ الْجَحِيمِ ۝٥١﴾ [الحج: ٥١]

And those who strive against Our signs to void them, they shall be the inhabitants of Hell

﴿ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ﴾ [النور:٥٧]

Do not think that unbelievers are able to frustrate Allah on earth/ Do not think that unbelievers can escape in the land

﴿ وَمَآ أَنتُم بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ ﴾ [العنكبوت:٢٢]

You are not able to frustrate Him either in earth or in heaven

﴿وَمَا كَانَ اللَّهُ لِيُعْجِزَهُۥ مِن شَيْءٍ فِي السَّمَٰوَٰتِ وَلَا فِي الْأَرْضِ ﴾ [فاطر: ٤٤]

There is nothing in the heavens or the earth that can frustrate Allah

﴿ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ۝١٢﴾ [الجن:١٢]

Indeed, we thought that we should never be able to frustrate Allah in the earth, neither be able to frustrate Him by flight

إعجاز القرآن

The inimitability/ matchlessness of the Qur'ān

العجز الجنسي

Impotence

المعجزة

Miracle

عجل

﴿أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ﴾ [الأعراف:١٥٠]

Have you outstripped your Lord's commandment?

﴿وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ﴾ [يونس:١١]

If Allah should hasten unto men evil

﴿بِعِجْلٍ حَنِيذٍ ۝٦٩﴾ [هود:٦٩]

Roasted calf

﴿وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ﴾ [الرعد:٦]

And they incite you to haste with that which is evil before that which is good

﴿ٱلْعَاجِلَةَ﴾ [الإسراء:١٨]

The present world

﴿وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يَٰمُوسَىٰ ۝٨٣﴾ [طه:٨٣]

And what caused you to hasten from your people?

﴿خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ﴾ [الأنبياء:٣٧]

Man is composed of haste/ Man is a creature of haste

﴿يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ﴾ [الحج:٤٧]

And they incite you to haste with the punishment

﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ۝١٦﴾ [القيامة: ١٦]

Move not your tongue with it to hasten it

العِجْل

Calf

ضعْ وتعجّلْ = وضع

عجم

﴿وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ۝١٩٨﴾ [الشعراء: ١٩٨]

Had We revealed it to any non-Arab

﴿وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ﴾ [فصلت:٤٤]

Had We revealed the Qur'ān in a foreign tongue, they would have said, 'If only its verses were expounded' Why is it in a foreign tongue, while the Messenger is an Arab

المعجم (حديث)

This sort of collection refers to books of ḥadīth in which the contents appear in alphabetical order under the names of the narrators and their teachers, or the cities and tribes to which the narrators might have belonged

عجو

العَجوة

Pressed, dried dates

عدد

﴿فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾ [البقرة:١٨٤]

Number of days later on

﴿أَيَّامًا مَّعْدُودَاتٍ﴾ [البقرة:١٨٤]

Certain number of days

﴿لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾﴾ [مريم: ٩٤]

He has indeed counted them, and He has numbered them exactly

﴿فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا﴾ [الأحزاب:٤٩]

You have no period to reckon against them

﴿فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ﴾ [الطلاق:١]

Divorce them when they have reached their period, and count the period

﴿وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾﴾ [الجن:٢٨]

And He has numbered every thing in numbers

﴿الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾﴾ [الهمزة: ٢]

Who has gathered riches and counted them again and again

اخشوشنوا وتمعددوا

Lead a rough, or coarse life, and imitate the mode of life of the sons of Ma‘add

تعدّد الأزواج

Polyandry

تعدد الزوجات

Polygamy

التعددية الدينية

Religious Pluralism

العِدَّة

Waiting period, imposed on a divorced woman, or whose husband died

العَدَديات المُتَقاربة= مِثْلِيٌّ = مثل
العدديات المتفاوتة= قِيَميٌّ = قوم

عدة الطلاق

The waiting period for divorce

عدة الوفاة

The waiting period for a deceased husband

المعتدة عن وفاة

Woman in the waiting period after the death of her husband

المعتدة من الخلع

Woman in the waiting period after having had her husband release her for payment

المعتدة من طلاق رجعي

Woman in the waiting period of an unfinalized divorce (i.e. less than threefold)

المعتدة من طلاق بائن

Woman in the waiting period of an finalized (threefold) divorce

المعتدون



Transgressors

مفهوم العدد = فهم

عدس

عدس

Lentils

عدل

﴿ وَلَن تَسْتَطِيعُوٓاْ أَن تَعْدِلُواْ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ ﴾[النساء:١٢٩]

You will not be able to be equitable between your wives, be you ever so eager

﴿أَوْ عَدْلُ ذَٰلِكَ صِيَامًا ﴾ [المائدة:٩٥]

Or the equivalent of that in fasting

﴿ثُمَّ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمْ يَعْدِلُونَ ۝١﴾

{الأنعام:١]

Then the unbelievers ascribe equals to their Lord

﴿وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ ﴾

[الأنعام:٧٠]

If he were to offer any conceivable ransom, it shall not be accepted from him

﴿بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ۝٦٠﴾ [النمل:٦٠]

But they are a people who assign to Him equals

﴿ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ۝٧﴾

[الانفطار:٧]

Who created you and shaped you and made you in symmetry, or gave you an upright form

الاعتدال (في الصلاة)

Straightening back up after bowing/ The making the limbs to be still, in the bowing of the head and body, and in the prostration, and in the standing between these two acts, and in the sitting between the two prostrations

التعديل (الجرح والتعديل)

Validation, as opposed to Impugnment

العدالة

Probity and uprightness of character

عدلٌ (إنسان)

Upright and just

عدْلٌ

Justice

لا يقبَل منه صرفٌ ولا عدْلٌ

Neither repentance, nor ransom shall be accepted from him

قسْمة التعديل = قسم

عدم

الإعدام

Capital punishment



العدَم

Nonexistence

عدم الالتزام بتعاليم الإسلام (على نحو كلي أو جزئي)

Loose adherence to the teachings of Islam/ Non-observance of the teachings of Islam

عدن

جنة عدن

The Garden of ‘Eden / Garden of continual abode

المعدن جُبار

The mine is a thing for which no mulct is exacted, i.e., if the mine falls in upon him who is working in it, and he perishes, his hirer is not to be punished for it

عدو

﴿يَعْتَدُونَ ﴿٦١﴾﴾ [البقرة:٦١]

They would transgress, or Commit aggression

﴿فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾﴾ [البقرة: ١٩٣]

Then if they give over, there shall be no enmity save for evildoers

﴿بِالْعُدْوَةِ الدُّنْيَا﴾ [الأنفال:٤٢]

Nearer bank

﴿بِالْعُدْوَةِ الْقُصْوَىٰ﴾ [الأنفال:٤٢]

Farther bank

﴿وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ﴾[الكهف: ٢٨]

And do not turn your eyes away from them

﴿أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾﴾[الشعراء:١٦٦]

But you are a people of transgressors

﴿وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾﴾[العاديات:١]

By the snorting coursers/chargers

عدو مبين

Open/ plain enemy

عَدْوى

Contagious infection of disease

عذب

﴿فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ﴿١١٥﴾﴾ [المائدة:١١٥]

Whoever of you hereafter disbelieve, verily I shall punish him with a punishment wherewith I punish no other being

﴿فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾﴾ [الفجر:٢٥]

On that day, none will punish as He punishes

تعذيب (المتهم، المجرم)

Corrective punishment

عذاب
Punishment

العذاب الأكبر
The greatest suffering/ punishment

عذاب أليم
Severe punishment

عذاب بئيس
Grievous/severe punishment/ evil chastisement

عذاب الحريق = عذاب السعير

عذاب السعير
The torment of the burning Fire

عذَاب السَّمُوم
The burning wind

عذاب صَعَد
Punishment rigorous

عذاب عظيم
Grievous punishment

عذاب غليظ
Harsh/ severe punishment

عذاب القبر
The punishment of the tomb

عذاب مقيم
Everlasting punishment

عذاب مهين
Humiliating retribution/ Disgracing punishment

عذاب نُكْر
Horrible punishment

عذاب الهُون
Humiliating/Disgracing punishment

عذاب يوم عقيم
The punishment of a destructive day

عذر

﴿ وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ ﴾[التوبة: ٩٠]
And the Bedouins came with their excuses

﴿ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾ ﴾ [القيامة:١٥]
Even though he offers his excuses

أعذر اللهُ إلى مَن بلغ من العمر ستين عاماً
Verily, Allah has freed himself from the imputation of injustice to an extraordinary degree, or to the utmost point, to him who has attained sixty years of age

أعذرَ مَن أنذر
He has an excuse, who warns

إن المعاذيرَ يشوبها الكذبُ
Verily excuses, lying mixes therewith

عُذر
Excuse

عذر شرعي معتبر = سبب شرعي معتبر

عَذِرة
Feces/ Excrement

عُذرة
The virginity/ hymen



عذق

عِذْق
A raceme of a palm-tree, or of dates
عُذَيقُها المُرَجَّب = جذل
عِرّاف = عرف
عَرايا = عرى

عرب

﴿ عُرُبًا أَتْرَابًا ﴿٣٧﴾ ﴾ [الواقعة:٣٧]
Maidens with swelling breasts, like of age

الأَعراب
Desert-Arabs/ Bedouins

الأعرابيّ = الأَعراب

العرب البائدة
Perished Arabs

العرب العاربة
Pure Arabs

العرب المستعربة
Arabized Arabs

عَرْبون
Down-payment sale
A nonrefundable deposit paid by a buyer retaining a right to confirm or cancel the sale

العَروب
Woman who manifests love to her husband and is obedient to him

عرج

﴿ وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّواْ فِيهِ يَعْرُجُونَ ﴿١٤﴾ ﴾ [الحجر:١٤]
Though We opened to them a gate in heaven, and still they mounted through it

﴿ يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾ ﴾ [السجدة:٥]
He directs the affair from heaven to earth, then it goes up to Him in one day, whose measure is a thousand years of your counting

﴿ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ ﴾ [يس:٣٩]
And the moon We have determined it by stations, till it returns like an aged palm-bough

﴿ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴾ [الزخرف:٣٣]
And stairs whereon to mount

﴿ مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ﴿٣﴾ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ ﴾ [المعارج:٣ – ٤]
From Allah, the Lord of the Stairways. To Him the angels and the Spirit mount up in a day whereof the measure is fifty

thousand years

أعرج

Lame

العَرَج

Lameness

المعراج

Nocturnal ascension/ Ascension to the Heaven

عرر

﴿فَتُصِيبَكُم مِّنْهُم مَّعَرَّةُۢ بِغَيْرِ عِلْمٍ﴾ [الفتح:٢٥]

And there befall you guilt unwittingly on their account/ And thus you incur blame for them unknowingly

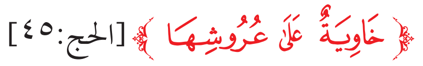
المُعْتَرّ

The supplicant

عرش

﴿وَهُوَ ٱلَّذِىٓ أَنشَأَ جَنَّٰتٍ مَّعْرُوشَٰتٍ وَغَيْرَ مَعْرُوشَٰتٍ﴾ [الأنعام: ١٤١]

It is He who produces gardens trellised, and untrellised/ It is He who has brought into being gardens-both of the cultivated type and those growing wild

 [الحج:٤٥]

having fallen down upon its roofs

العرش

The Throne

عرص

العَرْصة

Any spacious piece of ground between houses, in which is no building

عرض

﴿وَلَا تَجْعَلُوا۟ ٱللَّهَ عُرْضَةً لِّأَيْمَٰنِكُمْ أَن تَبَرُّوا۟ وَتَتَّقُوا۟ وَتُصْلِحُوا۟ بَيْنَ ٱلنَّاسِ﴾ [البقرة:٢٢٤]

And do not make Allah an obstacle to the performance of your oaths to be pious and to fear God and to make reconciliation between people

﴿وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ﴾ [آل عمران:١٣٣]

Paradise, vast as the heavens and the earth/ Paradise whereof the width, is like the width of the heaven and the earth

﴿يَأْخُذُونَ عَرَضَ هَٰذَا ٱلْأَدْنَىٰ﴾ [الأعراف: ١٦٩]

They choose the inferior gains of this life

﴿ أُوْلَٰٓئِكَ يُعۡرَضُونَ عَلَىٰ رَبِّهِمۡ ﴾ [هود:١٨]

Those shall be presented before their Lord

﴿ وَعَرَضۡنَا جَهَنَّمَ يَوۡمَئِذٖ لِّلۡكَٰفِرِينَ عَرۡضًا ١٠٠ ﴾ [الكهف:١٠٠]

And We shall, on that day, present hell, all spread out, for the unbelievers

﴿ ٱلنَّارُ يُعۡرَضُونَ عَلَيۡهَا غُدُوّٗا وَعَشِيّٗا ﴾ [غافر:٤٦]

The Fire, to which they shall be exposed morning and evening

﴿ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٖ ٥١ ﴾ [فصلت: ٥١]

When evil visits him, he is full of endless/ prolonged prayers

﴿ فَلَمَّا رَأَوۡهُ عَارِضٗا مُّسۡتَقۡبِلَ أَوۡدِيَتِهِمۡ قَالُواْ هَٰذَا عَارِضٞ مُّمۡطِرُنَا ﴾ [الأحقاف:٢٤]

Then, when they saw it as a sudden cloud coming towards their valleys, they said, 'This is a cloud, that shall give us rain!

﴿ يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ مِنكُمۡ خَافِيَةٞ ١٨ ﴾ [الحاقة: ١٨]

On that day you shall be exposed, not one secret of yours concealed

﴿ وَمَن يُعۡرِضۡ عَن ذِكۡرِ رَبِّهِۦ يَسۡلُكۡهُ عَذَابٗا صَعَدٗا ١٧ ﴾ [الجن:١٧]

And whoever turns away from the remembrance of his Lord, He will thrust him into punishment rigorous

إن في المَعاريض لمندوحةً عن الكذب

Verily, in oblique, indirect, modes of speech is ample freedom, or liberty, to avoid lying

تعارض الأدلة

Conflict of evidences

Conflict occurs when each of two evidences of equal strength requires the opposite of the other. This would mean that if one of them affirms something, the other would negate it at the same time and place

التعريض بالخِطبة

Proposing marriage allusively

العَرَض (عكس الجوهر)

Accident

العرْض والطلب

Supply and demand

العُروض

Trade goods, other than things weighed (makeelāt), measured (mawzounāt), as well as animals and cash

مِعراض

Featherless arrow

خفيف العارضين = خفف

ليس الغنى عن كثرة العرَض = غنى

عرف

﴿ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖ﴾ [البقرة:٢٢٩]

Divorce is twice; then honourable retention or setting free kindly

﴿وَمَن كَانَ فَقِيرٗا فَلۡيَأۡكُلۡ بِٱلۡمَعۡرُوفِ﴾ [النساء:٦]

If any man is poor, let him consume in reason

﴿وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِ﴾ [النساء:١٩]

Consort with them honourably

﴿فَدَخَلُواْ عَلَيۡهِ فَعَرَفَهُمۡ وَهُمۡ لَهُۥ مُنكِرُونَ ٥٨﴾ [يوسف:٥٨]

And they entered unto him, and he knew them, but they did not know him

﴿يَعۡرِفُونَ نِعۡمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا﴾ [النحل: ٨٣]

They recognize the blessing of Allah, then they deny it

﴿وَصَاحِبۡهُمَا فِي ٱلدُّنۡيَا مَعۡرُوفٗاۖ﴾ [لقمان:١٥]

And keep them company honourable in this world

﴿وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا ٣٢﴾ [الأحزاب:٣٢]

Speak honourable words

﴿وَيُدۡخِلُهُمُ ٱلۡجَنَّةَ عَرَّفَهَا لَهُمۡ ٦﴾ [محمد:٦]

And He will admit them to Paradise, that He has made known to them

﴿وَقَوۡلٞ مَّعۡرُوفٞۚ﴾ [محمد:٢١]

Honourable words

﴿فَإِذَا بَلَغۡنَ أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ بِمَعۡرُوفٍ أَوۡ فَارِقُوهُنَّ بِمَعۡرُوفٖ﴾ [الطلاق:٢]

Then, when they have reached their term, retain them honourably, or part form them honourably

﴿وَأۡتَمِرُواْ بَيۡنَكُم بِمَعۡرُوفٖ﴾ [الطلاق:٦]

And consult together honourably

﴿وَٱلۡمُرۡسَلَٰتِ عُرۡفٗا ١﴾ [المرسلات: ١]

The winds that are sent forth

الأعراف

Battlements/ Heights

الأمر بالمعروف والنهي عن المنكر

Commanding the right and forbidding the wrong

عرّاف

Diviner

العُرف

Customary law

عرفٌ خاص

Special customary law

عرف عام

General customary law

عَرَفة

Plain about ١٣ miles from Makkah which is a major focal point for the Pilgrimage. On the ninth day of the Islamic month of *Dhul Hijjah*, pilgrims make a solemn standing at *‘Arafa*. If this standing is omitted, the entire

pilgrimage is considered to be invalid

المعرفة

Knowledge/ Cognition

المعرفة (تصوف)

Gnosis, spiritual wisdom/ knowledge of mysteries or spiritual truth

معرفة الحسَن والقبيح

The Knowledge of Good and Evil

نظرية المعرفة

Epistemology

عرق

ليس لذي عِرقٍ ظالم حقٌّ

There is no right pertaining to him who plants, or sows in land, or in land which another has brought into cultivation, after it has been waste wrongfully, in order that he may have a claim to that land

العِرْق دسّاس

The natural disposition is wont to enter and actuate him in whom it is engendered

عِرق النَّسا

Sciatica

مُعرَّق القدمين والكعبين

One having little flesh upon the feet, and upon the ankle-bones

عرقب

عُرْقوب

Heel-tendon

عرك

معركة

Battle

عرم

﴿سَيْلَ ٱلْعَرِمِ﴾ [سبأ:١٦]

The Flood of Arim/ the flood that overwhelmed the dam

عرو

﴿إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ﴾ [هود: ٥٤]

We say nothing, but that one of our gods has smitten you with some evil

العُروة الوثقى

Firm handhold/ the strongest link

عرى

﴿إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ١١٨﴾ [طه: ١١٨]

It is guaranteed that you shall not hunger here or feel naked/ It is assuredly given to you neither to hunger therein, nor to go naked

عَرايا

Plural of *'Āriyyah*, a palm-tree, assigned by to its owner to a person in need. The latter may eat from its fresh dates, or sell them for dry dates of the same amount

عزب

﴿وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ﴾ [يونس: ٦١]

Not even an atom's weight of any thing whatsoever on earth or in heaven escapes your Lord

عزبٌ

Single

عزر

﴿فَٱلَّذِينَ ءَامَنُواْ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ﴾ [الأعراف: ١٥٧]

Those who believe in him and succour him and help him

التعزير

Disciplinary action/ Corrective punishment

عُزَير

Ezra

عزز

﴿وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ﴾ [البقرة: ٢٠٦]

And when it is said to him, "Fear Allah", he is led by arrogance to more mischief

﴿وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ﴾ [آل عمران: ٢٦]

You exalt whom You will, and You abase whom You will

﴿أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ﴾ [المائدة: ٥٤]

Disdainful towards the unbelievers/ Rough in manner or behaviour to the unbelievers

﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ [التوبة: ١٢٨]

It is grievous unto him is your experiencing difficulty, or hardship

﴿فَعَزَّزْنَا بِثَالِثٍ﴾ [يس: ١٤]

So We sent a third as reinforcement

﴿بَلِ ٱلَّذِينَ كَفَرُواْ فِي عِزَّةٍ وَشِقَاقٍ ۝٢﴾ [ص: ٢]

But the Unbelievers (are steeped) in self-glory and opposition

﴿وَعَزَّنِي فِي ٱلْخِطَابِ ۝٢٣﴾ [ص: ٢٣]

And he overcame me in the argument



﴿ مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ﴾
[فاطر: ١٠]
Whosoever desires glory, the glory altogether belongs to Allah

﴿ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ ﴾ [فصلت: ٤١]
Verily, it is a Sublime book

﴿ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ ﴾
[الدخان: ٤٩]
Taste! Surely you are the mighty, the noble

﴿ فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾ ﴾ [القمر: ٤٢]
So We seized them with the seizing of One mighty, omnipotent

عزّ وجلّ
To Him belong might and majesty, or glory and greatness

عَزيز (حديث)
ḥadīth with at least two chains of transmission

عزف

مَعازِف
Musical instruments

عزل

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ﴾ [البقرة: ٢٢٢]
They will ask you concerning the menstruation. Say: 'It is an unclean condition; so keep aloof from women during the menstruation

﴿ وَنَادَىٰ نُوحٌ ٱبْنَهُۥ وَكَانَ فِى مَعْزِلٍ يَٰبُنَىَّ ٱرْكَب مَّعَنَا ﴾ [هود: ٤٢]
And Noah called to his son, who was standing apart, 'Embark with us, my son'

﴿ إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾ ﴾
[الشعراء: ٢١٢]
Truly, they are expelled from hearing/ Verily, they are debarred, or precluded, from hearing

﴿ وَإِن لَّمْ تُؤْمِنُوا۟ لِى فَٱعْتَزِلُونِ ﴿٢١﴾ ﴾ [الدخان: ٢١]
And if you do not believe me, go you apart from me

اعتزل الناسَ
He separated himself from people/ he withdrew from association with people

العزل
Withdrawal (coitus interruptus)

■It is deliberate removal of the penis from the vagina before ejaculation so that sperm is not deposited in or near the vagina

عزل النساء
Seclusion of women

المعتزلة

Mu‘tazilites

School of theology that emerged during Abbasid period. On account of negative influence of the influx of Greek philosophy, they much emphasized on reason and logical argumentation.

The five fundamental principles of Mu‘tazilites are: Allah's justice and unity, the intermediate position, Allah's immutable threats and rewards, His commanding the right and His prohibiting the wrong.

عزم

﴿ وَإِنْ عَزَمُوا۟ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾ ﴾ [البقرة: ٢٢٧]

And if they are resolved on divorce, (let them remember) that Allah is All-Hearing, All-Knowing

﴿ وَلَا تَعْزِمُوا۟ عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ ﴾ [البقرة: ٢٣٥]

And do not resolve on the knot of marriage until the prescribed term (of waiting) has reached its term

﴿ وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ﴿١١٥﴾ ﴾ [طه: ١١٥]

And We have made covenant with Adam before, but he forgot, and We found in him no constancy, or We found him not to have a quality of deciding an affair



That is of the steadfast heart of affairs

﴿ فَإِذَا عَزَمَ ٱلْأَمْرُ فَلَوْ صَدَقُوا۟ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾ ﴾ [محمد: ٢١]

When the matter is decided, it will be best for them, if they are true to Allah

أولو العزم من الأنبياء

Resolute/ determined

Those messengers who determined upon doing what Allah had enjoined them, or those who were endowed with earnestness and constancy and patience

They are Noah, Abraham, Moses, Jesus, and Muhammad (Peace be upon them all)

عزائم القرآن

Certain Qur’ānic verses that are recited over persons, affected with diseases, or the like, in the hope of cure

عزْمةٌ من عزَمات الله

A due of the dues of Allah. i.e. a thing that is obligatory, of the thing that Allah has made obligatory

العزيمة

Strictness

علم العزائم

The science of the formulas of conjuration



عزى

﴿عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ٣٧﴾ [المعارج:٣٧]
On the right hand and on the left hand in knots

التعزية
Consoling the relatives of the deceased

العُزَّى
Idol used to be worshipped in pre-Islamic period

عسب

العُسُب [1]
Palm leaves

عسْب الفحل
Stallion's semen, used for impregnation

عسر

﴿سَاعَةِ ٱلْعُسْرَةِ﴾ [التوبة:١١٧]
The hour of difficulty

﴿هَٰذَا يَوْمٌ عَسِرٌ ٨﴾ [القمر:٨]
'This is a hard day!

﴿وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ٦﴾ [الطلاق:٦]
And if you both make difficulties, another woman shall suckle for him

[1] العسب: جمع عسيب، وهي ورقة النخيل.

﴿سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ٧﴾ [الطلاق:٧]
Allah will assuredly appoint, after difficulty, easiness

﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ٥ وَصَدَّقَ بِٱلْحُسْنَىٰ ٦ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ٧ وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ٨ وَكَذَّبَ بِٱلْحُسْنَىٰ ٩ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ١٠﴾
[الليل:٥ - ١٠]
As for him who gives and is God-fearing, and believes in the truth of the ultimate good, We shall smooth the way to perfect ease. But as for him who is miser, and deems himself self-sufficient, and rejects the truth of the ultimate good, We shall smooth the way to affliction

﴿فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ٥﴾ [الشرح:٥]
With every hardship comes ease/ Verily, with difficulty shall be ease

عُسر
Hardship

لن يغلب عسرٌ يُسْرين
Difficulty will not predominate over twofold ease

المعسر
Debtor suffering hardship because of his indebtedness

(أعْسَرُ يَسَر) = الأضْبَط = ضبط
جيش العسرة = جيش

عسعس

﴿وَٱلَّيۡلِ إِذَا عَسۡعَسَ ١٧﴾ [التكوير:١٧]

And by the night as it comes darkening on

عسف

عَسيف

Hired man/ hireling

عسل

ذاق الرجل عُسَيلة المرأة، وذاقت عسيلتَه

The man tasted or experienced the sweetness of the carnal enjoyment of the woman, and she in like manner

عسى

﴿وَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَهُوَ خَيۡرٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تُحِبُّواْ شَيۡـٔٗا وَهُوَ شَرّٞ لَّكُمۡۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٢١٦﴾ [البقرة:٢١٦]

It may be that you dislike a thing when it is good for you, and it may be that you like a thing when it is evil for you. Allah knows whereas you do not know

عشر

﴿وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِ﴾ [النساء: ١٩]

Consort with them in kindness

﴿وَلَبِئۡسَ ٱلۡعَشِيرُ ١٣﴾ [الحج:١٣]

How terrible is such a companion

﴿وَإِذَا ٱلۡعِشَارُ عُطِّلَتۡ ٤﴾ [التكوير:٤]

When the camels, ten months pregnant, are left untended

﴿وَكَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ وَمَا بَلَغُواْ مِعۡشَارَ مَآ ءَاتَيۡنَٰهُمۡ﴾ [سبأ:٤٥]

Those that were before them also cried lies, yet they reached not the tenth of what We gave them

﴿يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ﴾ [الرحمن:٣٣]

O tribe of jinn and of mankind

عاشوراء

‘Āshura’

■Tenth day of the Muslim month of Muharram, in which Allah saved Moses and the children of Israel from the Pharaoh.

العُشر

One-tenth

Tax on the agricultural produce of land levied on the Muslims at the rate of 10 per cent if the land is irrigated by rainfall and at the rate of 5 per cent, if the land is irrigated artificially


العشرة المبشرون بالجنة

The ten Companions to whom the Prophet (pbuh) gave the tidings of admission to Paradise

يكفرن العشير

They show ingratitude to their husbands

عشو

﴿ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ ﴾ [الزخرف:٣٦]

Whoever blinds himself to the remembrance of All-merciful, to him We will assign a Satan for comrade

شقَّ العصا، شقَّ عصا الطاعة، شقَّ عصا المسلمين = شقق

عصب

﴿ وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ ﴾ [هود:٧٧]

And he said, 'This is a fierce day.'

﴿ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُوْلِى ٱلْقُوَّةِ ﴾ = نوء

عِصابة

Thing with which the head is bound, or wound round

عُصْبة

Group

العَصَبة (فرائض)

Male relatives connected to the deceased through male ties/ Man's heirs consisting of male relations.

They are called so, because they encompass him and he is strengthened by them. The word is applied to a single person (when there is no other than he, because he stands in the place of the collective number in receiving the whole of the property) as well as to a plural number, and both a male and a female

العصَبيّة

Strong attachment, which holds several persons closely united by the same interest or the same opinion

عصر

﴿ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾ ﴾ [يوسف:٤٩]

And in it they shall press

﴿ وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾ ﴾ [النبأ:١٤]

We sent down out of the rain-clouds water in abundance

﴿ وَٱلْعَصْرِ ﴿١﴾ ﴾ [العصر: ١]

By the afternoon/ time

إعصار

Fiery whirlwind

عصف

﴿رِيحٌ عَاصِفٌ﴾ [يونس:٢٢]

Stormy wind

﴿فِي يَوْمٍ عَاصِفٍ﴾ [إبراهيم:١٨]

In a day violent, in respect of tie wind

﴿وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝١٢﴾ [الرحمن:١٢]

And grain in the blade, and fragrant herbs

﴿فَالْعَاصِفَاتِ عَصْفًا ۝٢﴾ [المرسلات:٢]

And by the raging tempests

﴿فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ۝٥﴾ [الفيل:٥]

He made them like green blades devoured, or like corn of which the grain has been eaten and the straw thereof remains

عصم

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا﴾ [آل عمران:١٠٣]

And hold fast by the covenant of Allah

﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾ [المائدة:٦٧]

Allah will protect you from men

﴿مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ﴾ [يونس:٢٧]

They have none to protect them from Allah

قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ﴾ [هود:٤٣]

He said, 'I will take refuge in a mountain that will defend me from the water.' He said, 'Today, there is no defender from Allah's command but for him on whom He has mercy'

﴿وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ﴾ [يوسف:٣٢]

Indeed, I have tried to seduce him, but he firmly abstained

﴿قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً﴾ [الأحزاب:١٧]

Say: 'Who is he that shall defend you from Allah, if He desires evil for you, or desires mercy for you?'

﴿وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ﴾ [المتحنة:١٠]

Do not hold fast to the ties of unbelieving women

العِصْمة

Infallibility / Impeccability

عصمة الإنسان (حفظه وماله)

Inviolability of a person's life, property and freedom

عصمة النكاح

The bond of marriage

معصوم

Infallible / Impeccable

عصو

عصا

Stick

عصى

عاصٍ

Disobedient person

عصى

He disobeyed

معصية

Disobedience

عضب

العَضْباء

The slit-eared she-camel.

It is the name of the Prophet's she-camel, but her ear was not slit.

عضد

﴿مَّآ أَشۡهَدتُّهُمۡ خَلۡقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَا خَلۡقَ أَنفُسِهِمۡ وَمَا كُنتُ مُتَّخِذَ ٱلۡمُضِلِّينَ عَضُدٗا ٥١﴾
[الكهف:٥١]

I did not call them to witness the creation of the heavens, and the earth, nor even their own creation. And I did not take the misleaders as My helpers

﴿سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجۡعَلُ لَكُمَا سُلۡطَٰنٗا﴾
[القصص:٣٥]

We will strengthen your arm by means of your brother, and We shall appoint to you an authority

(لا يُعضَد شوكُه)

Its thorny shrubs is not to be uprooted

عضض

﴿وَإِذَا خَلَوۡاْ عَضُّواْ عَلَيۡكُمُ ٱلۡأَنَامِلَ مِنَ ٱلۡغَيۡظِۚ قُلۡ مُوتُواْ بِغَيۡظِكُمۡ﴾ [آل عمران:١١٩]

But when they are alone with each other, they bite at you their fingers, enraged. Say, 'Die in your rage'

﴿وَيَوۡمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيۡهِ﴾ [الفرقان:٢٧]

The Day that the wrong-doer shall bite his hands

عضل

﴿وَإِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَبَلَغۡنَ أَجَلَهُنَّ فَلَا تَعۡضُلُوهُنَّ أَن يَنكِحۡنَ أَزۡوَٰجَهُنَّ إِذَا تَرَٰضَوۡاْ بَيۡنَهُم بِٱلۡمَعۡرُوفِ﴾
[البقرة:٢٣٢]

And when you have divorced women and they have reached the end of their waiting-term, do not prevent them from marrying their husbands if they

have agreed with each other in a fair manner

عضَّلت بولدها

She had difficulty in bringing forth her child/ her child became choked in her vulva, and did not come forth nor go in

معضَل (حديث)

Problematic

■ ḥadīth having an *isnād* lacking two or more transmitters

عضه

عضِهَ

He uttered falsehood and calumny

العَضَه

The calumnious speech between people

عضو

﴿جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ ﴿٩١﴾﴾ [الحجر:٩١]

They broke the Qur'ān into fragments

لا تعْضِيةَ في ميراث إلا فيما احتملَ القسمَ

There shall be no distributing in an inheritance, except in the case of that which is susceptible of division. i.e. what is not susceptible of division, such as the bead of precious stone, and the like, shall not be distributed even though one or more of the inheritors demand its division, because therein would be injury to them or to one or more of them; but it shall be sold, and its price shall be divided among them.

عضْو

Limb

عطس

العاطس

The sneezer

عُطاس

The sneezing

عطَس

He sneezed

عطف

﴿ثَانِىَ عِطْفِهِۦ﴾ [الحج:٩]

Turning his side in pride

عطل

﴿وَبِئْرٍ مُّعَطَّلَةٍ﴾ [الحج:٤٥]

Ruined well

﴿وَإِذَا ٱلْعِشَارُ عُطِّلَتْ ﴿٤﴾﴾ = عشر

التعطيل

Divesting Allah of His attributes

المعطِّلة

They are different sorts. One sort of them disacknowledged the Creator, and the raising and restoring to life, and asserted that nature is that which brings to life and time is that which brings to nothing. Another sort of them acknowledged the Creator, and the beginning of creation, but disacknowledged the raising and restoring to life. And another sort of them acknowledged the Creator, and the beginning of creation, and a mode of restoration to life, but disacknowledged the messengers, and worshipped idols, and asserted them to be their intercessors with God in the life to come, and performed pilgrimage to them, and sacrificed victims to them, and offered offerings, and sought to advance themselves in their favour by means of religious rites and ceremonies, and legalized certain things and prohibited others.

عطن

مَعْطَن

The usual abiding-place of camels, and, by extension, the place of lying down of camels

عطا

﴿ فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾ ﴾ [القمر:٢٩]

Then they called their comrade, and he took in hand, and hamstrung her

التعاطي (بيع)

Hand- to- hand sale/ Exchange of money with goods without uttering

عطاءٌ

Donation or a grant

عظم

عظم فلاناً

He magnified/ glorified/extolled someone

فعلت ذلك تعظيماً له

I did this for the purpose of rendering honour to him

عظَّم الله أجرك (التعزية)

May Allah largely compensate you for him. i.e. for the loss of him

عفر

عفّر وجهَه بالتراب



He defiled his face with dust, or rubbed his face in the dust

مَعَافري

Type of garment of Yemen origin

عفريت

Mighty jinn

عفف

﴿يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ﴾ [البقرة:٢٧٣]

The unthinking take them for men of wealth on account of their restrained behaviour

﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ﴾ [النساء:٦]

If any man is rich, let him be abstinent

﴿وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ [النور: ٣٣]

And for those who do find the means to marry, let them live in continence until Allah grants them sufficiency out of His bounty

عفاف

Literally: Abstinence, decency. Technically: A state of contentment with whatever little one has and to appear rich with it despite being poor

عفو

﴿وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ﴾ [البقرة: ٢١٩]

They ask you concerning what they should expend in charity. Say: Whatever you can spare.'

﴿وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ ۚ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ﴾ [البقرة: ٢٣٧]

And if you divorce them before you have touched them, and you have already settled a dowry for them, then give them half of that which you have settled, unless they forgo it, or he in whose hand is the marriage tie forgoes it. To forgo what is due to you is closer to being righteous

﴿وَلَقَدْ عَفَا عَنكُمْ﴾ [آل عمران: ١٥٢]

And He forgave /pardoned you

﴿ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَوا۟﴾ [الأعراف: ٩٥]

Then We changed their suffering into prosperity until they multiplied in wealth and children

﴿خُذِ ٱلْعَفْوَ﴾ [الأعراف: ١٩٩]

Keep to forgiveness

تعافَوا الحدودَ فيما بينكم

Relinquish the prescribed punishments in respect of what occurs between you, means let every one of you turn away from punishing his fellow

العفْو

Surplus

An expression appears in the Qur'ān (2:219) wherein people are instructed to spend in the cause of Allah whatever is over and above their needs. Some people have also applied the concept of *al-'afw* to the canons of taxation in the Islamic economy. According to them the Islamic state should tax people on the income or wealth that is over and above the needs of the individuals

منطقة العفو (أصول الفقه)

There is a certain area in the activity and life of human beings whose legal status in the sources of Sharia is left purposefully unknown. In other words, the Lawgiver, Allah, has remained silent about it in terms of legality or illegality out of His infinite mercy. Referring to this 'undecided' area, the Prophet (pbuh) says, 'What God has permitted in His book is lawful, and what has prohibited is unlawful. As for that about which He is silent, it is permissible; therefore, take it, for Allah would not be forgetful of anything. Then, the Prophet recited 'And your Lord is not forgetful' [the Qur'ān, 19:64].'[1] This unique character is known in the legal theory as 'afw.

عقب

﴿أفإين مات أو قتل انقلبتم على أعقابكم ومن ينقلب على عقبيه فلن يضر الله شيئا﴾

[آل عمران: ١٤٤]

Why, if he should die or is slain, will you turn about on your heels? If any man should turn about on his heels, he will not harm Allah in any way

﴿يردوكم على أعقابكم﴾ [آل عمران: ١٤٩]

They will turn you back, or cause you to return, to your former Condition

﴿عاقبة الدار﴾ [الأنعام: ١٣٥]

The reward of the Hereafter

﴿فأعقبهم نفاقا في قلوبهم﴾ [التوبة: ٧٧]

In consequence, He caused hypocrisy to take root in their hearts

﴿عاقبة الظالمين ﴿٣٩﴾﴾ [يونس: ٣٩]

The end of the evildoers

﴿له معقبت من بين يديه ومن خلفه يحفظونه

[1] الحديث أخرجه الحاكم في المستدرك ٧/ ٢٥٤١.



﴿ مِنْ أَمْرِ اللَّهِ ﴾ [الرعد:١١]

He has attendant angels, before him and behind him, watching over him by Allah's command

﴿ عُقْبَى الدَّارِ ﴿٢٢﴾ ﴾ [الرعد:٢٢]

The ultimate, or final abode/ the good end of the abode

﴿ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ﴾ [الرعد:٤١]

Allah judges, none repels His judgement

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾ ﴾

[النحل:١٢٦]

If you should punish, then let your punishment be commensurate with the wrong done to you. But to endure patiently is far better for those who are patient

﴿ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ﴾ [النمل:١٠]

He turned about, retreating and turned not back

﴿ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ ﴾ [الزخرف:٢٨]

And he made it a word enduring among his posterity, haply so they would return

﴿ وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ﴾

[الممتحنة:١١]

And if any of your wives slip away from you to the unbelievers, and then you retaliate, give those whose wives have gone away the like of what they have expended

﴿ فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ ﴾

[البلد: ١١ – ١٢]

Yet he would not scale the Ascent. Would you that knew what the Ascent is

﴿ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾ ﴾ [الشمس:١٥]

And He dose not fear what may follow

عقاب

Punishment/ Chastisement

عقاب إلهي

Divine retribution

عقِب

Heel

نكص على عقبيه

He withdrew upon his heels/ turn back on his heels

مَنهوس العقبين

Having little flesh upon the feet

بَيعة العقبة الأولى والثانية = بيع

جمرة العقبة = جمر

عقد

﴿ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ﴾ [النساء: ٣٣]

And for those with whom your right hands have made a covenant, give them their due

﴿ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ ﴾ [المائدة:٨٩]

But He will take you to task for such bonds as you have made by oaths

﴿ وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾ ﴾ [طه:٢٧]

Loose a knot, or an impediment from my tongue

﴿ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلْعُقَدِ ﴿٤﴾ ﴾ [الفلق:٤]

From the evil of the conjuring witches/ from the evil of those who blow on knots

اعتقاد راسخ

Firmly-held belief

اعتقاد موروث

Hereditary belief

الانعقاد

In'iqād (the making of 'Aqd) is the connecting in, a legal manner, the offer (Ījāb) and acceptance (Qaboul), the one with the other, in a way which will be clear evidence of their being mutually connected

صيغة العقد

Form of the contract

عَقْد

Contract, or legal transaction.

The term is used to refer to the conclusion of contracts of sale, loan, and marriage, and so forth. It denotes a legal action that becomes effective upon the acceptance of an offer. The contract should reflect the mutual understanding and agreement of the parties and must be entered into freely and without coercion

عقد إذعان

Submission Contract

عقدة النكاح

Marriage tie/ Marriage contract

عقَديٌّ (فيما يتعلق بالعقيدة)

Credal

العقيدة الإسلامية

Islamic Creed

مجلس العقد

The contractual session

عقر

﴿ فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾ ﴾ [القمر:٢٩]

Then they called their comrade, and he took in hand, and hamstrung her

عاقر

Barren

عَقار

Immovable properties

العَقْر

Cut on the legs of an animal during hunting so as to make it fall. It is also applied to mean any wound inflicted on a hunted animal that would amount to legally valid slaughter of such animal

عقر الحيوانَ

He slew or killed it

لا عقرَ في الإسلام

There shall be no slaughtering of camels at the grave in the time of Islam. Before the advent of Islam, they used to slaughter camels at the graves of the dead, saying, the occupant of the grave used to slaughter camels for guests in the days of his life; so we recompense him by doing the like after his death

عقرب

عقرب

Scorpion

عقص

عقصت شعرَها

She twisted her hair, and inserted the end thereof into the parts next the roots

عَقيصة

A portion of a woman's hair which is twisted, and of which the ends are inserted into the parts next the roots

عقق

عقّ والديه

He was undutiful, ill-mannered to his parents

العُقوق ثُكل مَن لم يثكَل

Undutiful treatment of parents is (like) the bereavement of him who is not (really) bereft of their child

عقوق الوالدين

Showing disrespect to one's parent/ Undutiful treatment of the two parents

العقيقة

Sacrifice for a newborn infant

عقل

﴿ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ ﴾ [البقرة: ٧٥]

Some of them would listen to the words of Allah, then, having understood them, knowingly distort them

﴿يَعۡقِلُونَ ١٦٤﴾ [البقرة: ١٦٤]

Those who reason

العاقلة

Solidarity group liable for blood money if one of its members commits homicide

لا تعقل العاقلة عمداً ولا عبداً

Those who are responsible for the payment of the blood money in certain cases shall not pay it for an intentional act of slaying or the like, nor for the slaying or the like of a slave

إنا لا نتعاقل المَضْغ

Verily we will not pay among ourselves, or conjointly, the mulcts for slight wounds of the head, [literally, the stroke with a sword] but will oblige him who commits the offence to pay the mulct for it, I.e. the people of the towns or villages shall not pay the mulcts for the people of the desert; nor the people of the desert, for the people of the towns or villages, in the like of the case of the *mūdihah* (wound of the head for which the mulct is five camels)

العقل

Intellect/ Reason

عقلاً

According to reason

عقليٌّ

Rational

غير معقول المعنى = عبادة غير معقولة المعنى = عبد

المعقولات

Intellectual things

عقم

﴿عَذَابُ يَوۡمٍ عَقِيمٍ ٥٥﴾ [الحج: ٥٥]

The punishment of a destructive day

﴿ٱلرِّيحَ ٱلۡعَقِيمَ ٤١﴾ [الذاريات: ٤١]

The withering wind

عقيم

Barren

العقيقة = عقق

عكف

﴿فَأَتَوۡاْ عَلَىٰ قَوۡمٖ يَعۡكُفُونَ عَلَىٰٓ أَصۡنَامٖ لَّهُمۡ﴾ [الأعراف: ١٣٨]

They came upon a people cleaving constantly to idols they had

﴿قَالُواْ لَن نَّبۡرَحَ عَلَيۡهِ عَٰكِفِينَ حَتَّىٰ يَرۡجِعَ إِلَيۡنَا مُوسَىٰ ٩١﴾ [طه: ٩١]

They replied, 'By no means shall we cease worshipping it until Moses comes back to us'

﴿سَوَآءً ٱلۡعَٰكِفُ فِيهِ وَٱلۡبَادِۚ﴾ [الحج: ٢٥]

Both those who dwell there and those who come from abroad

﴿ قَالُواْ نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ ٧١ ﴾ [الشعراء: ٧١]

They said, 'We serve idols, and continue cleaving to them

﴿وَٱلۡهَدۡيَ مَعۡكُوفًا أَن يَبۡلُغَ مَحِلَّهُۥ﴾ [الفتح: ٢٥]

And the offering, detained so as not to reach its place of sacrifice

الاعتكاف

Spiritual retreat/ Seclusion in a mosque

معتكف

Person engaged in Spiritual retreat

علف

العَلوفة

Sheep or goats and other animals, fed with fodder, or provender

علق

التعليقة

Appendix/ supplement.

■ This word serves as a title given to collections of notes and observations on a specific school of law, or other branches of Islamic scholarship

العَلَقة

Clot of blood

معلّق (حديث)

Hung

■ ḥadīth in which one or more links are omitted from the beginning of *isnād* at the lower end, or any other part thereof

علل

أولاد العَلّات

The sons of one father by different mothers

تعليل

The process of identifying the reason (*'Illah*) for a given legal ruling, or a situation out of which such a ruling arose

العلة (حديث)

A hidden defect in a ḥadīth

العلة

Cause

■It is an effective cause or rationale of a particular ruling

العلة (في القياس) [1]

Ratio legis/ reason

■The presence of the same ratio in the new case requires the transfer of the

[1] في علم أصول الفقه.

rule from the original case to the new

العلة الأولى

The First Cause

العلة الغائية

Purposeful cause

علة غير متأثرة

Uncaused cause

علل لا متناهية

Infinite / Endless causes

معلول (حديث)

Afflicted

■ ḥadīth that contains a hidden defect

علم

﴿عَـٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَـٰدَةِ﴾ [الأنعام:٧٣]

He has all knowledge of the unseen as well as the seen

﴿إِلَىٰ يَوۡمِ ٱلۡوَقۡتِ ٱلۡمَعۡلُومِ ﴿٣٨﴾﴾ [الحجر:٣٨]

Unto the day of a known time

﴿أُوْلَـٰٓئِكَ لَهُمۡ رِزۡقٞ مَّعۡلُومٞ ﴿٤١﴾﴾ [الصافات:٤١]

For them awaits a known provision

﴿وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٞ مَّعۡلُومٞ ﴿١٦٤﴾﴾ [الصافات:١٦٤]

None of us is there, but has a known station

﴿وَإِنَّهُۥ لَعِلۡمٞ لِّلسَّاعَةِ﴾ [الزخرف:٦١]

He is knowledge of the Hour

﴿وَلَهُ ٱلۡجَوَارِ ٱلۡمُنشَـَٔاتُ فِي ٱلۡبَحۡرِ كَٱلۡأَعۡلَـٰمِ ﴿٢٤﴾﴾
[الرحمن:٢٤]

And His are the ships that run, raised up in the sea like land-marks, or like mountains

﴿إِلَىٰ قَدَرٖ مَّعۡلُومٖ ﴿٢٢﴾ فَقَدَرۡنَا فَنِعۡمَ ٱلۡقَـٰدِرُونَ ﴿٢٣﴾﴾
[المرسلات:٢٢ – ٢٣]

Till a known term decreed; We determined; excellent determiners are We

﴿وَٱلَّذِينَ فِيٓ أَمۡوَٰلِهِمۡ حَقّٞ مَّعۡلُومٞ ﴿٢٤﴾﴾
[المعارج:٢٤]

Those in whose wealth is a right known

الإعلام (حديث)

Declaration

■ It is when the teacher merely declares to his disciple that ‘This ḥadīth or collection thereof is what I have heard from so and so’, or ‘I received it from so and so’ without saying anything as to grant of permission for the disciple to transmit it

عالِم في الشريعة

Religious scholar/ Jurist/ Mullah

عالَم الغيب

Unseen world

العالَمِين

All people

العالَم النصراني

Christendom

علامات الساعة

The signs of the Hour

العِلم

Knowledge

علم الأسارير

Chiromancy

علم أمور الآخرة وما يتصل بها

Eschatology

■Branch of theology that deals with the four last things (death, judgement, heaven, and hell) and the final destiny of the humankind

العلم بكل شيء

Omniscience

علم تاريخ الرواة

The biographies of ḥadīth transmitters

علم التجويد = تجويد القرآن

علم الجدل

Polemics

علم الخط = علم الرمل

كان نبيٌّ من الأنبياء يخُطّ.. = خط

علم الخلاف

The science of juristic disagreement

علم الرجال

The science of men

علم الرَّمل [1]

Geomancy

Geomancy, from Greek ‘Geomontria’ [geo, (earth) + manteia, (divination)], is from ilm al-raml “the science of sand”, a method of divination that interprets markings on the ground, or how handfuls of dirt land when someone tosses them. [2]

Ibn ‘Abbas reported that in pre-Islamic period, Geomancy used to be practised as follows: the diviner comes to a piece of soft ground, and he has a boy, with whom is a style; and the master makes many lines, or marks, in haste, that they may not be counted; then he returns, and obliterates leisurely lines, or marks, two by two; and if there remain two lines, or marks, they are a sign of success, and of the attainment of the thing wanted. While he obliterates, his boy says, for the sake of auguring well, *‘Ibnay Iyan, Asri’albayan’* ([0 two sons of ‘Iyan (meaning two lines or marks), hasten the manifestation]. Then said Ibn ‘Abbas said that when he has obliterated the lines, or marks, and one remains, it is the sign of disappointment.

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[1] يحدثنا ابن عباس عن الطريقة المتّبعة قديماً في علم الرمل، فيقول:كان يأتي الرجل إلَى أَرْض رِخْوَة وله غُلامٌ معه ميلٌ، فيَخُطّ الأُسْتاذُ خُطوطاً كثيرَةً بالعَجَلَة لئَلاَّ يَلْحَقَها العَدَدُ، ثمَّ يَرْجِع، فيَمْحو منها عَلَى مَهَلٍ خَطَّيْنِ خَطَّيْنِ. فإنْ بَقيَ من الخُطوط خَطّانِ فهُما علامَةُ النُّجْحِ وقَضاءِ الحاجَة. وهو يَمْحو وغُلامهُ يَقُولُ للتّفاؤُل : ابْنَيْ عيان، أَسْرِعا البَيان قالَ ابنُ عَبّاسٍ : فإذا مَحا الخُطوطَ فبَقِيَ منها خَطٌّ واحدٌ فهي علامَةُ الخَيْبَةِ . تاج العروس (مادة: خط).

[2] http://en.wikipedia.org/wiki/Geomancy

علم العزائم = عزم

علم الكلام

The Scholastic/ dialectical Theology. The subject matter of this discipline is the fundamental Islamic beliefs and doctrines. It primarily aims to expound evidences of these beliefs in the matter of scriptural references, and discursive arguments, so as to prove their validity. And, on the other hand, to answer back overall relevant doubts

العلم المندوب

Recommended Knowledge

العلم اليقين

Sure and certain knowledge

العلماء ورثة الأنبياء

The learned are the heirs of the prophets

علمنة المجتمع الإسلامي

Secularization of Muslim society

علوم الحديث

Sciences of ḥadīth/ Sciences of Prophetic traditions

علوم القرآن

The Qur'ānic sciences

علن

﴿سِرًّا وَعَلَانِيَةً﴾ [البقرة: ٢٧٤]

Secretly and openly; or privately and publicly

علو

﴿وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ﴾ [النحل: ٦٠]

To Allah applies the attribute of all that is most sublime

﴿وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ ٦٤﴾ [طه: ٦٤]

He who prevails today shall ever be successful

﴿وَأَن لَّا تَعْلُوا عَلَى ٱللَّهِ إِنِّىٓ ءَاتِيكُم بِسُلْطَٰنٍ مُّبِينٍ ١٩﴾ [الدخان:١٩]

Do not rise against Allah, or do not magnify yourselves against Allah: behold I come to you with a clear authority

﴿وَهُوَ بِٱلْأُفُقِ ٱلْأَعْلَىٰ ٧﴾ [النجم:٧]

Being on the higher horizon

﴿فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ٢٤﴾ [النازعات: ٢٤]

And he said, 'I am your Lord, the Most High!'

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ١﴾ [الأعلى: ١]

Magnify the Name of thy Lord the Most High

تعالى جدُّك

Exalted be Your greatness, or majesty

الرفيق الأعلى

The highest companion



الملأ الأعلى

The Supreme society

على كل شيء قدير = قدر

العمائم تيجان العرب = عمم

العِمامة = عمم

عمد

﴿ ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ﴾

[الرعد:٢]

Allah is He who raised up the heavens without pillars you can see

﴿ إِرَمَ ذَاتِ ٱلْعِمَادِ ﴿٧﴾ ﴾ [الفجر:٧]

The people of Iram, the many-pillared city

﴿ فِى عَمَدٍ مُّمَدَّدَةٍۭ ﴿٩﴾ ﴾ [الهمزة: ٩]

In columns outstretched

التعميد

Baptism

العمد قوَد

Intentional murder leads to retaliation

عمران (والد مريم)

Joachim (Mary's father)

عمر

﴿ إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ﴾ [التوبة:١٨]

Allah's houses of worship may be tended only by those who believe in Allah and the last day

﴿ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا ﴾

[هود:٦١]

It is He who produced you from the earth and has given you to live therein, or He has made you to dwell therein

﴿ لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾ ﴾

[الحجر:٧٢]

By your life, they wandered blindly in their dazzlement

﴿ فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ﴾ [القصص:٤٥]

Their lives became long/ Life was prolonged unto them

﴿ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ﴾ [فاطر:١١]

No one whose life is prolonged has life prolonged, nor is any diminished of his life, but it is recorded in a book

﴿ وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ ﴾[يس:٦٨]

And to whomsoever We give long life, We bend him over in His constitution

﴿ وَٱلْبَيْتِ ٱلْمَعْمُورِ ﴿٤﴾ ﴾ [الطور:٤]

By the House inhabited

العمرة

Lesser Pilgrimage to Makkah that may be performed at any time of the year

العُمْرى

Man's assigning to another a house for

the life of the latter, or for the life of the former

عمل

﴿ قُلۡ يَٰقَوۡمِ ٱعۡمَلُواْ عَلَىٰ مَكَانَتِكُمۡ ﴾ [الأنعام:١٣٥]

Say: 'My people, act according to your station

﴿ عَامِلَةٞ نَّاصِبَةٞ ٣ ﴾ [الغاشية: ٣]

Labouring hard, and weary

الأعمال بخَواتيمها

Actions are characterized, or to be judged, as good or evil, by their results

الأعمال بالنيَّات

Actions are only according to intentions

عاملون

Doers/ Workers

العمل جزء من الإيمان (عند البعض)

Action is an integral part of Faith

عمل إراديٌّ

Volition / voluntary act

عملَ الصالحاتِ

He did good deeds

عَمَلٌ غير إرادي

Involuntary act

العمليات الاستشهادية

Martyrdom Operations

معاملات

Legal questions related to social life (the field of family law, the law of inheritance, of property, and of contracts and obligations)

معاملات مالية معاصرة

Contemporary financial transactions

من بطّأ به عمله لم يسرع به نسبُه = نسب

عمم

عامٌّ

General as opposed to 'specific'

■General word that includes all the categories to which it is applied. If a legal ruling is expressed in general terms, it is considered to apply to all its categories

عام الحزن

The year of mourning/ grief, in which died khadeejah and Abū Tālib

عام الرَّمادة

The year of perdition or of drought

عام الفيل

The year of Elephant

عاميّ (إنسان)

Commoner or unqualified person

العمائم تيجان العرب

Turbans are the crowns of the Arabs

العِمامة



Turban

العمّ

Father’s brother

العمّة

Father’s sister/ Paternal aunt

عموم

Generality

عمه

﴿لَّلَجُّوا۟ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ٧٥﴾
[المؤمنون:٧٥]

They would persist in their insolence, wandering blindly

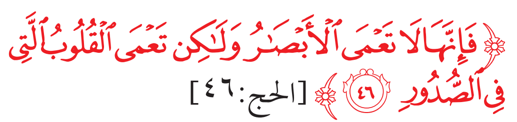
عمى

﴿وَءَاتَىٰنِى رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَـٰرِهُونَ ٢٨﴾ [هود:٢٨]

And He has favoured me with grace from Himself, to which you have remained blind, can we force it upon you, when you are avers to it?

﴿وَمَن كَانَ فِى هَـٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى ٱلْـَٔاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ٧٢﴾ [الإسراء:٧٢]

And whoever is blind in this world will be even more blind in the life to come, and still further astray from the path of truth


[الحج:٤٦]

It is not eyes that go blind, but blind indeed become the hears that are in people's breasts

﴿فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ﴾ [القصص:٦٦]

Upon that day the tidings shall be darkened for them, or obscure to them

﴿وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ١٩﴾[فاطر:١٩]

Not equal are the blind and the seeing man

العمى

Blindness

عمى البصيرة

The blindness of the perspective faculty of the mind

العناية الإلهية = عنى

عنب

أعناب

Vein

العنب

Grape

كأن عينه عِنبة طافيةٌ[1]

As though his eye were a floating grape

[1] ضمن حديث في وصف الدجال.

عنبر

العَنبر

Ambergris

■ An odoriferous pale grey wax like substance, which originates as a secretion in the intestines of the sperm whale and is found floating in tropical seas

عنت

﴿وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ﴾ [البقرة: ٢٢٠]

If Allah had willed, He would assuredly have treated you with hardness, and constrained you to do that which would be difficult to you to perform

﴿وَدُّوا مَا عَنِتُّمْ﴾ [آل عمران: ١١٨]

They yearn for you to suffer

﴿ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنكُمْ﴾ [النساء: ٥٢]

This provision applies to those who fear to stumble into sin

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ [التوبة: ١٢٨]

Indeed, there has come to you a Messenger from among yourselves, one who grieves much that you should suffer, or who is grievous unto him is your experiencing difficulty, or hardship

﴿وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ﴾ [طه: ١١١]

All faces shall be humbled before the Ever-living, the Self-subsisting

العنَت

The meeting with difficulty, hardship, or distress

عنِت فلان

He fell into a difficult, hard case

عند

﴿قَالَ الَّذِي عِندَهُ عِلْمٌ مِّنَ الْكِتَابِ﴾ [النمل: ٤٠]

He who possessed the knowledge the of Scripture said

﴿فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ﴾ [القصص: ٢٧]

And if you complete ten years, it will be of your redundant bounty, or of your own freewill

عند الله (في ميزان الله)

In the sight of Allah/ In Allah's estimation

عنعن

معنعن (حديث)

ḥadīth with an *isnād* in which so and

so narrates from so and so (i.e fulān ‘an fulān) is used without actually specifying the manner of its reception between the two links whether by direct hearing or other methods

عنف

العنف الطائفي

Sectarian violence

عنق

﴿فَظَلَّتۡ أَعۡنَٰقُهُمۡ لَهَا خَٰضِعِينَ ٤﴾ [الشعراء: ٤]

And their necks will stay humbled to it

اعتناق الإسلام

To embrace Islam

العُنُق

The neck

عنكب

العنكبوت

Spider

عنن

عن أبي هريرة (الحديث)

On the authority of Abū Hurayrah, etc

العِنان = شركة العنان

عَنان السماء

The boundaries/ the height of the sky

العِنّين

Impotent

العُنّة

Impotence

عنو

إن النساء عوانٍ

Women are like captives, because they are confined like captives in the abodes of their husbands; or because they are treated wrongfully and not defended against their wrongers.

العاني

Captive

عَنْوةً = أرض فتحت عنوة

عنى

العناية الإلهية

Divine Providence

عهد

﴿يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ مِيثَٰقِهِۦ﴾

[البقرة:٢٧]



They break Allah's Covenant after ratifying it

﴿أَوَكُلَّمَا عَـٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم﴾ [البقرة:١٠٠]

It is always to be the case that every time they make a solemn pledge some of them will violate

﴿ وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَـٰهَدتُّمْ ﴾ [النحل:٩١]

Fulfill Allah's covenant, when you make covenant

﴿ وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ ﴾ [طه:١١٥]

And We have made covenant with Adam before

﴿ وَلَقَدْ كَانُوا۟ عَـٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَـٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾ ﴾ [الأحزاب:١٥]

Yet they had made covenant with Allah before that, that they would not turn their backs; and covenants with Allah shall be questioned of

﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَـٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَـٰنَ ﴾ [يس:٦٠]

Did I not enjoin you, or charge you, o sons of Adam, that you should not worship the Devil?

العهد الجديد

The New Testament

العهد القديم

The Old Testament

عهْد الله

Allah's Covenant

العُهدة

Written statement of a confederacy, league, compact, or covenant

المُعاهَد

Non-Muslim granted, for a certain period of time, the pledge of protection by Muslims

عهر

العاهر

Fornicator/ Adulterer

عهن

﴿وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ﴿٥﴾﴾ [القارعة:٥]

And the mountains will be like tufts of carded wool

عوج

﴿وَيَبْغُونَهَا عِوَجًا﴾ [الأعراف:٤٥]

They desire to make it crocked

﴿لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾﴾ = أمت

عود

﴿وَإِنۡ عُدتُّمۡ عُدۡنَا﴾ [الإسراء: ٨]

If you revert (to your old ways), We shall revert (to punishing you)

﴿قُلۡ جَآءَ ٱلۡحَقُّ وَمَا يُبۡدِئُ ٱلۡبَٰطِلُ وَمَا يُعِيدُ ٤٩﴾ [سبأ: ٤٩]

Say. 'Truth has come; falsehood originates not, nor brings again.'

عاد (قبيلة)

‘Ād is an ancient tribe, its history is related only in sporadic allusions. People of ‘Ād inhabited Al-Aḥkāf, ‘the sand dunes’. They were a mighty people who lived immediately after the time of Noah, and became haughty on account of their great prosperity. They defied and disobeyed their Prophet, Hūd. Consequently, they were swept away by a violent storm

خوارق العادات

The supernatural/ The paranormal

العادة الشهرية

Menstruation/ Period/ Menstrual cycle

العادون

Transgressors

عيادة المريض

Visiting the sick

عوذ

﴿قَالَ مَعَاذَ ٱللَّهِ أَن نَّأۡخُذَ إِلَّا مَن وَجَدۡنَا مَتَٰعَنَا عِندَهُۥٓ﴾ [يوسف: ٧٩]

He said, ‘Allah forbid that we should take any other than the man with whom we found our property

سارت قريش بالعُوذ المَطافيل

Quraysh journeyed with the camels that had recently brought forth having with them their young ones, meaning, with their collective company, their old and their young

استعاذ بالله

He sought refuge with Allah

الاستعاذة

Seeking refuge

أعوذ

I seek/ take refuge

أعوذ بالله من الشيطان الرجيم

I seek refuge in Allah from the accursed Satan

تعويذة = عوذة

معَاذ الله من أن أفعل كذا

I seek protection by Allah from doing such a thing

عُوذة

Amulet

عور

﴿ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ﴾ [النور:٥٨]

Three times of nakedness for you/ There are three occasions on which you may happen to be undressed

﴿يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ۝١٣﴾ [الأحزاب:١٣]

Saying, ‘Verily our houses are open and Exposed’, yet they were not exposed, they desired only to flee

بيع العَرايا = بيع

العاريّة

Lending something for use/ Gratuitous loan of non-fungible objects

■It is a loan of a particular piece of property, the substance of which is not consumed by its use, without anything taken in exchange. In other words, it is the gift of usufruct of a property or commodity that is not consumed on use.

عاريّة مضمونة

Guaranteed loan

■If the loan gets damaged or destroyed the borrower has to compensate the lender for it

عاريّة مؤدَّاة

Non-guaranteed loan

■If the loan gets damaged or destroyed, with no negligence on the borrower part, he does not have to compensate the lender for it

عَورة

Private areas of the human body to be covered in the presence of others

العورة المغلّظة

The private parts of a male or female

عوض

معاوضة على الضمان

Compensation for providing a guarantee

■Type of contract where a person/ agency agrees to act as a guarantor for a certain thing or person and charges a fee for providing such guarantee. A common example is a letter of guarantee by a bank for a certain fee issued in favour of a person or firm, saying, in case the person or the firm does not fulfill a certain obligation, the bank would do

عوق

﴿قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ﴾ [الأحزاب:١٨]

Allah would surely know those of you who hinder

عول

﴿ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟ ٣﴾ [النساء:٣]

That will be more proper that you may not have numerous families or households

ابدأ بمن تعول

Begin with those whom you sustain, and whose expenses are incumbent on you; and if anything remains over and above, let it be for the strangers, or those who are not related to you

عالتِ الفريضةُ

The primarily-apportioned inheritance rose above, or exceeded, in the reckoning the regular sum of the fixed primary portions, occasioning a diminution to the sharers

عالةٌ

Poor

العَوْل (في الميراث)

Adjustment when the shares exceed the total estate

العَيلة

Poverty/ Penury

عوم

بيع المعاومة = بيع

عون

﴿وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة:٥]

You alone we pray for succour/ You alone we ask for help

﴿وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ﴾ [المائدة: ٢]

Help one another to piety and godfearing; do not help each other to sin and enmity

استعنْ بالله

Pray for succour to Allah

الماعون

Charity/ Help

نستعين

We seek help/We pray for succour

عيادة المريض = عود

العِيافة = عاف

عيب

﴿فَأَرَدتُّ أَنْ أَعِيبَهَا﴾ [الكهف:٧٩]

I wished to slightly damage it/ I desired to render it faulty

بيننا وبينهم عَيبة مكفوفة [1]

Evil between us and them shall be, as it were, tied up/ There shall be mutual reconciliation, and abstaining from war, like that kind of friendship that subsists between sincere friends who confide in each other

العيب

Defect/ Fault

العيوب الباطنة

Inward faults

العيوب الظاهرة

Outward faults

هو عَيبةُ فلان

He is the depositary of the secrets of such a one

مَعيب

Faulty/ defective

الأنصار كرِشي وعَيبتي = كرش

عيد

عيد

Eid/Festival

عيد الأضحى

The Festival of Sacrifice

■A four day celebration starting on the tenth day of *Dhul-Hijja*

العيد الصغير

Minor Festival, that refers to Al-Fitr Festival

عيد الفطر

Al-Fitr Festival ‘Breaking the fast’.

■A three day festival that marks the end of the fast of Ramadan

عير

معياريّ

Normative

عيش

﴿وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ﴿١١﴾﴾ [النبأ: ١١]

and We appointed day for a livelihood

عيشة/ معيشة

Livelihood

معيشة ضنك

Life of narrowness/ Life narrowed

عين

﴿وَلِتُصْنَعَ عَلَىٰ عَيْنِيٓ ﴿٣٩﴾﴾ [طه: ٣٩]

That you might be reared and nourished in my sight

﴿فَإِنَّكَ بِأَعْيُنِنَا﴾ [الطور: ٤٨]

Surely you are before Our eyes/ You

[1] وردت العبارة في صلح الحديبية.

are in Our sight

﴿قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ ﴿٣٠﴾﴾ [الملك: ٣٠]

Say: ' Tell me if in the morning your water should have vanished into the earth, then who would bring you running water?'

﴿فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾﴾ [الغاشية: ١٢]

In which there is a flowing spring

أعيان

Goods, or specific thing

أولاد الأعيان

The sons of the same father and mother

تعيين

Ascertainment of the goods sold through weight or measure

العائن

Person who casts an evil eye on someone

العَين (فقه)

The corpus or substance of a thing/ Thing that is present, as distinguished from one that is absent at the time of the contract

In Hanafī terminology, a thing is to be determined through weight or measure during a transaction of sale.

العين (الإصابة بها)

The evil eye

عين حمئة

Muddy spring

عينٌ رمدة

Eye painful and swollen, affected with ophthalmia

عين لامّة

Evil eye

العين وِكاء السّه

The eye is the tie of anus; meaning that when one closes the eye and sleeps, the tie of the anus becomes loosed, and the excrement and wind issue.

عين اليقين

Vision of certainty

العِينة = بيع العينة

مُعين

Ascertained/Determined

■Commodity ascertained through weight or measure for purposes of sale

عيون

Water springs

عيى

﴿أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ﴾
[الأحقاف:٣٣]

Have they not seen that Allah who

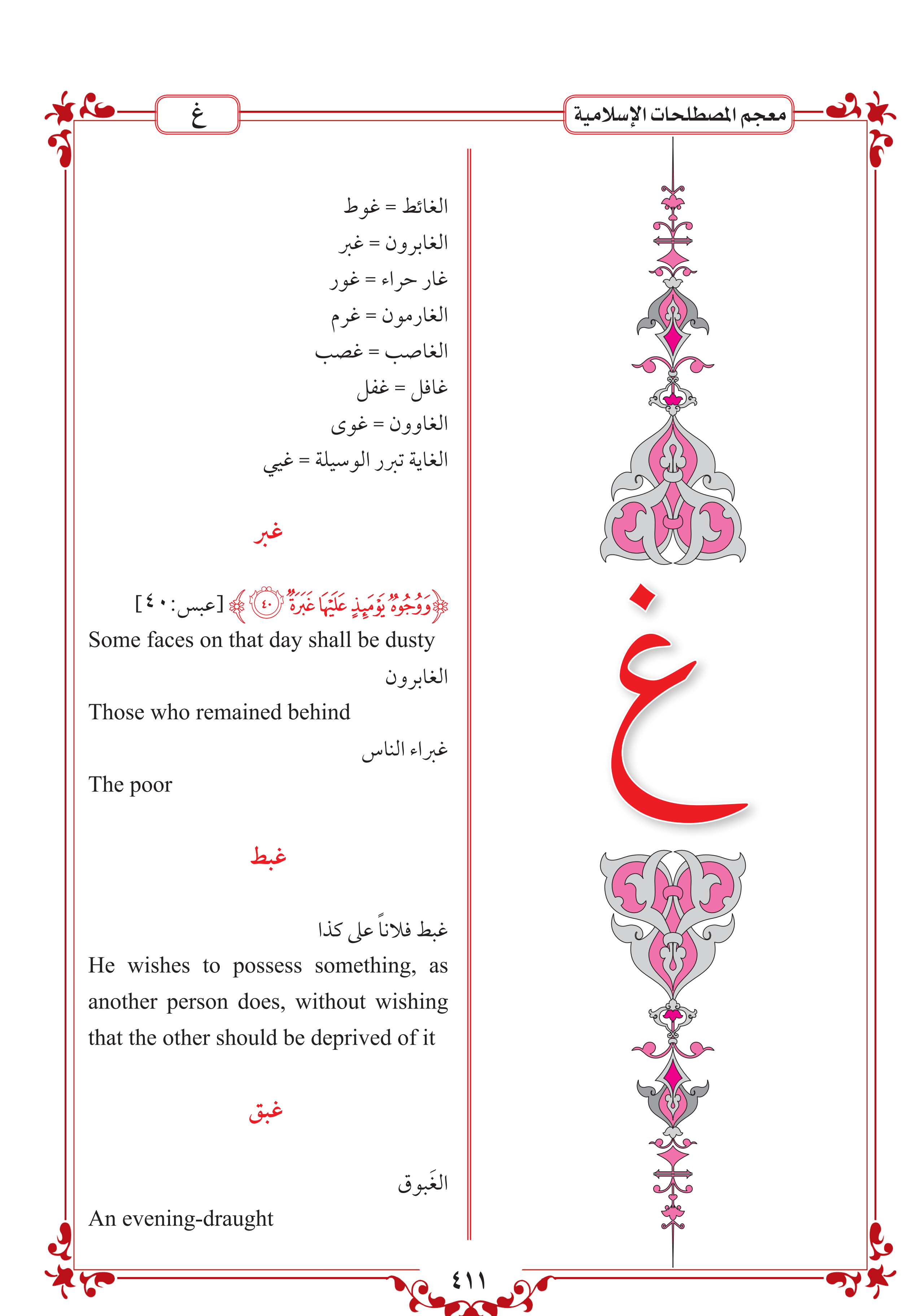


created the heavens and earth, not being wearied by creating them, is able to give life to the dead?

﴿ أَفَعَيِينَا بِٱلۡخَلۡقِ ٱلۡأَوَّلِۚ ﴾ [ق: ١٥]

What, were We wearied by the first creation?

شفاء العِيّ السؤال = شفى



الغائط = غوط

الغابرون = غبر

غار حراء = غور

الغارمون = غرم

الغاصب = غصب

غافل = غفل

الغاوون = غوى

الغاية تبرر الوسيلة = غيي

غبر

﴿وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾﴾ [عبس:٤٠]

Some faces on that day shall be dusty

الغابرون

Those who remained behind

غبراء الناس

The poor

غبط

غبط فلاناً على كذا

He wishes to possess something, as another person does, without wishing that the other should be deprived of it

غبق

الغَبوق

An evening-draught

غبن

﴿يَوْمُ ٱلتَّغَابُنِ﴾ [التغابن:٩]
The Day of Mutual fraud / Mutual loss

الغَبْن
Defraudation/ Overreaching

غبن فاحش
Over-pricing/ Excessive overreaching
■It is one of which the rate is such as has not been estimated as allowable by custom by any one

غبن يسير
Petty overreaching
■It is one of which the rate is such as has been estimated as allowable, by custom, by one estimator

غبنَه في البيع
He cheated, or deceived him in selling/ He made him to suffer loss or damage or detriment in selling

خيار الغبن = خير

غثو

غُثاء السيل
The rubbish, or refuse, and scum, born upon the surface of a torrent

الغداة والعشي = غدو

غدر

﴿وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾﴾ [الكهف:٤٧}
And We shall gather them all together, not leaving any one of them behind

﴿وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا﴾ [الكهف:٤٩]
They shall say: 'Woe to us! What a book is this! It leaves out nothing, small or great, but takes every thing into account!'

الغدْر
Betrayal

الغدير
Pool of water left by a torrent

غدق

﴿مَّآءً غَدَقًا ﴿١٦﴾﴾ [الجن: ١٦]
Copious/Abundant water

غدو

غداء
Morning meal

الغداة والعَشي
Morning and evening

الغَدْوة
A journey in the first part of the day

الغدُوّ والآصال

The mornings and evenings

غرب

﴿ وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ ﴾ [فاطر:٢٧]

And in the mountains are streaks white and red, of diverse and pitchy black

اغْتربوا لا تُضووا [1]

Marry among women that are remote in respect of relationship, and not among your near relations, lest your offspring be meagre

تغريب (نفي)

Banishment/ Exile

تغريب المجتمع الإسلامي

The westernization of Muslim society

حبلكِ على غَاربك

Literally, 'Your rope is upon your wither', used by the Arabs in the Time of Ignorance in divorcing; meaning I have left your way free, or open to you, go wherever you will. It originates from the fact of throwing a she-camel's leading-rope upon her withers, if it is upon her, when she pastures; for when she sees the leading-rope, nothing is productive of enjoyment to her

غراب

Crow

الغروب

The setting of the Sun

غريب (حديث)

ḥadīth which is reported by only narrator at any level of its *isnād*

غريب الحديث

Strange and unfamiliar word or words in a ḥadīth text

فما زال يفتِل في الذِّروة والغَارب حتى أجابته عائشةُ إلى الخروج [2]

And he ceased not to twist the fur of the upper part and the fore part of the hump until 'Āishah gave him her consent to go forth, meaning, he ceased not to practise guile with her, and to wheedle her, until she gave him her consent, originating from the fact that, when a man desires to render a refractory camel tractable, and to attach to him the nose-rein, he passes his hand over him, and strokes his fore part, and twists its fur,

---

[1] من كلام العرب، ومعناه: تزوجوا الغرائب دون القرائب، فإن ولدَ الغريبةِ أنجبُ وأقوى، وولد القرائب أضعفُ وأضْوى.

[2] من حديث الزبير، الغارب: مُقدَّمُ السَّنام والذِّرْوَةُ: أَعْلاه. أراد أنَّه ما زال يُخَادِعُهَا وَيَتلطَّفُهَا حَتَّى أَجابَتْه والأَصْلُ فيه أَنَّ الرجلَ إذا أَرَادَ أَنْ يُؤَنِّسَ البعيرَ الصَّعْبَ ليَزُمَّه وَيَنْقَادَ لَهُ جعلَ يُمِرُّ يدَه عليه وَيَمْسَحُ غاربَه ويَفْتِلُ وَبَرَه حتى يَسْتَأْنس ويَضَع فيه الزِّمَامَ. لسان العرب (مادة: غرب)

until lie has become familiar

الغرانيق = غرنق

غرر

﴿وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ١٢٠﴾ [النساء:١٢٠]

There is nothing Satan promises them except delusion

﴿وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا﴾ [الأنعام:٧٠]

Deceived/ beguiled by the life of this world

﴿فَدَلَّىٰهُمَا بِغُرُورٍ﴾ [الأعراف:٢٢]

He cunningly seduced them

﴿وَغَرَّتْكُمُ ٱلْأَمَانِىُّ﴾ [الحديد: ١٤]

And fancies deluded you

﴿وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ ١٤﴾ [الحديد:١٤]

And the deluder deluded you concerning Allah

﴿يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ٦﴾ [الانفطار:٦]

O man, what deceived you as to your generous Lord, or what has lured you away from your gracious Lord

الغَرَر

Hazard/Risk

■ Sale of a thing that is not present at hand; or the sale of a thing whose consequence or outcome is not known; or a sale involving risk or hazard in which one does not know whether it will come to be or not, such as a fish in the water, or a bird in the air

غُرٌّ محجَّلون

Title given, on the Day of Judgment, to Muslims, since certain parts of their bodies, washed during ablution, are going to shine at that time

الغرغرة

Stage when the soul of a person, departing the body, has reached the throat

الغُرَّة

Financial compensation for the loss of a fetus

الغَرور

Very deceitful

Epithet applied to several things, such as, the present world, the Devil, man

غرف

﴿إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ﴾ [البقرة: ٢٤٩]

Except him who takes a scoop with his hand

﴿ٱلْغُرْفَةَ﴾[الفرقان:٧٥]

A high station in heaven

﴿غُرَفًا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾ [العنكبوت:٥٨]

Lofty chambers of paradise, underneath which rivers flow/ High places in gardens beneath which rivers flow

﴿لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ﴾[الزمر: ٢٠]

For them await lofty chambers, above which are built lofty chambers

غرق

﴿فَكَانَ مِنَ ٱلْمُغْرَقِينَ ۝٤٣﴾ [هود: ٤٣]

He was among those who were drowned

﴿وَٱلنَّٰزِعَٰتِ غَرْقًا ۝١﴾ = نزع

الغَرَق

Drowning

غرل

غُرْلٌ [1]

Uncircumcised

غرم

﴿رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝٦٥﴾ [الفرقان:٦٥]

'Our Lord, turn You from us the chastisement of Gehenna; surely its chastisement is torment most terrible



﴿أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ۝٤٦﴾

[الطور:٤٠]

Or do you ask them for a wage, and so they are weighed down with debt?

﴿إِنَّا لَمُغْرَمُونَ ۝٦٦﴾[الواقعة:٦٦]

We are debt-loaded

الغارم

Person who is in debt and cannot pay the debt from his wealth.

الغارمون

Those in debt

الغريم (المدين)

Indebted/ Debtor

غرنق

قصة الغَرانيق

The story of the Birds

It was reported that the Prophet (pbuh) was reciting newly revealed Qur'ānic chapter (The Star). As he reached the following verses, pertaining Quraysh's worshipped idols: "Have you ever considered al-Lat and al-'Uzza, as well as Manat, the third, the other"[53: 19-20] The Satan put in the Prophet's mouth the following words, 'These are the sublime birds,

[1] إنكم محشورون إلى الله تعالى حفاة عراة غرلاً.

whose intercession is to be hope for'. Having heard this unexpected praise for their idols, the idolaters in Makkah became supremely happy and delightful. When the Prophet (pbuh) completed the recitation of the Chapter, he prostrated himself, and all those present, Muslims and idolaters alike, also prostrated themselves. All this was widely known, and Satan helped to circulate it, and it was said that the people of Makkah had embraced Islam and prayed with the Prophet (pbuh). But then Allah nullified Satan's aspersion and made His revelation clear and perfect.

As a comment, we would say that this story, although reported through several channels, lacks authenticity. ḥadīth scholars maintain that it was not reported by anyone who may be graded as an accurate reporter; nor was it ever related with an uninterrupted chain of reliable transmitters. Further, how could this story take place, given that Allah guaranteed the Prophet's infallibility in conveying His message? It is nothing but flimsy and fallacious.

غرو

﴿لَّئِن لَّمْ يَنتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ﴾
[الأحزاب: ٦٠]

If the hypocrites do not give over, and those in whose hearts there is sickness and they that make commotion in the city, We shall assuredly urge you against them

غزل

﴿وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا﴾ [النحل:٩٢]

And be not like a woman who breaks her thread, after it is firmly spun, into fibers

غزو

الغزو الفكري

Cultural invasion

غزوة

Battle/ Razzia

غُزّىً

Fighters

المغازي

Battles

غسق

﴿ إِلَّا حَمِيمًا وَغَسَّاقًا ﴾ [النبأ:٢٥]

Save boiling water and pus, or decaying filth

﴿ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴾ [الفلق:٣]

From the evil of darkness when it gathers/ And from the mischief of the right when it comes in

غسل

﴿ حَتَّىٰ تَغْتَسِلُوا ﴾ [النساء: ٤٣]

Until you have washed yourselves

﴿ ٱرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴾ [ص: ٤٢]

Stamp your foot! This is a place for washing, cool, and a drink.

﴿ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴾ [الحاقة:٣٦]

Neither food saving foul pus

الغُسل

Purificatory bath/ Taking a bath in a special ceremonial way

غسل الرجلين

Washing of the feet

غِسلين

Foul pus/ What is washed off from the bodies of the unbelievers, in the fire

غشش

الغش

Cheating others

غشى

﴿ وَعَلَىٰٓ أَبْصَـٰرِهِمْ غِشَـٰوَةٌ ﴾ [البقرة:٧]

And on their eyes is a covering

﴿ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا ﴾ [الأعراف:٥٤]

Then He sat Himself upon the Throne covering the day with the night it pursues urgently

﴿ فَلَمَّا تَغَشَّىٰهَا ﴾ [الأعراف: ١٨٩]

When he made intercourse with her

﴿ إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ ﴾ [الأنفال:١١]

When He was causing slumber to overcome you as a security from Him

﴿ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ﴾ [يونس:٢٧]

As if their faces have been covered with patches of the night's own darkness

﴿ أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَـٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ ﴾ [يوسف:١٠٧]

Do they feel confident that the overwhelming scourge of Allah's punishment will not fall upon them/

Do they feel secure that there shall come upon them no enveloping of the chastisement of Allah

﴿ فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ ﴾ [طه:٧٨]

Pharaoh followed them with his hosts, but they were overwhelmed by the sea

﴿أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ﴾ [النور:٤٠]

Or they are as shadows upon a vast deep sea, covered by a billow above which is a billow above which are clouds

﴿ يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ ﴾ [العنكبوت:٥٥]

Upon the day the chastisement shall overwhelm them from above them and from under their feet

﴿ وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ ﴾ [لقمان:٣٢]

And when the waves cover them like shadows they call upon Allah, making their religion sincerely His

﴿فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ ﴾ [يس:٩]

And we have put a covering over them so that they shall not see

﴿ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ



ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ﴾ [محمد:٢٠]

Then, when a clear 'sura' is sent down, and therein fighting is mentioned, you see those in whose hearts is sickness looking at you as one who swoons of death

﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ ﴾

[النجم:١٦]

When there covered the Lote-Tree that which covered

﴿ فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾ ﴾ [النجم:٥٤]

So that there covered it that which covered.

﴿وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ ﴾ [نوح:٧]

They put their garments as a covering over their ears

﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ﴿١﴾ ﴾

[الغاشية:١]

Have you received the story of the Enveloper?

﴿وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾ ﴾

[الشمس:٤]

By the night when it enshrouds him!

﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾ ﴾

[الليل: ١]

By the night when she lets fall her darkness

غشاء البكارة

Hymen

غصب

﴿وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾﴾ [الكهف: ٧٩]

Behind them there was a king who was taking every ship by force

الغاصب

Usurper

الغصْب

Unlawfully taking away property/ Usurpation

غصص

﴿وَطَعَامًا ذَا غُصَّةٍ﴾ [المزمل:١٣]

And food that chokes

غُصص الموت

The chokings, or strangulations of death

غضب

﴿وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ﴾ [الأنبياء:٨٧]

And remember Dhul Nun, when he went away in anger, thinking that We would not force him into a tight situation

المغضوب عليهم

Those who have incurred Allah's wrath

غضض

﴿وَٱغۡضُضۡ مِن صَوۡتِكَ﴾ [لقمان:١٩]

Lower your voice

غضُّ البصر

Lowering gaze/ Cast down the eyes

غطش

﴿وَأَغۡطَشَ لَيۡلَهَا﴾ [النازعات:٢٩]

And darkened its night

غفر

﴿وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ﴾ [آل عمران:١٣٣]

And vie, one with another, in hastening to obtain forgiveness from your Lord

﴿وَأَهۡلُ ٱلۡمَغۡفِرَةِ ﴿٥٦﴾﴾ [المدثر: ٥٦]

Worthy to forgive

الاستغفار

Asking, or Seeking Allah's forgiveness

أستغفرُ الله

I seek forgiveness from Allah

صكوك الغفران

Indulgence

غفرَ

Forgive/ Pardon

غفّار

Most forgiving

غفور

All-forgiving

مستغفرون

Those seeking Allah's forgiveness

مَغافير

Bad smelling gum

غفل

غافل

Heedless

الغفلة

Neglect and oversight

الغفلة (عن الله)

Heedlessness/ Forgetfulness of God

غلب

﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ ٱللَّهِ﴾ [البقرة: ٢٤٩]

How often has a small host triumphed over a large host by Allah's grace

﴿قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ﴾ [آل عمران: ١٢]

Say to the unbelievers: 'You shall be overthrown, and mustered into Gehenna

﴿إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ﴾ [آل عمران: ١٦٠]

If Allah gives you victory, no one can defeat you

﴿وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ﴾ [يوسف: ٢١]

Allah always prevails in whatever be His purpose

﴿قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾﴾ [الكهف: ٢١]

Those whose opinion prevailed in the end said. 'Indeed, we must surely raise a house of worship in their memory'

﴿قَالُوا۟ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ﴿١٠٦﴾﴾ [المؤمنون: ١٠٦]

They shall say, 'Our Lord, our adversity prevailed over us; we were an erring people

﴿وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾﴾ [الصافات: ١٧٣]

Assuredly, Our hosts are the victors

﴿وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾﴾ [عبس: ٣٠]

And dense-treed gardens

غلس

الغَلَس

The darkness of the last part of the night

غلظ

﴿مِّيثَٰقًا غَلِيظًا ﴿٢١﴾﴾ [النساء: ٢١]

Strong pledge

﴿ وَٱغۡلُظۡ عَلَيۡهِمۡۚ ﴾[التوبة :٧٣]

And be harsh with them

﴿وَلۡيَجِدُواْ فِيكُمۡ غِلۡظَةٗۚ ﴾ [التوبة:١٢٣]

And let them find in you a harshness

﴿عَذَابٍ غَلِيظٖ ٥٨﴾ [هود:٥٨]

Harsh/ severe punishment

﴿كَزَرۡعٍ أَخۡرَجَ شَطۡـَٔهُۥ فَـَٔازَرَهُۥ فَٱسۡتَغۡلَظَ فَٱسۡتَوَىٰ عَلَىٰ سُوقِهِۦ ﴾ [الفتح:٢٩]

As a seed that puts forth its shoot, and strengthens it, and it grows stout and rises straight upon its stalk

﴿عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ ﴾[التحريم:٦]

Over which are harsh, terrible angels

غليظ القلب

Hard-hearted

دية مغلظة = ودي

العورة المغلّظة = عور

نجاسة مغلظة = نجس

يمين مغلّظة = يمن

غلف

﴿قُلُوبُنَا غُلۡفُۢۚ ﴾ [البقرة:٨٨]

Our hearts are sealed

الغُلفة (القُلفة)

Prepuce

غلق

لا يَغلَق الرهنُ

The pledge shall not remain in the hand of its receiver when its depositor is able to release it

غلل

﴿ وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّۚ وَمَن يَغۡلُلۡ يَأۡتِ بِمَا غَلَّ يَوۡمَ ٱلۡقِيَٰمَةِۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ١٦١﴾[آل عمران:١٦١]

It is not for a Prophet to be fraudulent; whoever defrauds shall bring the fruits of his fraud on the Day of Resurrection; then every soul shall be paid in full what it has earned, and they shall not be wronged

﴿ وَقَالَتِ ٱلۡيَهُودُ يَدُ ٱللَّهِ مَغۡلُولَةٌۚ غُلَّتۡ أَيۡدِيهِمۡ وَلُعِنُواْ بِمَا قَالُواْۘ بَلۡ يَدَاهُ مَبۡسُوطَتَانِ يُنفِقُ كَيۡفَ يَشَآءُۚ ﴾

[المائدة:٦٤]

The Jews have said, ‘Allah’s hand is fettered.’ Fettered are their hands, and they are cursed for what they have said. Nay, but His hands are outspread; He expends how He wills

﴿ وَلَا تَجۡعَلۡ يَدَكَ مَغۡلُولَةً إِلَىٰ عُنُقِكَ ﴾

[الإسراء:٢٩]

Do not be a miser

﴿ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ﴾[الحاقة: ٣٠]

'Take him, and fetter him

(لا إغْلال ولا إسْلال) [1]

There shall be no acting unfaithfully nor stealing; or there shall be no act of bribery nor stealing

أغلال

Fetters/ Chains

الغلّ

Ill-feeling/ Rancour

الغُلول من الغنيمة

Misappropriating spoils of war

غلم

الغُلْمة

Lust/ Appetence

غلو

الغلوّ في الدين

Excessiveness in religion

غمر

﴿ فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾ ﴾

[المؤمنون: ٥٤]

leave them in their confused ignorance, or perplexity for a time

﴿ بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا ﴾[المؤمنون: ٦٣]

But their hearts are in perplexity as to this

﴿ ٱلَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾ ﴾

[الذاريات: ١١]

Who are dazed in perplexity

غَمَرات الموت

The agonies/throes of death

غمز

﴿ وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ ﴾ [المطففين: ٣٠]

And they wink at one another as they pass by them

غمض

﴿ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ﴾[البقرة: ٢٦٧]

Do not choose for your expending the inferior things which you yourself would never take without turning your eyes away in disdain

غمط

غمْطُ الناس

Despising people

[1] من بنود صلح الحديبية.

غمم

﴿ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓاْ إِلَىَّ وَلَا تُنظِرُونِ ﴾[يونس: ٧١]

Then make decision unto me, and respite me not. / Then carry out against me whatever you may have decided and give me no respite

الغمام

The clouds

الغّمّ

Grief/ Sorrow/ Sadness/ Unhappiness

غُمَّ الهلال

The new moon was veiled, or concealed, to the people, by clouds, or otherwise

غمى

إغماء

Unconsciousness

غنم

الغُنْم بالغُرم

Whoever receives the benefit must bear the cost

■This provides the rationale and the principle of profit sharing in *Shirkah* arrangements. Earning profit is legitimized only by engaging in an economic venture, risk sharing and thereby contributing to the economy

مغانم

The spoils of the battle

غنن

الغُنّة

Nasal sound/ Nasal twang

غنى

﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ﴾ [آل عمران: ١٠]

Indeed, the unbelievers, their riches will not avail them, neither their children, any thing against Allah

﴿ وَمَا نَقَمُوٓاْ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ﴾[التوبة: ٧٤]

They took revenge only that Allah enriched them, and His Messenger

﴿ فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ﴾
[يونس: ٢٤]

And We make it stubble, as though yesterday it did not flourish

﴿ كَأَن لَّمْ يَغْنَوْاْ فِيهَآ ﴾ [هود: ٩٥]

As if they had not dwelt therein

﴿ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ

﴿ ٱللَّهِ مِن شَيْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ ﴾ [هود: ١٠١]
Their gods availed them not that they called upon, apart from Allah, anything, when the command of your Lord came

﴿ وَمَآ أُغْنِي عَنكُم مِّنَ ٱللَّهِ مِن شَيْءٍ ﴾ [يوسف:٦٧]
In no way can I be of help to you against Allah

﴿ وَكَم مِّن مَّلَكٍ فِي ٱلسَّمَٰوَٰتِ لَا تُغْنِي شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾ ﴾ [النجم:٢٦]
How many an angel there is in the heavens whose intercession avails not anything, save after that Allah gives leave to whomsoever He wills and is well-pleased

﴿ وَّٱسْتَغْنَى ٱللَّهُ ﴾ [التغابن: ٦]
Allah is above all needs

﴿ أَمَّا مَنِ ٱسْتَغْنَىٰ ﴿٥﴾ فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾ ﴾ [عبس:٥]
As for the one who considered himself self-sufficient, to him you attend

﴿ كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ﴿٦﴾ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ﴿٧﴾ ﴾ [العلق:٧]
No indeed; surely Man waxes insolent, for he thinks himself self-sufficient

﴿ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ﴿٢﴾ ﴾ [المسد:٢]
His wealth avails him not, neither what he has earned

ليس الغنى عن كثرة العرَض، إنما الغنى غنى النفس
Richness is not from the abundance of worldly goods; richness is only richness of the soul

التغنّي بالقرآن
Reciting or chanting the Qur'ān with a plaintive and gentle voice

غوث

﴿ وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ ﴾ [الكهف: ٢٩]
If they implore for relief, they will be granted water as hot as molten lead

الغَوث(تصوف)
The helper/ Supreme succour

غور

﴿ فَٱلْمُغِيرَٰتِ صُبْحًا ﴿٣﴾ ﴾ [العاديات:٣]
Rushing to assault at dawn

غار حراء
The cave of *Hirā'*

غوص

﴿ وَغَوَّاصٍ ﴿٣٧﴾ ﴾ [ص:٣٧]

Diver

غوط

الغائط

Feces/ Excrement

غول

﴿ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ ﴾
[الصافات:٤٧]

Wherein no sickness is, neither intoxication

غوى

﴿ قَالَ فَبِمَآ أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ﴿١٦﴾ ﴾ [الأعراف:١٦]

He said, ‘Because you caused me to go astray, I shall sit in ambush for them (Adam’s children) and prevent them from following Your Straight Path.

﴿ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾ ﴾ [طه:١٢١]

Adam disobeyed His Lord, and thus strayed into error

﴿ وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ ﴾
[الشعراء:٢٢٤]

And the poets, the perverse follow them


﴿ إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾ ﴾ [القصص:١٨]

You are clearly a quarrel some fellow

﴿ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَآ إِلَيْكَ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾ ﴾ [القصص:٦٣]

Those against whom the Word of judgement has come to pass shall say, 'Our Lord, those whom we have led astray, we only led them astray as we ourselves had gone astray. We declare our innocence unto You; it was not us that they were worshipped.'

﴿ فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ ﴿٣٢﴾ ﴾ [الصافات: ٣٢]

Therefore we perverted you, and we ourselves were perverts/ We led you astray: for truly we were ourselves astray

الغاوون

Deviators

غيب

﴿ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ ﴾
[النساء:٣٤]

Guarding in their husbands' absence, what Allah has ordained to be guarded

﴿ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ﴾ [الأنعام:٧٣]

He has all knowledge of the unseen as well as the seen

﴿ ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ ﴾ [يوسف: ٥٢]
That, so that he may know I betrayed him not secretly

﴿ رَجْمًا بِالْغَيْبِ ﴾ [الكهف: ٢٢]
Speaking conjecturally of that which is hidden, or unknown

﴿ وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾ ﴾ [النمل:٧٥]
And not a thing is there hidden in heaven and earth but it is in a Manifest Book

﴿ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ ﴿٥٣﴾ ﴾ [سبأ: ٥٣]
Guessing at the Unseen from a place far away

﴿ وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ﴾ [الحجرات:١٢]
Do not backbite one another; would any of you like to eat the flesh of his brother dead? You would hate it

﴿ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ ﴾ [التكوير:٢٤]
He does not grudge the secrets of the unseen/ He is not niggardly of the unseen

اغتاب فلاناً
He backbites someone/He speaks ill of someone behind his or her back

الغَيب
The Unseen/ Unknown/ what lies beyond the reach of human perception

الغيبيات
Metaphysical, not detected by the sense

الغيبة
Backbiting

الغَيبة (الشيعة)
Temporary concealment/ State of occultation

رجَمَ بالغيب
He spoke of that which he did not know

قاله رجماً بالغيب
He said it conjecturally

مفاتح الغيب = فتح

غيث

يا غِياث المستغيثين
O the Aider of the seekers of aid

الغيث
Rain

غير

﴿ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ﴾
[النساء: ١١٩]
I will command them and they will

alter God's creation

﴿إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾ [الرعد:١١]

Allah changes not what is in a people, until they change what is in themselves/ Allah never changes His favour that He conferred on a people until they change what was within themselves

غير إرادي

Involuntary

غير جازم

Non-binding

غيرُ شرعيٍّ

Illegal/ Illegitimate

غير متقوّم

Unvalued property

غير متناهي

Infinite

غير مجزئ

Invalid

غير مَحْرَم

Marriageable member of the opposite sex

غير مختون

Uncircumcised

غير موجود

Non-existent

الغَيرة

Jealousy

غيض

﴿ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ﴾ [الرعد:٨]

Allah knows what every female bears, and the wombs' shrinking

غيظ

﴿وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ﴾[آل عمران:١١٩]

But when they are alone with each other, they bite at you their fingers, enraged. Say, 'Die in your rage'

﴿سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾﴾ [الفرقان:١٢]

They will hear its bubbling and sighing, or its fury and roaring

﴿وَإِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٥﴾﴾ [الشعراء:٥٥]

And indeed they are enraging us

﴿وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا بِغَيْظِهِمْ﴾ [الأحزاب:٢٥]

And Allah sent back those that were unbelievers in their rage

﴿تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ﴾ [الملك:٨]

It shall almost burst asunder with rage

غيل

الغِيلة

The compressing one's wife while she

is suckling, or pregnant

غين

(إنه ليُغَان على قلبي)
Verily, my heart is invaded as though it were covered by unmindfulness

غيي

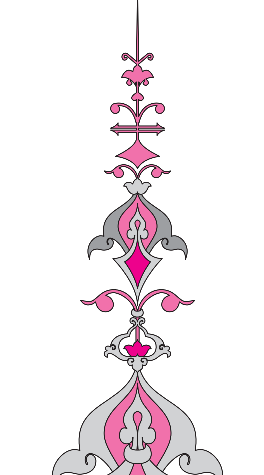
﴿فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾﴾ [مريم:٥٩]
They will face destruction

الغاية تبرر الوسيلة
The end justifies the means

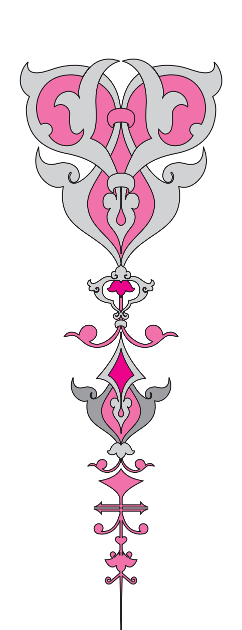
الغاية لا تدخل في المُغيَّا
The limit shall not enter into that to which the limit is set

الغَيّ
Error









الفائتة (الصلاة) = فوت

الفائدة (الربا وغيره) = فيد

الفاحشة = فحش

فأد

﴿ وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ﴾ [هود:١٢٠]

And all that We relate to you of the tidings of the Messengers is that whereby We strengthen your heart

﴿ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا ۖ إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠﴾ ﴾ [القصص:١٠]

The heart of Moses' mother became empty, and she almost disclosed him had We not strengthened her heart, that she might be among the believers

﴿ مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾ ﴾ [النجم:١١]

The heart did not lie of what he saw

الفؤاد

Heart

فارضٌ = فرض

فاسد = فسد

فاسق = فسق

فاض = فيض

فأل

تفاءل به

He regarded it as a good omen

الفأل الحسن

Good omen

فأم

فِئام من الناس

A group of people

فأو

فئة باغية

Party occupying itself with corrupt, wrong, or unjust conduct

فتأ

﴿ قَالُوا تَاللَّهِ تَفْتَؤُا تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾ ﴾[يوسف:٨٥]

'By Allah,' they said, 'You will never cease mentioning Joseph till you are consumed, or among the perishing.'

فتح

﴿ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ ﴾

[البقرة: ٧٦]

They say, 'Do you speak to them of what Allah has revealed to/ disclosed to you?

﴿ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾ ﴾[الأعراف:٨٩]

O our Lord, judge between us and our people; You are the best of judges

﴿ وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ ﴾

[الحجر:١٤]

Though We opened to them a gate in heaven

﴿ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ ﴾

[الأنبياء: ٩٦]

When Gog and Magog are let loose

﴿ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾ ﴾[سبأ: ٢٦]

Say, 'Our Lord will bring us all together, then He will judge between us with truth, and He is the Best Judge, the All-Knowing.'

﴿ مَّا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ﴾

[فاطر:٢]

Whatsoever mercy Allah opens to men, none can withhold

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ ﴾[الفتح: ١]



Indeed, We have given you a manifest victory

﴿وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾﴾ [النبأ:١٩]

And heaven is opened, and become gates

فتح مكة

The Conquest of Makkah

الفتوحات الإسلامية

The Islamic conquests

مفاتح الغيب

The keys to the unseen/ what lies beyond the reach of human perception

فتر

﴿يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾﴾ [الأنبياء:٢٠]

They extol His limitless glory by night and day, tirelessly

﴿لَا يُفَتَّرُ عَنْهُمْ﴾ [الزخرف:٧٥]

That is not abated for them

فترة انقطاع الوحي

The period of revelation pause

فتق

﴿كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا﴾ [الأنبياء: ٣٠]

They (the heavens and the earth) were closed up, and We rent them

فتل

﴿وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾﴾ [النساء:٤٩]

They shall never be wronged even if it is as the weight of the wick, that is on the back of the date-stone

فتن

﴿إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾ [البقرة:١٠٢]

We are but a temptation to evil, so do not renounce your faith

﴿وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ﴾ [البقرة:١٩١]

Persecution is more grievous than slaying/ Unbelief, is more excessive than slaughter

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ فَإِنِ ٱنتَهَوْا۟ فَلَا عُدْوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ ﴿١٩٣﴾﴾ [البقرة:١٩٣]

Fight them, till there is no persecution and the religion is Allah's; then if they give over, there shall be no enmity save for evildoers

﴿كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟ فِيهَا﴾ [النساء:٩١]

Whenever they are returned to temptation, they are overthrown in it

﴿وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟﴾ [النساء:١٠١]

And when you are journeying in the

land there is no fault in you that you shorten the prayer, if you fear the unbelievers may afflict you

﴿وَمَن يُرِدِ ٱللَّهُ فِتۡنَتَهُۥ فَلَن تَمۡلِكَ لَهُۥ مِنَ ٱللَّهِ شَيۡـًٔا﴾ [المائدة:٤١]

Whomsoever Allah desires to try, you can't avail him anything with Allah

﴿ثُمَّ لَمۡ تَكُن فِتۡنَتُهُمۡ إِلَّآ أَن قَالُواْ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشۡرِكِينَ ٢٣﴾ [الأنعام: ٢٣]

Then there will be no excuse for them but to swear, 'By Allah, Our Lord, we were not idolaters'

﴿إِنۡ هِيَ إِلَّا فِتۡنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهۡدِي مَن تَشَآءُ﴾ [الأعراف:١٥٥]

It is only Your trial, whereby You lead astray whom You will, and guide whom You will

﴿وَٱتَّقُواْ فِتۡنَةٗ لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُواْ مِنكُمۡ خَآصَّةٗ﴾ [الأنفال:٢٥]

And fear a trial which shall surely not smite in particular the evildoers among you

﴿وَٱعۡلَمُوٓاْ أَنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞ﴾ [الأنفال:٢٨]

And know that your wealth and your children are a trial

﴿وَإِن كَادُواْ لَيَفۡتِنُونَكَ عَنِ ٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ لِتَفۡتَرِيَ عَلَيۡنَا غَيۡرَهُۥۖ وَإِذٗا لَّٱتَّخَذُوكَ خَلِيلٗا ٧٣﴾ [الإسراء:٧٣]

Indeed they were near to seducing you from that We revealed to you, that you might forge against Us another, and then they would surely have taken you as a friend/ They endeavour to tempt you away from that which We revealed to you, hoping that you would invent something else in Our name, in which case they would have made you their trusted friend

﴿وَفَتَنَّٰكَ فُتُونٗا﴾ [طه:٤٠]

We tested you with various trials

﴿كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۗ وَنَبۡلُوكُم بِٱلشَّرِّ وَٱلۡخَيۡرِ فِتۡنَةٗۖ وَإِلَيۡنَا تُرۡجَعُونَ ٣٥﴾ [الأنبياء: ٣٥]

Every soul shall taste death. We test you all with evil and good by way of trial. To Us you will return

﴿وَجَعَلۡنَا بَعۡضَكُمۡ لِبَعۡضٖ فِتۡنَةً أَتَصۡبِرُونَ﴾ [الفرقان: ٢٠]

And We appointed some of you to be a trial for others: 'Will you endure?'

﴿أَحَسِبَ ٱلنَّاسُ أَن يُتۡرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمۡ لَا يُفۡتَنُونَ ٢ وَلَقَدۡ فَتَنَّا ٱلَّذِينَ مِن قَبۡلِهِمۡۖ فَلَيَعۡلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعۡلَمَنَّ ٱلۡكَٰذِبِينَ ٣﴾ [العنكبوت:٢ – ٣]

Do the people reckon that they will be left to say 'We believe,' and will not be tried? We certainly tried those that were before them, and assuredly Allah



knows those who speak truly, and assuredly He knows the liars

﴿ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ١٦٣ ﴾ [الصافات:١٦٢]

You shall not tempt any against Him except him who shall roast in Hell

﴿ يَوۡمَ هُمۡ عَلَى ٱلنَّارِ يُفۡتَنُونَ ١٣ ذُوقُواْ فِتۡنَتَكُمۡ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تَسۡتَعۡجِلُونَ ١٤ ﴾[الذاريات:١٣-١٤]

Upon the day when they shall be tried at the Fire: 'Taste your trial! This is that you were seeking to hasten

﴿ فَتَنتُمۡ أَنفُسَكُمۡ ﴾[الحديد: ١٤]

You tempted yourselves

﴿ رَبَّنَا لَا تَجۡعَلۡنَا فِتۡنَةٗ لِّلَّذِينَ كَفَرُواْ ﴾[الممتحنة:٥]

Our Lord, do not make us a temptation to those who disbelieve

﴿ بِأَييِّكُمُ ٱلۡمَفۡتُونُ ٦ ﴾[القلم: ٦]

Which of you is the demented/ Which of you is the afflicted with madness

﴿ إِنَّ ٱلَّذِينَ فَتَنُواْ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ ثُمَّ لَمۡ يَتُوبُواْ فَلَهُمۡ عَذَابُ جَهَنَّمَ وَلَهُمۡ عَذَابُ ٱلۡحَرِيقِ ١٠ ﴾

[البروج:١٠]

Those who persecute the believers, men and women, and then have not repented, there awaits them the chastisement of Gehenna, and there awaits them the chastisement of the burning

فتنة (المعنى العام)

The Arabic root ‘f-t-n’ means ‘burn’. It is used also of melting gold or silver with fire, to try them. Hence it is both a burning and a trial, or a temptation, and by extension a seduction or a charming enchantment

الفتنة بين الصحابة

Civil strife/ Division/ Dissension among Companions

فتنة القبر

The trial of the grave

فتنة مُضِلّة

Trial / sedition / discord, that causes people to go astray or to deviate from that which is right

فتى

﴿ وَيَسۡتَفۡتُونَكَ فِي ٱلنِّسَآءِۖ قُلِ ٱللَّهُ يُفۡتِيكُمۡ فِيهِنَّ ﴾[النساء: ١٢٧]

They consult you concerning women, say, 'Allah instructs you about them'

﴿ أَفۡتُونِي فِي رُءۡيَٰيَ ﴾[يوسف: ٤٣]

Tell me the meaning of my vision

﴿ أَفۡتُونِي فِيٓ أَمۡرِي ﴾[النمل:٣٢]

Pronounce to me concerning my affair/ Counsel me in my affair

الاستفتاء

Asking for a legal opinion



الفتوى

A legal opinion issued by a ‘mufti’

فتيات

Young girls

فِتية

Young boys

المفتي

Jurisconsult/ Jurisprudent who issues legal opinions

مستفتي

Inquirer

فجج

﴿فَجٍّ عَمِيقٍ ﴿٢٧﴾﴾ [الحج:٢٧]

Remote path/ Deep ravine

فِجاج

Wide roads/ Ravines

فجر

﴿وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾﴾
[الإسراء:٩٠-٩١]

They say, ‘We will not believe you till you make a spring to gush forth from the earth for us. Or till you possess a garden of plants and vines, and you make rivers to gush forth abundantly all amongst it

﴿وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾﴾ [القمر:١٢]

And We made the earth to gush with fountains, and the waters met for a matter decreed

﴿بَلْ يُرِيدُ الْإِنسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾﴾ [القيامة:٥]

But man desires to continue on as a libertine

﴿عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾﴾
[الإنسان:٦]

Fountain from which is drink the servants of Allah, making it to gush forth plenteously

﴿أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾﴾ [عبس:٤٢]

Those they are the unbelievers, the libertines

﴿وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾﴾ [الانفطار:٣]

When the oceans are made to explode/ when the seas swarm over

الفجر الصادق

True dawn

■It is when the sky around the horizon begins to grow light. Before this, a dim light sometimes overhead for some minutes, followed by darkness, and is termed the deceptive dawn

الفجر الكاذب

Deceptive/ false dawn

الفجر المستطير (الفجر الصادق)

The dawn spreading over horizon

الفجر المستطيل (الفجر الكاذب)

The elongated dawn light

فُجّار

The libertines

الفجور

Immorality/ vice

إذا خاصمَ فجرَ = خصم

فحش

الفحشاء

Indecency

فحل

ضِراب الفحل

The hire of the camel's leaping the female

عسْب الفحل

Stallion's semen, used for impregnation

لبن الفحل

Male-milk

It refers, in the context of suckling, to the man who has an authority over the milk, that is, the woman’s husband

فحم

فَحْمة العِشاء

The darkness of the night

فحو

فحوى الخطاب

The implication of the address

فخذ

المفاخذة

Sitting between the thighs of a woman

فخر

فخّار

Pottery

تفاخر/ الفخْر

Glorying/ Boasting

فخم

التفخيم (تجويد)

Heaviness

Technically, it indicates making the sound of the letter heavy so that the mouth is full with its resonation

فدى

﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٞ فَلَن يُقۡبَلَ مِنۡ أَحَدِهِم مِّلۡءُ ٱلۡأَرۡضِ ذَهَبٗا وَلَوِ ٱفۡتَدَىٰ بِهِۦٓ ﴾ [آل عمران: ٩١]

Surely those who disbelieve, and die disbelieving, there shall not be accepted from any one of them the whole earth full of gold, if he would ransom himself thereby

﴿ وَفَدَيۡنَٰهُ بِذِبۡحٍ عَظِيمٖ ١٠٧ ﴾ [الصافات: ١٠٧]

And We ransomed him with a mighty sacrifice

فداك أبي وأمي

I would ransom you with my father and mother

الفدية

Ransom

الفرائض = فرض

الفرا

كل الصيد في جوف الفَرا

Every kind of game is in the belly of the wild ass, meaning that every kind of game is inferior to the wild ass

فرت

﴿وَأَسۡقَيۡنَٰكُم مَّآءٗ فُرَاتٗا ٢٧﴾ [المرسلات:٢٧]

And We provided you with fresh water

فرث

﴿ وَإِنَّ لَكُمۡ فِي ٱلۡأَنۡعَٰمِ لَعِبۡرَةٗۖ نُّسۡقِيكُم مِّمَّا فِي بُطُونِهِۦ مِنۢ بَيۡنِ فَرۡثٖ وَدَمٖ لَّبَنًا خَالِصٗا سَآئِغٗا لِّلشَّٰرِبِينَ ٦٦ ﴾ [النحل:٦٦]

And surely in the cattle there is a lesson for you; We give you to drink of what is in their bellies, between filth and blood, pure milk, sweet to drinkers

فرج

﴿ أَفَلَمۡ يَنظُرُوٓاْ إِلَى ٱلسَّمَآءِ فَوۡقَهُمۡ كَيۡفَ بَنَيۡنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٖ ٦ ﴾ [ق:٦]

What, have they not beheld heaven above them, how We have built it, and decked it out fair, and it has no cracks?

﴿وَإِذَا ٱلسَّمَآءُ فُرِجَتۡ ٩﴾ [المرسلات:٩]

When heaven shall be split

الفرْج

Private part

الفرَج

Relief

الفرَج مع الكرب

Relief comes with affliction

فرح

﴿ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦ ﴾
[آل عمران:١٧٠]

Rejoicing by reason of that which Allah has given them of His bounty

﴿ قُلۡ بِفَضۡلِ ٱللَّهِ وَبِرَحۡمَتِهِۦ فَبِذَٰلِكَ فَلۡيَفۡرَحُواْ هُوَ خَيۡرٞ مِّمَّا يَجۡمَعُونَ ٥٨ ﴾ [يونس:٥٨]

Say: 'In Allah's bounty and mercy in this let them rejoice; it is better than that they amass

﴿ إِذۡ قَالَ لَهُۥ قَوۡمُهُۥ لَا تَفۡرَحۡۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡفَرِحِينَ ٧٦ ﴾ [القصص:٧٦]

When his people said to him, ‘Do not exult; Allah does not love those that exult

﴿ كُلُّ حِزۡبِۢ بِمَا لَدَيۡهِمۡ فَرِحُونَ ﴾ [الروم:٣٢]

Each party rejoices in what is theirs

﴿ ذَٰلِكُم بِمَا كُنتُمۡ تَفۡرَحُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَبِمَا كُنتُمۡ تَمۡرَحُونَ ٧٥ ﴾ [غافر:٧٥]

That is because you rejoiced in the earth without right, and were exultant

فرد

﴿ وَنَرِثُهُۥ مَا يَقُولُ وَيَأۡتِينَا فَرۡدٗا ٨٠ ﴾[مريم: ٨٠]

And We shall inherit from him that he says, and he shall come to Us alone

﴿ رَبِّ لَا تَذَرۡنِي فَرۡدٗا ﴾ [الأنبياء:٨٩]

O my Lord, do not leave me solitary

إفراد الحج

Method of performing the pilgrimage where a person starts with the pilgrimage alone.

فرد (حديث)

ḥadīth that only one Companion has reported from the Prophet (pbuh), even if the ḥadīth has become well-known and reported by many at the lower levels of the *isnād*

لأقاتلنهم حتى تنفرد هذه السالفة = سلف

المُفرِّدون [1]

Those who live in isolation and engage themselves in remembering Allah

فردس

الفِردوس

Paradise

فرر

﴿ قُل لَّن يَنفَعَكُمُ ٱلۡفِرَارُ إِن فَرَرۡتُم مِّنَ ٱلۡمَوۡتِ أَوِ ٱلۡقَتۡلِ وَإِذٗا لَّا تُمَتَّعُونَ إِلَّا قَلِيلٗا ١٦ ﴾
[الأحزاب:١٦]

[1] جاء في الحديث الشريف: سبق المفرّدون، قالوا: وما المفردون يا رسول الله؟ قال: الذاكرون الله كثيراً والذاكرات.

Say: 'Flight will not profit you, if you flee from death or slaying; you will be given enjoyment of days then but little.'

﴿ فَفِرُّوٓاْ إِلَى ٱللَّهِۖ إِنِّي لَكُم مِّنۡهُ نَذِيرٞ مُّبِينٞ ﴾ [الذاريات: ٥٠]

Therefore flee unto Allah; I am a clear warner from Him to you

﴿ يَقُولُ ٱلۡإِنسَٰنُ يَوۡمَئِذٍ أَيۡنَ ٱلۡمَفَرُّ ﴾ [القيامة: ١٠]

Upon that day man shall say, 'Whither to flee?

فرّ من الزحف

He fled from encountering the enemy in the battle

الفرار من الزحف

Fleeing from encountering the enemy in the battle

فرس

الفراسة

The gift of clairvoyance

■The supposed faculty of perceiving, as if by seeing, what is happening or exists out of sight.

-A kind of art such as 'Physiognomy' (which is especially thus termed in the present day) learned by indications, or evidences, and by experiments, and by the make and dispositions, whereby one knows the state, or circumstances, men.

-The discovery of an internal quality in a man by right opinion.

تفَّرستُ فيه خيراً

I perceived in him good, or goodness intuitively

فِرْسِن [1]

Hoof of sheep

فرش

﴿ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ فِرَٰشٗا ﴾ [البقرة: ٢٢]

Who assigned to you the earth for a couch

﴿ وَمِنَ ٱلۡأَنۡعَٰمِ حَمُولَةٗ وَفَرۡشٗا ﴾ [الأنعام: ١٤٢]

And of the cattle some are reared for work and others for food

﴿ وَفُرُشٖ مَّرۡفُوعَةٍ ﴾ [الواقعة: ٣٤]

And upraised couches

﴿ يَوۡمَ يَكُونُ ٱلنَّاسُ كَٱلۡفَرَاشِ ٱلۡمَبۡثُوثِ ﴾ [القارعة: ٤]

The day that men shall be like scattered moths

افتراش المرأة

Copulation

[1] في حديث: لا تحقرنَّ جارةٌ لجارتها ولو فرسنَ شاة.



افتراش (صلاة)

Style of sitting posture in which a person places the left foot on its side and sits upon it while keeping the right foot resting on the bottom of its toes

الفراش

Moths

فرص

فِرْصة من مسك

Piece of cotton, or wool, scented with musk

فرض

﴿ ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ﴾ [البقرة:١٩٧]

The Pilgrimage takes place in the months appointed for it. Whoever undertakes the pilgrimage in those months shall, while on pilgrimage, abstain from lewdness, all wicked conduct and wrangling

﴿ لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً ﴾ [البقرة:٢٣٦]

You will incur no sin if you divorce women before having touched them or settled a dowry for them

﴿ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ ﴾ [النساء:١١٨]

He said, 'Assuredly I will take unto myself a portion appointed of Your servants

﴿ سُورَةٌ أَنزَلْنَٰهَا وَفَرَضْنَٰهَا ﴾ [النور:١]

This is a chapter which we have revealed and in which we have set down the obligatory statutes

﴿ مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ﴾ [الأحزاب:٣٨]

There is no fault in the Prophet, touching what Allah has ordained for him

﴿ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ ﴾ [الأحزاب:٥٠]

We know what We have imposed upon them touching their wives

﴿ قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ ﴾ [التحريم:٢]

Allah has ordained for you the absolution of your oaths

الفرائض

Estate division/ Laws related to the distribution of inheritance

الفرض

Mandatory/ Obligatory

■It is that which the Lawgiver strictly requires to be done

فرض العين (واجب العين)

Personal obligation

■ It is that which the Lawgiver requires from every morally responsible person, like Prayer

فرض كفاية (واجب الكفاية)

Collective/ Communal obligation

■ It is that which the Lawgiver requires from the collectivity of those morally responsible persons, and not from each one of them. Therefore, if someone undertakes it, then the obligation has been fulfilled, like Funeral prayer, commanding the right and forbidding the wrong, and so forth.

فرط

﴿مَّا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَيْءٍ﴾ [الأنعام: ٣٨]

No single thing have We left out of the Book

﴿وَهُمْ لَا يُفَرِّطُونَ ۝٦١﴾ [الأنعام: ٦١]

They leave no part of their duty unfulfilled

﴿لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفْرَطُونَ ۝٦٢﴾ [النحل: ٦٢]

Without any doubt, it is the Fire that awaits them, and they will be hastened on into it

﴿وَكَانَ أَمْرُهُۥ فُرُطًا ۝٢٨﴾ [الكهف: ٢٨]

His case has been exceedingly wrong

﴿إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ﴾ [طه: ٤٥]

We fear that he may hasten with punishment/ Verily we fear that he may act hastily and unjustly towards us

﴿يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِي جَنبِ ٱللَّهِ﴾ = جنب

الفَرَط

A person who goes before, or in advance of others to the water

اللهم اجعله لنا فرَطاً

O Allah, make him to be a cause of reward, or recompense, prepared in advance for us

أنا فرَطُكم على الحوض

I shall be your preceder to the pool of Paradise

فرع

فرَع (فرَعة)

The firstling of the camel, or of the sheep or goat, which they used to sacrifice to their gods, looking for a blessing thereby

(لا فرَعة)

When one's camels amounted to a complete hundred, he sacrificed a he-camel thereof every year, and gave it to the people to eat, neither he nor his family tasting it, or rather, it is said, he



sacrificed a young, or youthful, he-camel to his idol. Muslims used to do it in the first part of Islam then it was prohibited

فرعون

Pharaoh

فروع الفقه

The branches of Jurisprudence

فرغ

﴿رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا وَثَبِّتۡ أَقۡدَامَنَا﴾ [البقرة:٢٥٠]

Our Lord, pour out upon us patience, and make firm our feet

﴿وَأَصۡبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا﴾ [القصص:١٠]

The heart of Moses' mother became empty/ void

﴿سَنَفۡرُغُ لَكُمۡ أَيُّهَ ٱلثَّقَلَانِ ٣١﴾ [الرحمن:٣١]

We shall surely attend to you at leisure, o humans and jinn

﴿فَإِذَا فَرَغۡتَ فَٱنصَبۡ ٧﴾ [الشرح:٧]

So when you are empty, labour/ When you have completed your task resume your toil

فرق

﴿وَإِذۡ فَرَقۡنَا بِكُمُ ٱلۡبَحۡرَ فَأَنجَيۡنَٰكُمۡ وَأَغۡرَقۡنَآ ءَالَ فِرۡعَوۡنَ وَأَنتُمۡ تَنظُرُونَ ٥٠﴾ [البقرة:٥٠]

And when We divided for you the sea and delivered you, and drowned Pharaoh's folk while you were beholding

﴿فَيَتَعَلَّمُونَ مِنۡهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيۡنَ ٱلۡمَرۡءِ وَزَوۡجِهِۦ﴾ [البقرة: ١٠٢]

People learned what they would use to cause discord between a man and his wife

﴿لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦ﴾[البقرة: ٢٨٥]

We make no division between any one of His Messengers

﴿وَلَا تَكُونُواْ كَٱلَّذِينَ تَفَرَّقُواْ وَٱخۡتَلَفُواْ مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡبَيِّنَٰتُ﴾[آل عمران: ١٠٥]

Do not be like those who scattered and fell into variance after the clear signs came to them

﴿وَإِن يَتَفَرَّقَا يُغۡنِ ٱللَّهُ كُلّٗا مِّن سَعَتِهِۦۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمٗا ١٣٠﴾ [النساء:١٣٠]

If they separate, Allah will enrich each of them of His plenty; Allah is All-embracing, All-wise.

﴿قَالَ رَبِّ إِنِّي لَآ أَمۡلِكُ إِلَّا نَفۡسِي وَأَخِيۖ فَٱفۡرُقۡ بَيۡنَنَا وَبَيۡنَ ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ ٢٥﴾[المائدة: ٢٥]

He said, O my Lord, I rule no one except myself and my brother. So divide between us and the people of the ungodly

﴿وَلَا تَتَّبِعُواْ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمۡ عَن سَبِيلِهِۦ﴾ [الأنعام: ١٥٣]

And do not follow other ways, for they cause you to deviate from His way

﴿ إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ وَكَانُواْ شِيَعٗا لَّسۡتَ مِنۡهُمۡ فِي شَيۡءٍ ﴾ [الأنعام:١٥٩]

Those who have made divisions in their religion and become sects, you are not of them in anything

﴿ وَيَحۡلِفُونَ بِٱللَّهِ إِنَّهُمۡ لَمِنكُمۡ وَمَا هُم مِّنكُمۡ وَلَٰكِنَّهُمۡ قَوۡمٞ يَفۡرَقُونَ ٥٦ ﴾ [التوبة:٥٦]

They swear by Allah that they belong to you, but they are not of you they are a people that are afraid

﴿ يَٰصَٰحِبَيِ ٱلسِّجۡنِ ءَأَرۡبَابٞ مُّتَفَرِّقُونَ خَيۡرٌ أَمِ ٱللَّهُ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ ٣٩ ﴾ [يوسف: ٣٩]

Which is better, my fellow-prisoners -- many gods at variance, or Allah the One, the Omnipotent?

﴿ وَقَالَ يَٰبَنِيَّ لَا تَدۡخُلُواْ مِنۢ بَابٖ وَٰحِدٖ وَٱدۡخُلُواْ مِنۡ أَبۡوَٰبٖ مُّتَفَرِّقَةٖ ﴾ [يوسف: ٦٧]

He also said, ‘O my sons, enter not by one door; enter by separate doors

﴿ فَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضۡرِب بِّعَصَاكَ ٱلۡبَحۡرَۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرۡقٖ كَٱلطَّوۡدِ ٱلۡعَظِيمِ ٦٣ ﴾

[الشعراء: ٦٣]

Then, We revealed to Moses, ‘Strike with your staff the sea’; and it clave, and each part was as a mighty mount

﴿ فِيهَا يُفۡرَقُ كُلُّ أَمۡرٍ حَكِيمٍ ٤ ﴾ [الدخان:٤]

Wherein is made distinct every firm decree

﴿ وَقُرۡءَانٗا فَرَقۡنَٰهُ لِتَقۡرَأَهُۥ عَلَى ٱلنَّاسِ ﴾

[الإسراء:١٠٦]

And the Qur’ān We have divided, for you to recite it to mankind

﴿ أَنۡ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِ ﴾

[الشورى: ١٣]

Establish the religion and do not be divided therein

﴿ فَٱلۡفَٰرِقَٰتِ فَرۡقٗا ٤ ﴾ [المرسلات:٤]

By those angels that descend with what makes a distinction between truth and falsity, or that make a distinction between things according as Allah has commanded them

الفرق الإسلامية

Muslims sects

الفرقة الناجية

The saved sect

فرقان

The criterion

فرك

الفَرْك

Rubbing

الفَرْك

Hatred

فرم

فرمان

Sultanic order

فره

﴿وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ﴿١٤٩﴾﴾
[الشعراء:١٤٩]

Will you still skillfully hew houses out of the mountains? You carve dwellings out of the mountains with great skill

فرى

﴿وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا﴾
[النساء: ٤٨]

Whoever associates with Allah anything, has indeed forged a mighty sin

﴿ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا﴾ [الأنعام:٩٣]

He invented/ fabricated a lie about Allah

﴿مَا كَانَ حَدِيثًا يُفْتَرَىٰ﴾ [يوسف: ١١١]

This (revelation) could not possibly be an invented discourse

﴿لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾﴾ [مريم:٢٧]

You have surely committed a monstrous thing

﴿سِحْرٌ مُّفْتَرًى﴾ [القصص:٣٦]

Forged sorcery

﴿وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾﴾ = فتن

شيء فريّ

Monstrous thing

المفترون

Forgers

فزز

﴿وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾﴾ [الإسراء:٧٦]

And they endeavour to scare you off the land with a view to driving you away. But, then after you have gone, they will not remain there except for a short while

﴿فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾﴾ [الإسراء:١٠٣]

He desired to startle them from the land; and We drowned him and those with him, all together

فزع

﴿لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ﴾[الأنبياء: ١٠٣]

The greatest terror shall not grieve them

﴿مَن جَآءَ بِٱلۡحَسَنَةِ فَلَهُۥ خَيۡرٞ مِّنۡهَا وَهُم مِّن فَزَعٖ يَوۡمَئِذٍ ءَامِنُونَ ٨٩﴾ [النمل:٨٩]

Whosoever comes with a good deed, he shall have better than it; and they shall be secure from terror that day

﴿وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنۡ أَذِنَ لَهُۥۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمۡ قَالُواْ مَاذَا قَالَ رَبُّكُمۡۖ قَالُواْ ٱلۡحَقَّۖ وَهُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ ٢٣﴾ [سبأ:٢٣]

Intercession will not avail with Him save for him to whom He gives leave; till, when terror is lifted from their hearts, they will say, ‘What said your Lord?’ They will say, ‘The truth; and He is the All-high; the All-great

﴿وَلَوۡ تَرَىٰٓ إِذۡ فَزِعُواْ فَلَا فَوۡتَ وَأُخِذُواْ مِن مَّكَانٖ قَرِيبٖ ٥١﴾ [سبأ: ٥١]

If you could see when they are terrified, and there is no escape, and they are seized from a place near at hand

فسح

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡ﴾[المجادلة: ١١]

O believers, when it is said to you 'Make room in the assemblies', then make room, and Allah will make room for you

فسْخٌ

Rescission

فسد

﴿وَفَسَادٞ كَبِيرٞ ٧٣﴾ [الأنفال:٧٣]

Great corruption

﴿وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ٦٠﴾ = عثى

إفساد

Spreading corruption

فاسد

Vitiated/ Voidable

فساد (فقه)

Vitiation

فساد

Corruption

المفسد

Mischief-maker/ Worker of corruption

مفسدات (الصلاة، الصيام)

Things that invalidate prayer, Fasting, etc

يفسد (الصلاة، الصوم، الحج..)

Invalidate

فسر

التفسير

Exegesis/ Interpretation

■ It is the interpretation that is confined to the words of the texts, as opposed to allegorical interpretation, which is not confined to the words of the texts

تفسير القرآن بالرأي

Interpreting the Qur'ān by purely personal opinion, or through independent rational thinking

التفسير بالمأثور

Interpretation, transmitted from the early times of Islam (the Prophet, Companions, or followers)

مفسر

Explained/ Clarified, as distinguished from 'mujmal'

فسق

﴿ وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُواْ يَفْسُقُونَ ﴿٤٩﴾ ﴾ [الأنعام:٤٩]

But those who cry lies to Our signs, shall be afflicted with suffering as a result of their sinful deeds

﴿ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ لِآدَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ﴾

[الكهف:٥٠]

When We said to the angels: 'Prostrate yourselves before Adam,' They all prostrated themselves except Satan, he was one of the jinn, and he disobeyed his Lord's command

فاسق

Corrupt/ evil doer

الفسق

Corruption

فَسْقيّة

Basin, or shallow pool, of water in the court of a house, generally having in the centre a fountain that throws up water

فسل

فَسيلة

Small palm-tree

فشل

﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا ﴾

[آل عمران: ١٢٢]

Remember when two parties from among you were about to lose heart

﴿وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ فَتَفْشَلُواْ وَتَذْهَبَ رِيحُكُمْ ﴾ [الأنفال:٤٦]

And obey Allah, and His Messenger, and do not quarrel together, and so you lose heart, and your power departs

فشو

إفشاء السلام

Spreading the greeting of peace

فصح

﴿ وَأَخِى هَـٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا ﴾

[القصص: ٣٤]

My brother Aaron is more eloquent in speech than I

فصد

فصدَ

He cut, or slit a vein

فصص

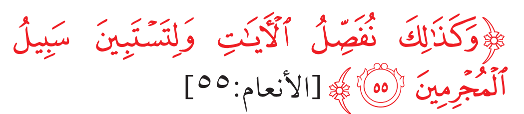
فصوص الحكمة

Bezels of wisdom

فصل

﴿فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبْتَلِيكُم بِنَهَرٍ﴾ [البقرة:٢٤٩]

And when Saul went forth with the hosts he said, Allah will try you with a river



﴿وَكَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴿٥٥﴾﴾ [الأنعام:٥٥]

Thus We make plain Our revelations, that the sinners' way may be manifest

﴿ءَايَـٰتٍ مُّفَصَّلَـٰتٍ﴾ [الأعراف: ١٣٣]

Distinct signs

﴿وَتَفْصِيلًا لِّكُلِّ شَىْءٍ﴾ [الأعراف:١٤٥]

And a distinguishing of everything

﴿ وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ لَوْلَآ أَن تُفَنِّدُونِ ﴿٩٤﴾﴾

[يوسف:٩٤]

So, when the caravan set forth, their father said, 'Surely I perceive Joseph's scent, unless you think me doting'

﴿إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ﴾

[الحج:١٧]

Allah shall distinguish between them on the Day of Resurrection

﴿ هَـٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴾

[الصافات:٢١]

'This is the Day of Decision, even that you cried lies to

﴿وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ﴾

[الشورى:٢١]

But for the Word of Decision, it had been decided between them.

﴿إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَـٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾﴾

[الدخان:٤٠]

Surely the Day of Decision shall be

their appointed time, all together

﴿وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا﴾ [الأحقاف: ١٥]

His bearing and his weaning are thirty months

﴿وَفَصِيلَتِهِ ٱلَّتِي تُـْٔوِيهِ ١٣﴾ [المعارج:١٣]

His kin who sheltered him

﴿إِنَّهُۥ لَقَوْلٌ فَصْلٌ ١٣﴾[الطارق: ١٣]

Surely, it is a decisive word

﴿وَفَصْلَ ٱلْخِطَابِ ٢٠﴾ [ص:٢٠]

Decisive speech

أدلة تفصيلية

Specific evidences

خير الفاصلين (الله)

The Best of arbiters

الفصل (الكليات الخمس)

Difference

الفَصيل

Young camel when weaned from his mother

فصم

﴿لَا ٱنفِصَامَ لَهَا﴾[البقرة: ٢٥٦]

It never breaks

فضض

﴿وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا﴾

[الجمعة: ١١]

But when they see merchandise or diversion they scatter off to it

افتضاض البكرِ

Defloration

الفضة

Silver

فضل

﴿وَأَنِّي فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ١٢٢﴾ [البقرة:١٢٢]

And that I have preferred you over all people

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ﴾ [البقرة: ١٩٨]

It is no sin for you to seek the bounty of your Lord

﴿وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ﴾ [البقرة:٢٣٧]

Do not forget to act benevolently to one another

﴿إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ﴾

[البقرة:٢٤٣]

Surely, Allah grants limitless bounty to mankind

﴿تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ﴾

[البقرة:٢٥٣]

And those Messengers, some We have preferred above others

﴿مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ﴾

[المؤمنون: ٢٤]

'This is nothing but a mortal like yourselves, who desires to gain superiority over you

﴿ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٢٢﴾﴾[الشورى: ٢٢]

This is the great bounty

أفضلُ من كذا

This is superior than ..

أفضلُ الصدقة ما كان عن ظهر غنى = صدق

الأفضلية

Superiority

الفضائل

Virtuous qualities

فضائل الأعمال

Virtuous deeds

الفضوليّ

Uncommissioned agent

فضيلة

Excellence/ Excellent quality

فضيلة الشيخ

His Eminence

فضى

﴿وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَٰقًا غَلِيظًا ﴿٢١﴾﴾

[النساء: ٢١]

How shall you take it, when each of you has been privily with the other, and they have taken from you a solemn compact?

المُفضَاة

A woman whose vagina and rectum meet together in one, by the rupture of the part between them

فطر

﴿تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ﴾

[مريم: ٩٠]

The heavens are almost rent of it

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ﴾ [الروم: ٣٠]

So set your face to the religion, a man of pure faith, Allah's original upon which He originated mankind

﴿فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ [الشورى: ١١]

The Originator of the heavens and the earth

﴿ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ كَانَ وَعْدُهُۥ مَفْعُولًا ﴿١٨﴾﴾

[المزمل: ١٨]

Whereby heaven shall be split, and its promise shall be performed

﴿فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾﴾[الملك: ٣]

Return your gaze, do you see any fissure?

﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ﴿١﴾﴾[الانفطار: ١]

When the sky is cleft asunder

الإفطار

Breaking the fast

كان ﷺ يقوم من الليل حتى تتفطّرَ قدماه

The Prophet (pbuh) would stand in prayer so long that the skin of his feet would crack

فطرة

Innate disposition/ Instinct

فطم

فِطام الصبي

Weaning

فطن

فَطانة الأنبياء

Acute intelligence/ Sagacity

فظظ

فظّ

Cruel/ Rough

فعل

﴿وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنتَ مِنَ الْكَافِرِينَ ﴿١٩﴾﴾ [الشعراء:١٩]

And you did the deed you did, being one of the ungrateful

 [البروج:١٦]

Performer of what He desires

فعلت ذلك تعظيماً له

I did this for the purpose of rendering honour to him

فعلَه حِسْبَةً = حسب

فعليٌّ

Actual, as opposed to verbal

فقر

﴿فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾﴾ [القصص: ٢٤]

And he said, 'O my Lord, surely I have need of whatever good You shall have sent down upon me

﴿تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾﴾ [القيامة:٢٥]

You might think the Calamity has been wreaked on them.

الفقر

Poverty

الفقراء

The poor

فقه

﴿لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾﴾ [الأنعام:٦٥]

That they might understand

﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا

﴿فِي ٱلدِّينِ﴾ [التوبة: ١٢٢]
But why should not a party of every section of them go forth, to become learned in religion

﴿وَٱحۡلُلۡ عُقۡدَةٗ مِّن لِّسَانِي ٢٧ يَفۡقَهُواْ قَوۡلِي ٢٨﴾
[طه: ٢٧–٢٨]
Unloose the knot upon my tongue, that they may understand my words.

الفِقْه

Islamic Jurisprudence

■ The science of religious law in Islam that, in its widest sense, covers all aspects of religious, political and civil life.

لفقه في الدين

Knowledge of religion

فقه العبادات

The laws regulating ritual and religious observances

الفقه معرفة النفس ما لها وما عليها

Fiqh is meant to be a person's knowledge of his rights and duties

فقه مقارن

Comparative jurisprudence

فقيه

Jurist/An expert in the law

فكر

التفكر

Contemplation/Pondering/ Meditation

الفكر الإسلامي

Islamic Thought

فكك

﴿فَكُّ رَقَبَةٍ ١٣﴾ [البلد: ١٣]
The freeing/emancipating of a slave

﴿لَمۡ يَكُنِ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ وَٱلۡمُشۡرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأۡتِيَهُمُ ٱلۡبَيِّنَةُ ١﴾ [البينة: ١]
The unbelievers of the People of the Book and the idolaters would never change their ways; till the Clear Sign came to them

فكَّ رقبةً

He released a slave

فكه

﴿إِنَّ أَصۡحَٰبَ ٱلۡجَنَّةِ ٱلۡيَوۡمَ فِي شُغُلٖ فَٰكِهُونَ﴾
[يس: ٥٥]
Indeed, the inhabitants of Paradise today are busy in their rejoicing/ Verily this day the Companions of Paradise are busy in their enjoyment

﴿وَنَعۡمَةٖ كَانُواْ فِيهَا فَٰكِهِينَ ٢٧﴾ [الدخان: ٢٧]
And what prosperity they had rejoiced in

﴿لَوۡ نَشَآءُ لَجَعَلۡنَٰهُ حُطَٰمٗا فَظَلۡتُمۡ تَفَكَّهُونَ ٦٥﴾
[الواقعة: ٦٥]

Did We will, We would make it broken orts, and you would remain bitterly jesting

﴿ وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمُ ٱنقَلَبُواْ فَكِهِينَ ٣١ ﴾ [المطففين:٣١]

And when they returned to their people they returned blithely

فلان من حَمَلة الآثار = أثر

الفلاة = فلو

فلح

أفلح فلان

He was successful

المفلحون

Successful/ Prosperers

فلس

الإفلاس

Bankruptcy

الإفلاس الروحي

Spiritual bankruptcy

أفلسَ فلان

He became bankrupt/ insolvent

المفلس

Bankrupt person

فلسف


تهافت الفلاسفة

The incoherence/ inconsistency of philosophers

فلسفة إسلامية

Islamic Philosophy

فيلسوف

Philosopher

فلج

الفلَج

Distance between the teeth

المتفلجات

Women that make open space between their front teeth, for the purpose of improving their appearance

فلق

﴿ إِنَّ ٱللَّهَ فَالِقُ ٱلۡحَبِّ وَٱلنَّوَىٰۖ ﴾ [الأنعام:٩٥]

Allah is the cleaver of the grain and the fruit-stone

﴿ فَالِقُ ٱلۡإِصۡبَاحِ ﴾ [الأنعام:٩٦]

He is the one who causes the day to break

الفلَق

Day break

فلَق الصبح

The bright shining of the daybreak

فلك

﴿وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝٤٠﴾ [يس: ٤٠]
Each swimming in a sky

الفُلك
Ship/ Ark

الفلك المشحون
The laden/filled ark

فلو

الفلاة
Desert

الفُلُوّ
Colt

فناء = فني

فند

﴿ وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَآ أَن تُفَنِّدُونِ ۝٩٤﴾
[يوسف: ٩٤]
So, when the caravan set forth, their father said, 'Surely I perceive Joseph's scent, unless you think me doting'

مفنَّد
Weak in judgment, or unsound in mind

هرم مفند
Senility that makes one mentally unstable



﴿ ذَوَاتَآ أَفْنَانٍ ۝٤٨﴾ [الرحمن: ٤٨]
Abounding in branches

فني

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۝٢٦﴾ [الرحمن: ٢٦]
All that dwells upon the earth is perishing

الفناء (تصوف)
The dissolution of personal identity/ Self-annihilation

فناء الكون
The annihilation of the Universe

فهق

المتفيهقون
The arrogant/ the proud

فهم

﴿فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ﴾ [الأنبياء: ٧٩]
And We made Solomon to understand it

مفهوم الشرط (أصول فقه)
The implication of the condition
■When the ruling of a text is contingent on a condition, then the ruling obtains

only in the presence of that condition and lapses otherwise

مفهوم الصفة (أصول فقه)

The implication of attribute

■When the ruling of a text is dependent on the fulfillment of a quality or an attribute then the ruling in question obtains only when the quality is available

مفهوم العدد (أصول فقه)

The implication of the stated number

■When the ruling of a text is conveyed in terms of a specified number, the number so stated must be carefully observed

مفهوم الغاية (أصول فقه)

The implication of the extent

■When the text itself demarcates the extent or scope of the operation of its ruling, the latter will obtain only within the scope of the stated limits and will lapse when the limit is surpassed

مفهوم المخالفة (أصول فقه)

The implication contrary to the actual meaning of a text

مفهوم الموافقة (أصول فقه)

It is a meaning not explicitly stated in the text, but understood from the intention and object of the Lawgiver

فوت

﴿لِّكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ﴾

[آل عمران: ١٥٣]

That you do not sorrow for that which you missed

﴿وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾﴾ [سبأ: ٥١]

If you could see when they are terrified, and there is no escape, and they are seized from a place near at hand

﴿وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ﴾

[الممتحنة: ١١]

And if any of your wives slip away from you to the unbelievers

﴿مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍ﴾ [الملك: ٣]

You do not see in the creation of the All-merciful any imperfection

الفائتة (الصلاة)

Missed prayer

فوج

﴿هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ﴾ [ص: ٥٩]

This is a troop/ group rushing headlong in with you

﴿يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا﴾ [النبأ: ١٨]

The day the Trumpet is blown, and you shall come in troops

فور

﴿وَيَأۡتُوكُم مِّن فَوۡرِهِمۡ﴾ [آل عمران: ١٢٥]

And they come rushing at you

﴿وَفَارَ ٱلتَّنُّورُ﴾ [هود: ٤٠]

The fountains of the earth gushed forth/ Oven boiled

﴿وَهِيَ تَفُورُ ⑦﴾ [الملك: ٧]

And she bursts asunder with rage

فوز

﴿فَلَا تَحۡسَبَنَّهُم بِمَفَازَةٖ مِّنَ ٱلۡعَذَابِ﴾ [آل عمران: ١٨٨]

Do not reckon them secure from punishment; for them awaits a painful punishment

﴿إِنَّ لِلۡمُتَّقِينَ مَفَازًا ㉛﴾ [النبأ: ٣١]

Surely the godfearing will have a success

﴿ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡكَبِيرُ ⑪﴾ [البروج: ١١]

That is the great triumph

فوز

Success/Triumph

فَوز عظيم

Mighty triumph/ Supreme success

فوض

﴿فَسَتَذۡكُرُونَ مَآ أَقُولُ لَكُمۡۚ وَأُفَوِّضُ أَمۡرِيٓ إِلَى ٱللَّهِۚ إِنَّ ٱللَّهَ بَصِيرُۢ بِٱلۡعِبَادِ ㊹﴾ [غافر: ٤٤]

You will remember what I say to you. I commit my affair to Allah; surely Allah sees His servantsu

المفوِّضة

Woman who marries herself to her husband with a dowry

المفوَّضة

Woman married by her guardian without the naming of the dowry

فوق

﴿إِنَّ ٱللَّهَ لَا يَسۡتَحۡيِۦٓ أَن يَضۡرِبَ مَثَلٗا مَّا بَعُوضَةٗ فَمَا فَوۡقَهَا﴾ [البقرة: ٢٦]

Allah is not ashamed to strike a similitude even of a gnat, or anything above it/ Allah does not disdain to give a parable of a gnat, or a higher creature

﴿زُيِّنَ لِلَّذِينَ كَفَرُواْ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا وَيَسۡخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُواْۘ وَٱلَّذِينَ ٱتَّقَوۡاْ فَوۡقَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ﴾ [البقرة: ٢١٢]

The life of this world has been made alluring to the unbelievers; hence, they scoff at those who believe, but those that fear Allah shall be above them in rank on the Day of Resurrection

﴿ وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ﴾
[المائدة:٦٦]

Had they performed the Torah and the Gospel, and what was sent down to them from their Lord, they would have eaten both what was above them, and what was beneath their feet

﴿ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ ﴾
[الأحزاب:١٠]

When they came against you from above you and from below you

﴿ وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيْحَةً وَٰحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾ ﴾ [ص:١٥]

These are only awaiting for a single Cry, to which there is no delay

الفُواق

The time between two milkings

فوم

فُوم

Garlic

فيأ

﴿ أَوَلَمْ يَرَوْا۟ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ يَتَفَيَّؤُا۟ ظِلَٰلُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ سُجَّدًا لِّلَّهِ ﴾ [النحل: ٤٨]

Have they not regarded all things that Allah has created casting their shadows to the right and to the left, bowing themselves before Allah in all lowliness?

﴿ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ ﴾ [الأحزاب:٥٠]

Spoils of war that Allah has given you

﴿ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ فَإِن فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ﴾ [الحجرات:٩]

If one of them is insolent against the other, fight the insolent one till it reverts to Allah’s commandment. If it reverts, set things right between them equitably, and be just

﴿ مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ﴾
[الحشر:٧]

Whatsoever spoils of war Allah has given to His Messenger from the people of the cities belongs to Allah, and His Messenger, and the near kinsman, orphans, the needy and the traveller

الفيء

Afternoon-shade

فيد

الفائدة (الربا وغيره)

Interest/ Profit

فيض

﴿ فَإِذَآ أَفَضۡتُم مِّنۡ عَرَفَٰتٖ فَٱذۡكُرُواْ ٱللَّهَ عِندَ ٱلۡمَشۡعَرِ ٱلۡحَرَامِ ﴾ [البقرة: ١٩٨]

When you surge down from Arafat, then remember Allah at the Holy Waymark

﴿ ثُمَّ أَفِيضُواْ مِنۡ حَيۡثُ أَفَاضَ ٱلنَّاسُ ﴾ [البقرة: ١٩٩]

Surge onward from the place where all other pilgrims surge

﴿ وَنَادَىٰٓ أَصۡحَٰبُ ٱلنَّارِ أَصۡحَٰبَ ٱلۡجَنَّةِ أَنۡ أَفِيضُواْ عَلَيۡنَا مِنَ ٱلۡمَآءِ ﴾ [الأعراف: ٥٠]

The inhabitants of the Fire shall call to the inhabitants of Paradise: ‘Pour on us water’

﴿ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ لَمَسَّكُمۡ فِي مَآ أَفَضۡتُمۡ فِيهِ عَذَابٌ عَظِيمٌ ١٤ ﴾ [النور: ١٤]

But for Allah’s bounty to you and His mercy in the present world and the world to come there would have visited you for your mutterings a mighty punishment

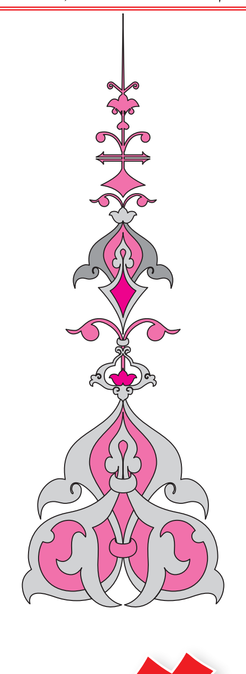
﴿ هُوَ أَعۡلَمُ بِمَا تُفِيضُونَ فِيهِ ﴾ [الأحقاف: ٨]

He knows very well what you are pressing upon/ He knows best what you say about it

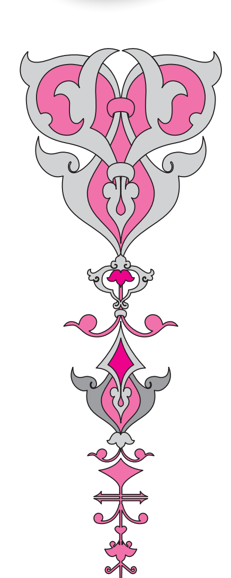
فاضت عيناه

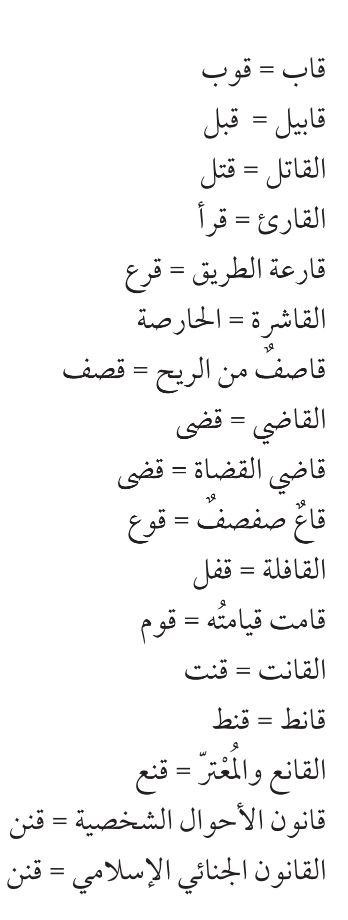
His tears welled up











قاب = قوب

قابيل = قبل

القاتل = قتل

القارئ = قرأ

قارعة الطريق = قرع

القاشرة = الحارصة

قاصفٌ من الريح = قصف

القاضي = قضى

قاضي القضاة = قضى

قاعٌ صفصفٌ = قوع

القافلة = قفل

قامت قيامتُه = قوم

القانت = قنت

قانط = قنط

القانع والمُعْترّ = قنع

قانون الأحوال الشخصية = قنن

القانون الجنائي الإسلامي = قنن

قبب

قبة الصخرة

The dome of the rock

قبح

﴿وَيَوۡمَ ٱلۡقِيَٰمَةِ هُم مِّنَ ٱلۡمَقۡبُوحِينَ ٤٢﴾

[القصص:٤٢]

And on the Day of Resurrection they shall be among the spurned

القبيح

The Bad

قبيح بذاته

That which has an inherent immoral quality

القبيح ما قبحه الشرع

The ‘Bad’ is what which the Lawgiver (Allah or His Messenger) has indicated is bad by asking it not to be done

قبر

﴿ ثُمَّ أَمَاتَهُۥ فَأَقۡبَرَهُۥ ﴿٢١﴾ ﴾ [عبس: ٢١]

Then He makes him to die, and puts him in his grave

تجصيص القبر

Plastering the grave

عذاب القبر

The punishment of the grave

فتنة القبر

The trial of the grave

القبر

Grave

مقبرة

Cemetery

قبس

﴿ إِنِّيٓ ءَانَسۡتُ نَارٗا لَّعَلِّيٓ ءَاتِيكُم مِّنۡهَا بِقَبَسٍ أَوۡ أَجِدُ


عَلَى ٱلنَّارِ هُدٗى ﴿١٠﴾ ﴾ [طه: ١٠]

I observe a fire, perhaps I shall bring you a brand from it, or I shall find at the fire guidance

﴿ إِنِّيٓ ءَانَسۡتُ نَارٗا سَـَٔاتِيكُم مِّنۡهَا بِخَبَرٍ أَوۡ ءَاتِيكُم بِشِهَابٖ قَبَسٖ لَّعَلَّكُمۡ تَصۡطَلُونَ ﴿٧﴾ ﴾ [النمل: ٧]

I observe a fire, and will bring you news of it, or I will bring you a flaming brand

﴿ يَوۡمَ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلۡمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُواْ ٱنظُرُونَا نَقۡتَبِسۡ مِن نُّورِكُمۡ ﴾ [الحديد: ١٣]

Upon the day when the hypocrites, men and women, shall say to those who have believed, ‘Wait for us, so that we may borrow your light!’

قبض

﴿ وَٱللَّهُ يَقۡبِضُ وَيَبۡصُۜطُ وَإِلَيۡهِ تُرۡجَعُونَ ﴿٢٤٥﴾ ﴾ [البقرة: ٢٤٥]

Allah grasps, and outspreads; and unto Him you shall be returned.

﴿ وَيَقۡبِضُونَ أَيۡدِيَهُمۡ ﴾ [التوبة: ٦٧]

And tighten their fists

﴿ فَقَبَضۡتُ قَبۡضَةٗ مِّنۡ أَثَرِ ٱلرَّسُولِ فَنَبَذۡتُهَا ﴾ [طه: ٩٦]

'I seized a handful of dust from the messenger's track, and cast it into the thing.

﴿ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَـٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾﴾ [الفرقان: ٤٥ – ٤٦]

Then We appointed the sun, to be a guide to it; thereafter We seize it to Ourselves, drawing it gently

﴿وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ﴾ [الزمر: ٦٧]

They measure not Allah with His true measure. The earth altogether shall be His handful on the Day of Resurrection

قَبْضُ الأمانةِ

Receipt of trust

This is the case where the recipient is not responsible for the item unless he destroys it or is negligent in safekeeping it, like deposits, loans, rentals.

قَبْضُ الضَّمان

Receipt of guaranty

This is the case where the recipient is held responsible to another party for the items that he received. Therefore, if the item perishes while in his possession, he is responsible to compensate that other party

قبل

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَـٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾ [آل عمران: ٨٥]

Whoever desires/adopts another religion than Islam, it shall not be accepted from him

﴿وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَـٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُواْ لِيُؤْمِنُوٓاْ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾ [الأنعام: ١١١]

Though We had sent down the angels to them, and the dead had spoken with them, had We mustered against them every thing, face to face, yet they would not have been the ones to believe, unless Allah willed

﴿وَٱجْعَلُواْ بُيُوتَكُمْ قِبْلَةً﴾ [يونس: ٨٧]

Make your houses places of worships

﴿إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَـٰذِبِينَ ﴿٢٦﴾﴾ [يوسف: ٢٦]

If the shirt is torn from the front, then she told the truth and he is a liar

﴿وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا﴾ [يوسف: ٨٢]

And the caravan with which we travelled here

﴿أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَـٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾﴾ [الإسراء: ٩٢]

Or you bring Allah and the angels before us face to face

﴿ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا﴾ [النمل: ٣٧]

Go back to them, for we shall certainly come to them with forces they cannot match

﴿ فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ ﴾ [الذاريات:٢٩]

Then came forward his wife, clamouring

استدبر القبلةَ

He turned his back towards the Qiblah

استقبال القبلة

Facing the direction of prayer

قابيل وهابيل

Cain and Abel

القبل والدبر

Private parts

القِبلة

The direction of prayer

القَبَليّة

Tribalism

القَبول

Acceptance

قتب

اندلقت أقتابُ بطنه

The intestines of his belly came forth

قَتَب

Camel's saddle

قتت

القتّات = النمام = نمم

قتر

﴿ وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ ﴾ [البقرة:٢٣٦]

Make provision for them, the affluent man according to his means, and the needy man according to his means

﴿ وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾ ﴾ [الفرقان:٦٧]

And who, when they expend, are neither prodigal nor niggardly, but between that is a just stand

﴿ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ ﴾ [عبس:٤١]

Veiled with darkness

﴿ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ﴾ = رهق

قَتور

Niggardly

قتل

﴿ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ ﴾ [المتحنة: ٩]

Allah only forbids you as regards those who fought against you because of your religion

﴿ إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ﴾ [المدثر: ١٨ - ٢٠]

He reflected, and determined; death

seize him, how he determined! Again, death seize him, how he determined!

﴿ قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ﴿١٧﴾ ﴾ [عبس:١٧]

Perish Man! How unthankful he is!

القاتل

Killer

القِتال

Fighting

قتْلٌ خطأٌ

Accidental or unintended homicide

القتْل الرحيم

Euthanasia/ Mercy killing

قتل شبه عمد

Pseudo-intent or semi-intent killing, which exists if a person causes the death of another person by a deliberate act, although the instrument used is not indicative of the intent to kill

قتلٌ عمْدٌ

Intentional killing

قتل غيلة

Heinous murder

قتل النفس

Killing a human being

قثأ

قثّاء

Cucumber

قحم

﴿ هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ﴾ [ص:٥٩]

This is a troop rushing headlong in with you

﴿ فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ﴿١١﴾ ﴾ [البلد: ١١]

Yet he has not assaulted the sleep

قدح

﴿ فَٱلْمُورِيَٰتِ قَدْحًا ﴿٢﴾ ﴾ [العاديات:٢]

Striking sparks of fire

قدد

﴿ وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ ﴾ [يوسف: ٢٥]

And they both rushed to the door. She tore his shirt from behind

﴿ كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾ ﴾ [الجن: ١١]

We are sects differing

قَديد

Flesh-meat cut into strips, or oblong pieces, and spread in the sun to dry

قدر

﴿ إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ﴾ [المائدة: ٣٤]

Save those who repent before you have power on them

﴿وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِۦٓ﴾ [الأنعام:٩١]

And they have not estimated Allah with the estimation that is due to Him/ they have not honoured Allah, with the honouring, that is due to Him

﴿ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَيْءٍ﴾ [النحل: ٧٥]

Allah makes this comparison between a man enslaved, unable to do anything of his own accord

﴿وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾﴾ [الكهف:٤٥]

Allah is omnipotent over every thing

﴿وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ﴾ [الأنبياء:٨٧]

And Dhul Nun, when he went forth enraged that We would not force him into a tight situation

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُۥ تَقْدِيرًا ﴿٢﴾﴾ [الفرقان:٢]

And He created every thing, then He ordained it very exactly, or in due proportions

﴿ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ﴾ [العنكبوت:٦٢]

Allah outspreads and straitens His provision to whomsoever He wills of His servants

﴿وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾﴾ [الأحزاب:٣٨]

And Allah's command is a decided decree

﴿فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾﴾ [الزخرف:٤٢]

Surely We have power over them

﴿وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾﴾ [القمر:١٢]

And We made the earth to gush with fountains, and the waters met for a matter decreed

﴿كَذَّبُواْ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾﴾ [القمر:٤٢]

They cried lies to Our signs, all of them, so We seized them with the seizing of One mighty, omnipotent

﴿وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ﴾ [الطلاق:٧]

As for him whose provision is stinted to him, let him expend of what Allah has given him

﴿إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ ﴿٢٣﴾﴾ [المرسلات:٢٢ - ٢٣]

Till a known term decreed; We determined; excellent determiners are We

﴿وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ فَيَقُولُ رَبِّيٓ أَهَٰنَنِ ﴿١٦﴾﴾ [الفجر:١٦]

But when He tries him and stints for him his provision, then he says, 'My Lord has despised me.'

﴿إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾﴾ = قتل

﴿وَقُدُورٍ رَّاسِيَٰتٍ﴾ = رسو

القَدَر = القضاء والقدر = قضى

القدر (عند القدرية) = القدرية

قدرة حادثة

Contingent power

القدرة على كل شيء

Omnipotence

القدَرِيّ

He is the one who maintains that man's actions are determined by man himself, not by Allah, and that man therefore possesses personally not only the power to act, but also the power to determine his action and decree its effect

القدَرِيّة

Al-Qadariyah

Muslim sect whose adherents argued for the absolute freedom of the will, namely a person is totally free to carry out his actions in the world, and thus he is responsible for them

على كل شيء قدير

Omnipotent/ He has power over all things

المقدَّرات

Things whose quantity is ascertained by measure of capacity, weight, or cubit

المكذب بالقدر

Someone who disbelieves in destiny

مقتدرٌ (الله)

Omnipotent

قدس

﴿ٱلْأَرْضَ ٱلْمُقَدَّسَةَ﴾ [المائدة: ٢١]

The Holy land

تدنيس المقدسات

Sacrilege

التقديس

Holiness

الروح القدُس

The Holy Spirit

مقدَّس

Sacrosanct/ Sacred

قدم

﴿يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ﴾ [هود: ٩٨]

He will go before his people on the Day of Resurrection

﴿قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾﴾ [سبأ: ٣٠]

Say: 'You have an appointed day that you shall not put back by a single hour nor put it forward.'

﴿قَالُواْ بَلْ أَنتُمْ لَا مَرْحَبًا بِكُمْ أَنتُمْ قَدَّمْتُمُوهُ لَنَا﴾
[ص: ٦٠]

They say, 'No, it is you have no Welcome; you forwarded it for us

﴿قَالُواْ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي ٱلنَّارِ ﴿٦١﴾﴾ [ص: ٦١]

They say, 'Our Lord, whoever forwarded this for us, give him a double chastisement in the Fire!'

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيْنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦ﴾ [الحجرات: ١]

O believers, do not advance before Allah and His Messenger/ do not put (yourselves) forward before Allah and His Messenger

﴿وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ ﴿٢٨﴾﴾ [ق: ٢٨]

I gave you warning before hand

﴿يَقُولُ يَٰلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾﴾ [الفجر: ٢٤]

He shall say, 'O would that I had forwarded for my life!'

تقديم الزكاة

Paying *Zakat* in advance

القِدَم

Eternity

﴿مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾ = أخر

قدا

﴿وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾﴾
[الزخرف: ٢٣]

And we are following upon their traces

اقتدى به

He followed his example/ he took him as an example

قُدوة

Example

المقتدي (في الصلاة)

Follower (someone praying in group behind an imam)

قذف

﴿بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ﴾
[الأنبياء: ١٨]

But We hurl the truth against falsehood, so that it may overcome it/ prevail over it

﴿وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعْبَ﴾ [الأحزاب: ٢٦]

And cast terror in their hearts

﴿قُلْ إِنَّ رَبِّي يَقْذِفُ بِٱلْحَقِّ﴾ [سبأ: ٤٨]

Say: 'My Lord hurls the truth

﴿وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾﴾
[سبأ: ٥٣]

Guessing at the Unseen from a place far away

﴿ لَّا يَسَّمَّعُونَ إِلَى ٱلۡمَلَإِ ٱلۡأَعۡلَىٰ وَيُقۡذَفُونَ مِن كُلِّ جَانِبٖ ٨ ﴾ [الصافات: ٨]

They do not listen to the High Council, for they are pelted from every side

القذف

Defamation / Slanderous accusation

■ Unfounded accusation of unlawful sexual intercourse

قذف الزوجة بالزنا

Charging one's wife with adultery

قذف المحصنات

Charging a woman who could be a chaste with adultery

قرأ

﴿ثَلَٰثَةَ قُرُوٓءٖ ﴾ [البقرة:٢٢٨]

Three menstrual cycles/ Three monthly courses

﴿ فَإِذَا قَرَأۡنَٰهُ فَٱتَّبِعۡ قُرۡءَانَهُۥ ١٨ ﴾ [القيامة:١٨]

When We recite it, follow its recitation

﴿ سَنُقۡرِئُكَ فَلَا تَنسَىٰٓ ٦ ﴾ [الأعلى:٦]

We shall teach you and you shall not forget

القارئ

Reciter

قرأ القرآن

To recite the Qur'ān

قرأ القرآنَ منكوساً

He read or recited, the Qur'ān beginning from the last part thereof

قرأ حزبَه من القرآن

He recited his set portion of the Qur'ān

قرأ القرآن عن ظهر قلب

He recited the Qur'ān by heart, or memory

قرابة النسب

Blood relationship

القِران (الحج)

Pilgrim enters into a state of *ihram* with the intention of performing 'Umra and pilgrimage together

القرآن

The Qur'ān/ Koran

• آية

Verse

• إعجاز القرآن

The inimitability of the Qur'ān

• تجويد القرآن

A special manner of reciting the Qur'an according to prescribed rules of pronunciation and intonation.

• التغني بالقرآن

Reciting or chanting the Qur'ān with a plaintive and gentle voice.

• الجزء من القرآن

One of thirty parts of the Qur'an

• جمع القرآن
Compilation of the Qur'ān

• حافظ القرآن
The one who memorizes it

• حفظ القرآن من التغيير والتبديل
The Qur'ān remains intact to this day in its original pristine form/ It has been preserved by Allah from any sort of distortion

• ختم القرآن
Complete recitation of the Qur'ān

• القارىء
Reciter

• القراءات القرآنية
Variant Readings of the Qur'ān

• محنة القول بخلقه = محن

• نزوله مُنجَّماً
The Qur'ān was revealed to the Prophet intermittently over a period of ٢٣ years

• وصف الوليد بن المغيرة له
والله ما فيكم رجل أعلمُ مني بالشعر، لا برجَزه، ولا بقصيده ولا بأشعار الجن،و الله ما يشبه الذي يقوله شيئاً من هذا. والله، إن لقوله لحلاوةً، وإن عليه لطلاوةً، وإنه لمنير أعلاه، مشرقٌ أسفلُه، وإنه ليعلو ولا يُعْلى.
There is none among you who is a better judge of poetry, with all its forms and styles, including the poetry said by the jinn, than me. By God, what Muhammad says is like any of that. What he says has its own sweetness and refinement. It is all light at the top, shining at the bottom. It is surpassing, overpowering. Nothing can stand up to it

قرب

﴿وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾﴾
[البقرة: ٣٥]
Do not go near this tree, otherwise you will be one of the wrong doers

﴿وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾﴾ [آل عمران:٤٥]
Among the near-stationed/Of those brought near

﴿وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَيْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرْبَانًا﴾ [المائدة: ٢٧]
And recite to them the story of the two sons of Adam truthfully, when both of them offered a sacrifice

﴿وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ﴾
[الأنعام:١٥٢]
And do not approach the property of the orphan, to make use of it, except to improve it

﴿وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُم بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا

﴿ زُلْفَىٰٓ ﴾ [سبأ: ٣٧]

And neither your riches nor your children are what will bring you near to Us in station

﴿ يَتِيمًا ذَا مَقْرَبَةٍ ۝١٥ ﴾ [البلد:١٥]

To an orphan near of kin

اقتراب الساعة

The approach of the Hour

الأقرب فالأقرب (فرائض)

Juridical principle for distributing the wealth of a deceased. It means that the nearer ones of the deceased have a prior right over his or her wealth than the distant relations

الجار ذو القربى

Neighbour who is of kin

تقريب بين المذاهب

Rapprochement between sects

قُراب الأرض

Earth's fill/ The equal in quantity of the earth

القربى

Kinship

إذا تقاربَ الزمانُ لم تكد رؤيا المؤمن تكذب = زمن

قرح

قَرح

Wound

قرد

قردة خاسئون

Despicable apes

قرر

﴿ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ﴾ [آل عمران: ٨١]

He said, 'Do you affirm this and accept the obligation I lay upon you in these terms'?

﴿ لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ ﴾ [الأنعام:٦٧]

Every piece of news has a time set for its fulfillment/ Every tiding has its time appointed

﴿ وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَفْقَهُونَ ۝٩٨ ﴾ [الأنعام:٩٨]

It is He who produced you from one living soul, and then a lodging-place, and then a repository. We have distinguished the signs for a people who understand

﴿ وَبِئْسَ ٱلْقَرَارُ ۝٢٩ ﴾[إبراهيم: ٢٩]

How an evil resting place!

﴿ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ﴾ [طه:٤٠]

That she cool her eye and she might not grieve

﴿وَنُقِرُّ فِي ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾
[الحج: ٥]

And We cause whom We will to rest in the wombs to an appointed term

﴿قَرَارٍ مَّكِينٍ ١٣﴾ [المؤمنون:١٣]

Firm resting-place/ place of rest, firmly fixed

﴿إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ٦٦﴾
[الفرقان:٦٦]

Evil it is as a lodging-place and an abode

﴿وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ﴾ [الفرقان: ٧٤]

Our Lord! Grant us wives and offspring who will be a joy to our eyes

﴿فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّي﴾
[النمل: ٤٠]

When he saw it placed before him, he said, 'This is by the grace of my Lord'

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُواْ يَعْمَلُونَ ١٧﴾ [السجدة: ١٧]

No human being can imagine what blissful delights, as yet hidden, await them in the life to come, as a recompense for that they were doing

﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾ [الأحزاب:٣٣]

Remain in your houses

﴿وَٱلشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ٣٨﴾ [يس:٣٨]

And the sun, it runs to a fixed resting-place; that is the ordaining of the All-mighty, the All-knowing

﴿وَكَذَّبُواْ وَٱتَّبَعُوٓاْ أَهْوَآءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ٣﴾ [القمر:٣]

They have cried lies, and followed their caprices; but every matter is settled

﴿وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ٣٨﴾
[القمر:٣٨]

In the morning early there came upon them a settled punishment

﴿إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ١٢﴾[القيامة: ١٢]

Upon that day the recourse shall be to your Lord

﴿وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ١٥ قَوَارِيرَاْ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ١٦﴾ [الإنسان:١٥ - ١٦]

And there shall be passed around them vessels of silver, and goblets of crystal, crystal of silver that they have measured very exactly

إقرار

Admission/ Confession

دار القرار

The abode of stability/ The stable abode

قُرّة العين

That by which the eye becomes cool, or refreshed, or in consequence of which it becomes at rest, and sleeps

قرض

﴿مَن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً﴾ [البقرة: ٢٤٥]

Who is he that will lend Allah a good loan, and He will multiply it for him manifold

﴿تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ﴾ [الكهف:١٧]

It (the Sun) turns away from them on the left

استقرضَ

He sought, or demanded a loan

القِراض = المضاربة = ضرب

القرض

Loan of fungible objects

■It is to give anything having value in the ownership of the other by way of virtue so that the latter could avail of the same for his benefit with the condition that same or similar amount of that thing would be paid back on demand or at the settled time/ It is that loan which a person gives to another as a help, charity or advance for a certain time.

القرض الحسن

Generous/goodly loan

■ An interest-free loan given for either welfare purposes or for fulfilling short-term funding requirements

المقرض

Lender

قرطس

قِرطاس

Book

قرع

﴿وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ﴾
[الرعد: ٣١]

And still the unbelievers are smitten by a shattering for what they wrought, or it alights near their habitation, until God's promise comes

﴿ٱلْقَارِعَةُ ۝١ مَا ٱلْقَارِعَةُ ۝٢ وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ ۝٣﴾ [القارعة:١ – ٣]

The Clatterer! What is the Clatterer? Would that you knew what the Clatterer is?

اقترَعوا (استهَموا)

They cast, lots, or practised sortilege with arrows, one with another

أقرعَ بينهم

He cast lots, or practised sortilege among them

قارعة الطريق

The middle of a path

القُرْعة

A lot used in sortilege

قرف

﴿وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ ﴿١١٣﴾﴾ [الأنعام:١١٣]

And that they may gain what they are gaining

﴿وَأَمْوَالٌ اقْتَرَفْتُمُوهَا﴾ [التوبة: ٢٤]

Properties which you have acquired

﴿وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا﴾ [الشورى:٢٣]

And whosoever gains a good deed, We shall give him increase of good in respect of it

قرم

قِرام

Curtain

قرن

﴿مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾﴾ [إبراهيم:٤٩]

Bound/ coupled with chains

﴿وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾﴾ [الزخرف:١٣]

And that you say, 'Glory be to Him, who has subjected this to us, and we ourselves were not equal to it

﴿وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾﴾ [الزخرف:٣٦]

Whoever blinds himself to the remembrance of All-Merciful, to him We will assign a Satan for comrade

﴿أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾﴾ [الزخرف:٥٣]

Or angels come with him conjoined

فقه مقارن

Comparative jurisprudence

القرَن

Disease of the female sex organ that prevents sexual intercourse

القرناء (الشاة القرناء)

Horned

القرون الخالية

The generations that have passed

قرين

Companion/ Comrade

قرينة

Context

قرينة منفصِلة

Disjunctive context

قرينة متصِلة

Conjunctive context

مقارنة الأديان

Comparative Religion

رواية الأقران بعضهم عن بعض = روى

قرى

القُرى

Cities/ towns

قزع

القزَع

To shave part of the head and leave part unshaven

قسس

قِسيّ

Kind of clothes containing silk

قسيس

Priest

قسط

﴿هُوَ أَقۡسَطُ عِندَ ٱللَّهِ﴾ [الأحزاب:٥]

That is more equitable in the sight of Allah

﴿وَأَقۡسِطُوٓاْ﴾ [الحجرات:٩]

Be just

﴿وَأَمَّا ٱلۡقَٰسِطُونَ فَكَانُواْ لِجَهَنَّمَ حَطَبٗا ١٥﴾
[الجن:١٥]

But as for those who have deviated they have become firewood for Gehenna

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلۡقِسۡطِ﴾ = قوم

التقسيط

Installment

القِسطاس المستقيم

The right balance

القِسط

Justice

المُقسِطون

The just

قسم

﴿وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ٢١﴾
[الأعراف: ٢١]

And he swore to them: ‘Indeed, I am a sincere adviser to you’

﴿قَالُواْ تَقَاسَمُواْ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهۡلَهُۥ﴾
[النمل: ٤٩]

They said, 'Let us swear a mutual oath by Allah we shall suddenly kill him and his household'

﴿أَهُمۡ يَقۡسِمُونَ رَحۡمَتَ رَبِّكَۚ نَحۡنُ قَسَمۡنَا بَيۡنَهُم مَّعِيشَتَهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا﴾ [الزخرف: ٣٢]

Is it they who divide the mercy of the

Lord? We have divided between them their livelihood in the present life

﴿ فَٱلْمُقَسِّمَٰتِ أَمْرًا ﴾ [الذاريات:٤]

Then those angels who distribute blessings by Our command

﴿ وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ﴾ [القمر: ٢٨]

And tell them that the water is to be divided between them

﴿ هَلْ فِى ذَٰلِكَ قَسَمٌ لِّذِى حِجْرٍ ﴾ [الفجر:٥]

Is there in that an oath for a mindful man?

أبرّ الله قسم فلان

Allah verified somebody's oath

أقسامٌ

Categories

فعلتُ كذا تَحِلّة القسَم

I did it only enough to annul the obligation of the oath

القَسامة

Compurgation

■ If the body of a murdered person is found on lands occupied by a tribe, or in a residential quarter in a city, town or village, fifty of the inhabitants must each take an oath to the effect that they had neither caused the person's death nor had any knowledge of who did. If less than fifty persons were available, those present had to swear more than once until fifty oaths had been obtained. By doing so, they freed themselves of criminal liability

القَسْم بين الزوجات

Taking turns between wives

القِسمة (فقه)

Division or Partition (Qismah) is to make known an undivided share. That is to say, to distinguish and separate shares from one another with a measure like cubit, or weight.

قسْمة التعديل (فرائض)

The division of a thing in an equal manner with regard to the value and utility, not with regard to the quantity, so that the smaller portion may be equal to the larger portion in value and utility

قِسمة تفريقٍ (فقه)

Partition by separation

■One corporeal thing ('Ayn) held in common is divided, and the shares, which are undivided over every part of the thing, come into separate existence as one share a piece. Like the division of a building site into two.

قِسمة الجَمْع (فقه)

Partition by collecting together

■ Corporeal property held in common. i.e. things which are many and jointly owned, being divided into shares, the shares being undivided in every part, are collected together into one share for each. Like dividing thirty sheep owned in common by three persons into ten a piece for the three.

قِسمة الرِّضى (فقه)

Partition by consent

■ It is made with the consent of the owners of the common property divided, that is, of the people who make the division. And they make the division between them by mutual agreement, or the judge makes the division with the consent of all.

قِسمة القضاء (فقه)

Partition by the judge

■ It is made in a compulsory manner and by judgment, on the demand of some of the owners of the common property

المقاسمة (في الميراث)

Division

المقتسمون

The partitioners



قسور

﴿ قَسْوَرَةٍ ﴿٥١﴾ ﴾ [المدثر: ٥١]

Lion

قشر

القاشرة = الحارصة

قشعر

﴿ ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ﴾ [الزمر: ٢٣]

Allah has revealed the best of statements, a Book consistent, repeating its teachings in various aspects. The skins of those who fear their Lord tremble with awe

قصد

﴿ وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآئِرٌ وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿٩﴾ ﴾ [النحل: ٩]

It is Allah alone to show the right way; and some do swerve from it If He willed, He would have guided you all together.

﴿ وَٱقْصِدْ فِى مَشْيِكَ ﴾ [لقمان: ١٩]

Be modest in your walk

﴿فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ﴾
[لقمان:٣٢]

But when He has delivered them to the land, some of them follow the middle course

﴿وَمِنْهُم مُّقْتَصِدٌ﴾ [فاطر: ٣٢]

Some of them follow the middle course

الاقتصاد الإسلامي

Islamic Economics

قصْد

Intent

مقاصد الشريعة

Higher Objectives and Intents of Islamic Law

■ There are five universal principles that underline the Islamic law, or Sharī‘a, namely, protection of religion, life, mind, private property and offspring. Therefore, the law has come down to protect and promote these five areas of human life, and nothing in this law can conceivably run counter to these principles or to any of their implications, however remotely

قصر

﴿وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ لَا يُقْصِرُونَ ۝٢٠٢﴾ [الأعراف:٢٠٢]

And their brothers they lead on into error, then they stop not short

﴿وَقَصْرٍ مَّشِيدٍ ۝٤٥﴾ [الحج:٤٥]

Tall palace/ Lofty castle

﴿قَٰصِرَٰتُ ٱلطَّرْفِ ۝٤٨﴾ [الصافات: ٤٨]

Restraining their glances

﴿حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ۝٧٢﴾[الرحمن: ٧٢]

Houris, cloistered in cool pavilions/ Damsels having eyes whereof the white is intensely white and the black intensely black, confined in the pavilions

﴿إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ۝٣٢﴾ [المرسلات:٣٢]

It shoots sparks like dry faggots

قصْر الصلاة

Shortening the prayer

قصص

﴿يَقُصُّ ٱلْحَقَّ﴾ [الأنعام:٥٧]

Allah declares the truth

﴿فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝١٧٦﴾
[الأعراف: ١٧٦]

Relate the stories, so that they may ponder

﴿ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾ ﴾ [الكهف: ٦٤]

(Moses said): 'This is what we have been seeking!' and they set back retracing their footsteps

﴿ وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ﴾ [القصص: ١١]

And she said to his sister, 'Follow him,'

﴿ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ ﴾ [القصص: ٢٥]

So when he came to him and had related to him the story, he said, 'Be not afraid; you have escaped from the people of the evildoers.'

القِصَاص

Equitable retaliation/ Just retribution

قِصاص ما دون النفس

Retaliation for injuries

القُصّاص

Story-tellers

قِصص الأنبياء

Hagiography/ Stories of the prophets

مُقاصّة

Mutual debt clearance

قصع

قَصْعة

Large bowl

قصف

﴿ أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ﴾ [الإسراء: ٦٩]

Or do you feel secure that He will not send you back into it a second time, and loose against you a hurricane of wind ?and drown you for your thanklessness

قصم

﴿ وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ ﴾ [الأنبياء: ١١]

How many a city that was evildoing We have shattered, and set up after it another people!

قصى

﴿ بِالْعُدْوَةِ الْقُصْوَىٰ ﴾ [الأنفال: ٤٢]

Farther bank

﴿ وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ ﴾

[القصص: ٢٠]

A man came running the furthest part of the city

المسجد الأقصى

The Farthest Mosque

قضب

﴿وَعِنَبًا وَقَضْبًا ﴿٢٨﴾﴾ [عبس: ٢٨]

Vines and reeds/ the grapes and the fresh vegetation

قضض

﴿فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥ﴾ [الكهف: ٧٧]

There, they found a wall on the point of falling down, and he (Moses' companion) rebuilt it

قضى

﴿ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ﴾ [الحج:٢٩]

Then let them accomplish their needful acts of shaving and cleansing

﴿فَإِذَا قَضَيْتُم مَّنَٰسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ﴾ [البقرة: ٢٠٠]

And when you have performed your holy rites remember Allah, as you remember your fathers

﴿فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ﴾ [النساء: ١٠٣]

When you have performed the Prayer

﴿لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا﴾ [الأنفال: ٤٤]

So that Allah might accomplish something He willed to be done

﴿إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ﴾ [يونس: ٩٣]

Indeed, your Lord shall judge between then on the Day of Resurrection

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ﴾ [الإسراء:٢٣]

Your Lord has decreed you shall not worship any but Him

﴿وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ﴾ [طه: ١١٤]

And do not hasten with this Qur'ān before its revelation is accomplished to you

﴿فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ﴾ [القصص: ١٥]

So Moses struck him down with his fist, and killed him

﴿فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ﴾ [القصص: ٢٩]

When Moses fulfilled the term

﴿فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ﴾ [الأحزاب:٢٣]

Some of them have fulfilled their vow by death

﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا﴾ [الأحزاب:٣٧]

So when Zayid had accomplished what he would of her (or consumed her), then We gave her in marriage to you

﴿فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ﴾ [فصلت:١٢]

He determined them as seven heavens in two days

﴿وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾ [الزخرف: ٧٧]

And they shall call, 'O Malik, let you

Lord put an end for us!'

﴿ يَٰلَيۡتَهَا كَانَتِ ٱلۡقَاضِيَةَ ﴾ [الحاقة:٢٧]

Would it had been the end!

﴿ كَلَّا لَمَّا يَقۡضِ مَآ أَمَرَهُۥ ﴾ [عبس: ٢٣]

By no means he (man) has not fulfilled that which He (Allah) commanded

﴿ كَانَ عَلَىٰ رَبِّكَ حَتۡمٗا مَّقۡضِيّٗا ﴾ = حتم

اقتضاء النص

Requirement of the text by necessity/ The required meaning

■It is a meaning required by the text in addition to what is stated by the words. Further, this requirement is a perquisite to understanding the meaning of the text, for otherwise it would be difficult to act upon the legal ruling in the text/ It is the meaning on which the text itself is silent, yet it must be read into it, for fulfilling the proper objective of the text. For example, the Qur'ān says, ﴿Forbidden to you are carrion, blood, the flesh of swine…﴾ [5:3] The verse tells us that it is unlawful for us to 'eat' these mentioned things. Though, the word 'eating' or 'consumption' is not in the text, it is necessary for full understanding and complete meaning of the verse.

انقضاء العدة

The end of waiting period

القاضي

Religious judge

قاضي القضاة

Chief justice

القضاء

Judgeship, the entire range of the judge's judicial activities

القضاء (فقه)

It is the performance of an Obligatory act after the time fixed for it by the Lawgiver, like offering the morning prayer after the Sun has risen

القضاء و القدر

Divine Decree / Fate

قضاء التفَث

The doing away with the matted and dusty state of the hair by shaving, and paring the nails, and the like

قضاء الفوائت

Making up missed prayers

قضاء مُبْرم

Indissoluble/ Irreversible/ Unalterable/ Irrevocable decree

■ It is one that denotes the eternal knowledge of Allah. It encompasses the final result of the revocable decree i.e. our choice of actions, their consequences and every precise detail

of our lives. This definite knowledge of Allah is not subject to change or alter even slightly and is exclusive to Allah only

قضاء معلَّق

Revocable decree

■It is one that is subject to change and alteration through the omission or commission of certain deeds. For example: the lifespan of a person is originally 50 years, but may increase to 60 years if he does some meritorious act, or a certain calamity is to befall him unless he averts it by spending in charity

قضى (الصلاة، الصيام)

He made up

قضية سلمان رشدي

Salman Rushdie's Affair

راجع: آيات شيطانية

قضايا فقهية = مسائل فقهية

قضايا فقهية معاصر = مسائل فقهية

مجلس القضاء

The place where the activity of *qadā'*, performed by the judge, takes place. By extension, any place where the judge sits to adjudicate cases

قطب

القُطب (تصوف)

Pole/ The chief gnostic

قطر

﴿ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾ ﴾

[الأحزاب:١٤]

And if entrance had been forced against them from those quarters, and then they had been asked to apostatise, they would have done so, and but tarried about it briefly

﴿ يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ ﴾ [الرحمن:٣٣]

O tribe of jinn and of men, if you are able to pass through the confines of heaven and earth, pass through them! You shall not pass through except with an authority

قِطْر

Molten copper / Molten brass

قطِران

Pitch

قطط

﴿ وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴾ [ص:١٦]

They say, 'Our Lord, hasten to us our share, or portion before the Day of Reckoning

قطع

﴿ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ ﴾ [البقرة: ٢٧]

And they cut off that which Allah has decreed to be united

﴿ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴾ [البقرة:١٦٦]

And their cords are cut asunder

﴿ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ ﴾ [هود: ٨١]

Depart with your household, in a part the night

﴿ وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ ﴾ [الرعد: ٣١]

If only there were a Qur'ān whereby the mountains were set in motion, or the earth were cleft

﴿ وَقَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا ﴾ [الأعراف:١٦٠]

We divided them into twelve divisions, tribes

﴿ قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴾ [النمل: ٣٢]

She said, 'O Council, pronounce to me concerning my affair; I am not used to decide an affair until you bear me witness.'

﴿ فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا ﴾ = زبر

﴿ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ﴾ = دبر

﴿ وَتَقْطَعُونَ السَّبِيلَ ﴾ = سبل

﴿ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ اللَّيْلِ مُظْلِمًا ﴾ = غشى

قطع الله دابِرَهم = دبر

إقطاع

Granting of ownership or usufruct rights over state land to individuals in recognition of their services for the sake of Islam

إقطاع إجارة

Piece of land donated to someone by the state on the basis of rent. The ownership rights remain with the state which can always dispose of it in any other manner

إقطاع الاستغلال

Assigning of tax-revenue to a person by the state relating to a particular land or area. The donee is authorized to collect *kharaj* from the people and to keep it with himself. He is not required to deposit it with the public treasury. In this case, the land itself is not subject

of donation. This type of donation was prevalent during mediaeval Islam

إقطاع التمليك

A piece of land donated to someone by the state on a permanent basis without any liability for tax. Such an 'iqtā' is treated as private property of the person to whom donated

قطْع اليد

Amputation of the right hand from the wrist/ Cutting off the hand

قطعٌ من خِلاف

Cross-amputation, i.e. amputation of the right hand and the left foot

قطْع الرحم

Severing ties of kinship/ Break up of kinship

قطع الطريق = الحرابة

قطعيٌّ (أصول فقه)

Definitive, as opposed to probable

قطعيُّ الثبوت / الورود

Unquestionably established transmission

■ The Qur'ān for example is of this type. i.e. It reached us by numerous means, by generation from generation, whole groups from whole groups, so it is quite impossible that all these various channels could have conspired to fabricate it.

قطعيُّ الدلالة

Definitive in meaning

■Very clear text that has only one meaning, which no one can interpret it otherwise. This type includes the Qur'ānic verses related to the fundamental tenets of Faith, *Zakat*, Prayer, and Fasting. etc.. This type leaves no room for mere difference among jurists.

مقاطعة

Boycott

مقطوع (حديث)

ḥadīth that is suspended at the level of a leading figure among the Followers

منقطع (حديث)

Broken ḥadīth

لا قَطْع في حَريسة الجبل = حرس

(لا قطْعَ في خُلسة) = خلس

قطف

قَطيفة

Thick soft clothes

قطمر

قِطْمير

The cleft of a date-stone

قعد

﴿ إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾ ﴾
[ق: ١٧]

When the two angels meet together, sitting one on the right, and one on the left

﴿ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ﴾ [الجن: ٩]

We would sit there on seats to hear

﴿ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ ﴾ [البروج: ٦]

When they were seated over it

القواعد من النساء

Women past child-bearing/ Elderly women

قواعد الفقه الإسلامي

Islamic juristic rules

قعر

﴿ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ ﴾ [القمر: ٢٠]

As if they were stumps of uprooted palm-trees

قَعْر جهنم

The bottom of Hell

قعو

إقعاء

Sitting on the buttocks and folding up the knees. (posture disallowed during prayer)

قفز

قفيز

Certain measure of capacity

قفيزُ الطحان

Measure of flour given to the grinder of grains as wage for his services

قفل

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾ ﴾ [محمد: ٢٤]

Do they not ponder the Qur'ān? Or is it that there are locks upon their hearts?

القافلة

Caravan

قفو

﴿ وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ ﴾
[المائدة: ٤٦]

And in their footsteps, We sent Jesus, son of Mary

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ﴾[الإسراء: ٣٦]

Do not follow that of which you have no knowledge

قلب

﴿قُلُوبُنَا غُلْفٌ﴾ [البقرة:٨٨]

Our hearts are sealed

﴿أَفَإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا﴾ [آل عمران:١٤٤]

Why, if he should die or is slain, will you turn about on your heels? If any man should turn about on his heels, he will not harm Allah in any way

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ١٩٦﴾ [آل عمران: ١٩٦]

Let it not delude you, that the unbelievers go to and fro in the land/ Let not the vicissitude (of the success) of those who disbelieve, in the land deceive you

﴿لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ حَتَّىٰ جَآءَ ٱلْحَقُّ﴾ [التوبة: ٤٨]

They sought to stir up sedition already before, and turned things upside down for you, or raised difficult matters for you, until the truth came

﴿وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ﴾ [الكهف: ١٨]

And, We turned them to the right, and to the left

﴿وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا﴾ [الكهف:٤٢]

Then his fruitful gardens were encompassed with ruin, and there, he began to wring his hands in grief for all that he had spent on it

﴿وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ خَسِرَ ٱلدُّنْيَا وَٱلْآخِرَةَ﴾ [الحج:١١]

And if a trial befalls him he turns completely over; he loses this world and the world to come

﴿يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ٣٧﴾ [النور:٣٧]

Fearing a day when hearts and eyes shall be turned about

﴿يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ﴾ [النور: ٤٤]

Allah alternates the night and the day

﴿إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ٥٠﴾ [الشعراء:٥٠]

Surely unto our Lord we are turning

﴿إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ٨٩﴾ [الشعراء:٨٩]

Except for him who comes to Allah with a pure heart

﴿وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ٢٢٧﴾ [الشعراء:٢٢٧]

And those who do wrong shall surely know by what overturning they will be overturned

﴿وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ﴾ [الأحزاب:١٠]

And your hearts reached your throats

﴿وَجَآءَ بِقَلْبٍ مُّنِيبٍ ٣٣﴾ [ق:٣٣]

And comes with a penitent heart



﴿فَقَسَتْ قُلُوبُهُمْ﴾ [الحديد:١٦]

Their hearts have become hard

﴿قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝٨﴾ [النازعات:٨]

Hearts upon that day shall be filled with terror

الإقلاب (تجويد)

Turning

It literally means: to turn the face of something. Technically, replacing a letter with another

القلب

Heart

سويداء القلب

The inmost part of the heart

يا مقلّبَ القلوب

O Turner of hearts

قَليب

Well

المقلوب (حديث)

Mixed-up ḥadīth

إنه ليُغان على قلبي = غين

قلد

﴿لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ [الزمر:٦٣]

Unto Him belong the keys of the heavens and the earth

التقليد

Imitation/ acceptance the opinion of another without proof

تقليد أحد المذاهب الفقهية

Following the authority of a *mujtahid* or one of the legal schools, with or without the ability to practice *Ijtihād*/ The earliest articulations of a juristic theory of authority acknowledge that the unlearned masses are dependent for their knowledge of the law on the learned

التقليد الأعمى

Blind following

التقليد في الدين

Taqlīd in the sphere of credal beliefs is not accepted, on the grounds that a personal intellectual effort is a pre-requisite for certainty in this area.

However, it is necessary to distinguish between *taqlīd*, as indifferent submission and *taqlīd*, as positive commitment (*jazm*). While the former is rejected, the latter is generally accepted

تقليديٌّ

Traditionalist

المقلِّد

Jurist or layman who follows a *mujtahid*

قلع

﴿ وَيَـٰسَمَآءُ أَقْلِعِي ﴾ [هود:٤٤]

And heaven, abate

قلف

أقلف

Uncircumcised

القُلفة

Prepuce

قلقل

قلقلة (تجويد)

Vibration

Vibration, literally means unrest, and technically, the vibration of the non-vowelled sound letter until a strong trembling sound is heard

قلل

أقليات

Minorities

القُلّة

108 liters of water

إذا بلغ الماءُ قُلّتين لم يحمل خَبثاً

When the water amounts to the quantity of two vessel of the kind called *kullah* [i.e. 216 liters of water] impurity does not appear in it

قلى

﴿ قَالَ إِنِّي لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ﴿١٦٨﴾ ﴾ [الشعراء:١٦٨]

He said, 'Truly I am a detester of what you do, or I am one who utterly abhors your doings

﴿ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ ﴾ [الضحى:٣]

You Lord has neither forsaken you nor hates you

قمح

﴿ إِنَّا جَعَلْنَا فِيٓ أَعْنَـٰقِهِمْ أَغْلَـٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾ ﴾ [يس:٨]

Surely, We have put on their necks fetters up to the chin, so their heads are raised

القمح

Wheat

قمر

﴿ وَٱنشَقَّ ٱلْقَمَرُ ﴾ = شقق القمر

The Moon

القمار

Gambling

■Technically, it is an arrangement in which possession of a property is contingent upon the happening of an uncertain event. By implication it applies to a situation in which there is a loss for one party and a gain for the other without specifying which party will lose and which will gain

راجع: الميسر

قمطر

﴿إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۝١٠﴾ [الإنسان:١٠]

For we fear from our Lord a frowning day, distressful

القِمطار

A book case in which court documents are preserved/ a court register in which documents are recorded

قمع

﴿مَّقَامِعُ مِنْ حَدِيدٍ ۝٢١﴾ [الحج:٢١]

Iron rods

قمل

القُمّل

Lice

قنبط

قُنَّبيط

Cauliflower

قنت

﴿وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ﴾ [الأحزاب:٣١]

But whosoever of you is obedient to Allah and His Messenger

القانت

The devout

دعاء القنوت [1]

O Allah, verily we seek Your aid, guidance, and Your forgiveness of sins, and we believe in You, and we rely upon You, and we laud You well, and we will not be unthankful to You for Your favour, and we cast off and forsake him who disobeys You. O Allah, You we worship,

---

[1] اللهم إنا نستعينك ونستهديك ونستغفرك ونؤمن بك ونتوكل عليك، ونثني عليك الخير كله. نشكرك ولا نكفرك، ونخلع ونترك من يفجرك. اللهم إياك نعبد ولك نصلي ونسجد، وإليك نسعى و نحفد. نرجو رحمتك ونخشى عذابك. إن عذابك بالكفار ملحق.

and to You we perform Prayers, and prostrate ourselves, and we are quick in working for You and in serving You. We hope for Your mercy, and we dread Your punishment; verily Your punishment overtakes the unbelievers.

قنط

﴿وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ﴾ [آل عمران:١٤]

Accumulated treasures/ heaped up hoards of gold and silver

﴿لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾ [الزمر:٥٣]

Do not despair of Allah's mercy

قانط

Despairing

القنوط

Loss of hope/ Despair

قنطر

قنطار

Quintal

A weight of 100 kilograms

قنع

القانع والمُعْترّ

The beggar and the suppliant

مقنعي رؤوسهم = هطع

قنن

قانون

Secular positive law

قانون الأحوال الشخصية

The law of Personal status

القانون الجنائي الإسلامي

Islamic criminal law

قنى

﴿وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ۝٤٨﴾ [النجم:٤٨]

And that it is He who gives wealth and riches

قهر

﴿وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ﴾ [الأنعام: ١٨]

He alone holds sway over all His creatures

﴿وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ﴾ [الأعراف: ١٢٧]

Indeed we have irresistible power over them

﴿فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ ۝٩﴾ [الضحى: ٩]

Do not wrong the orphan

قهقه

قهقهة مصلٍ
Laughing during the prayer

قوب

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾﴾ [النجم:٩]
Then he drew near and suspended hung, or came down

قوت

﴿وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا ﴿٨٥﴾﴾
[النساء:٨٥]
Surely Allah keeps a watchful count over everything

الاقتيات
Food-stuff

القُوت
Food

قود

قَوَد
Retaliation for homicide or wounding , synonymous with Qisas

العمد قوَد = عمد

قور

﴿وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ﴿١٥﴾ قَوَارِيرَا۟ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾﴾ [الإنسان:١٥ ـ ١٦]
And goblets of crystal, crystal of silver that they have measured very exactly

قوس

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾﴾ = قوب

قوع

قاعٌ صفصفٌ
Level hollow

قوف

القِيافة (قيافة الآثار والبشر)
Divination by the observation of footprints, or by morphoscopic and genealogical lines

قول

﴿وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾﴾ [النساء: ١٢٢]
Who can be more truthful than Allah in speech?
﴿وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾﴾ [الإسراء: ٢٣]

Always speak gently and kindly to them (Parents)

﴿وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾﴾ [الأحزاب:٣٢]

Speak honourable words

﴿مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ﴾ [ق:٢٩]

The Word is not changed with Me

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾﴾ [الحاقة:٤٤]

Had he invented against Us any sayings

﴿قَوْلًا ثَقِيلًا ﴿٥﴾﴾ [المزمل:٥]

Heavy, or weighty saying

قال تعالى

He said, exalted, or supremely exalted, be He

القول الراجح

The sound/ reliable opinion

قول الزور

False words/ the speaking of falsehood

قول الصحابي

The opinion of a Companion

القول الضعيف

Weak opinion

القول المرجوح

Unreliable opinion

قوليٌّ

Verbal, as opposed to actual

قوم

﴿إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا ٱفْتَدَتْ بِهِۦ﴾
[البقرة: ٢٢٩]

Unless the couple fear they may not maintain Allah's bounds; if you fear they may not maintain Allah's bounds, it is no fault in them for her to redeem herself

﴿لَيْسُوا۟ سَوَآءً مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ﴾
[آل عمران: ١١٣]

They are not all alike; some of the People of the Book are a just and upright

﴿وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا﴾
[النساء: ٥]

Do not give the weak-minded property, which Allah has made a means of support for you

﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ﴾ [النساء: ٣٤]

Men have authority over women

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ﴾ [النساء: ١٣٥]

O believers! Be ever steadfast in upholding equity, bearing witness to the truth for the sake of Allah

﴿وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ﴾
[المائدة:٦٦]

Had they performed the Torah and the Gospel

﴿ جَعَلَ ٱللَّهُ ٱلۡكَعۡبَةَ ٱلۡبَيۡتَ ٱلۡحَرَامَ قِيَٰمٗا لِّلنَّاسِ ﴾ [المائدة: ٩٧]

Allah has appointed the Ka'ba, the Holy House, a means of security for people

﴿ فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا ﴾ [المائدة: ١٠٧]

Then two others shall take their places

﴿ وَٱمۡرَأَتُهُۥ قَآئِمَةٞ ﴾ [هود: ٧١]

His wife was standing

﴿ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةٗ ﴾ [الكهف: ٣٦]

And I do not think that the Hour of judgment will come

﴿ إِنَّهَا سَآءَتۡ مُسۡتَقَرّٗا وَمُقَامٗا ﴿٦٦﴾ ﴾

[الفرقان:٦٦]

Evil it is as a lodging-place and an abode

﴿ وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَمۡ يُسۡرِفُواْ وَلَمۡ يَقۡتُرُواْ وَكَانَ بَيۡنَ ذَٰلِكَ قَوَامٗا ﴿٦٧﴾ ﴾

[الفرقان:٦٧]

And who, when they expend, are neither prodigal nor niggardly, but between that is a just stand

﴿ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن تَقُومَ مِن مَّقَامِكَۖ وَإِنِّي عَلَيۡهِ لَقَوِيٌّ أَمِينٞ ﴿٣٩﴾ ﴾ [النمل: ٣٩]

I will bring it to you, before you rise from your place; I have strength for it, and I am trusty



[الروم: ٢٥]

And of His signs is that the heaven and earth stand firm by His command

﴿ فَأَقِمۡ وَجۡهَكَ لِلدِّينِ حَنِيفٗا ﴾ [الروم: ٣٠]

So set your face to the religion, a man of pure faith

﴿ دَارَ ٱلۡمُقَامَةِ ﴾ [فاطر: ٣٥]

The abode of everlasting life/ Home of eternity

﴿ وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٞ مَّعۡلُومٞ ﴿١٦٤﴾ ﴾

[الصافات: ١٦٤]

None of us is there, but has a known station

﴿ أَنۡ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِ ﴾ [الشورى: ١٣]

Establish the religion and do not be divided therein

﴿ وَأَقِيمُواْ ٱلۡوَزۡنَ بِٱلۡقِسۡطِ ﴾ [الرحمن: ٩]

And establish/ observe weight with justice

﴿ إِنَّ نَاشِئَةَ ٱلَّيۡلِ هِيَ أَشَدُّ وَطۡـٔٗا وَأَقۡوَمُ قِيلًا ﴿٦﴾ ﴾

[المزمل: ٦]

Surely the first part of the night is heavier in tread, more upright in speech

﴿ لِمَن شَآءَ مِنكُمۡ أَن يَسۡتَقِيمَ ﴿٢٨﴾ ﴾ [التكوير: ٢٨]

To those of you whose will is to be upright

﴿ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِيٓ أَحۡسَنِ تَقۡوِيمٖ ﴿٤﴾ ﴾

[التين: ٤]

We indeed created Man in the fairest stature/ in the finest form

﴿ فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾ ﴾ [البينة: ٣]

Therein valuable Books

﴿ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴿٥﴾ ﴾ [البينة: ٥]

That is surely the right religion, pure and straight

أقام للصلاة

To call to Prayer

الإقامة للصلاة

The second call to prayer, whose words are almost similar to the common words of *Azān*, with the addition of 'the time of prayer has come', pronounced twice after *Hayya 'Alal Falāh* (i.e come to success)

الاستقامة

Integrity/ Honesty

الصراط المستقيم

The straight, or right path

عذاب مقيم

Everlasting punishment

قامتْ قيامتُه

Literally signifies: The day of his resurrection has come; which means that his trouble and consternation are as great as if the day of judgment were already present

قد قامت الصلاة

The time of prayer has come

القِوامة

The male guardianship over female

قوم بُور

Ruined or corrupt people

القيام (في الصلاة)

Standing

القيام بالنفس

Self-subsistence

قِيَميٌّ

Non-fungibles

Commodities that, if destroyed, cannot be compensated by similar commodities, like animals

مقام إبراهيم

The stone on which Abraham stood while building the House of Allah

مقام أمين

Secure position, or station

المقام المحمود = حمد

المقامات (تصوف)

Mystic stations

المقيم (الصلاة)

Person who chants words of *Iqāmah*, calling people to commence prayer

المقيم

Nontraveller

يوم القيامة

The Day of Judgment



قوى

﴿أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا﴾[البقرة: ١٦٥]

All might belongs to Allah alone

﴿ عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ۝٥ ﴾ [النجم:٥]

He was taught him by one terrible in power

﴿ نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ۝٧٣ ﴾ [الواقعة: ٧٣]

We Ourselves made it for a reminder, and a benefit to the desert-dwellers, or travellers

قيأ

قيء

Vomiting

قيح

قيح

Pus

قيد

قيّدوا العلم بالكتابة

Preserve knowledge through writing

مقيَّد

Determinate



القِياس

Analogical deduction/ Analogy

> *Analogy consists of four elements: (1) the new case that requires a legal solution; (2) the original case that may be found either stated in the revealed texts or sanctioned by consensus; (3) the ratio legis, or the attribute common to both the new and original cases; and (4) the legal norm that is found in the original case and that, due to the similarity between the two cases, must be transported to the new case.* [1]

قياس الأَدنى

The analogy of the inferior

The cause in this form of analogy is less clearly effective in the new case than the original case

قياس الأَولى

Analogy of the superior

It is when the effective cause in this analogy is more evident in the new case than the original case

قياس جليّ

Manifest analogy

■Analogy for which the underlying cause is more or less apparent, or can

[1] The Origins and Evolution of Islamic Law. Wael B.Hallaq. (Cambridge: Cambridge University Press, 2005).p. 141

be discovered with relative ease. The jurist does not need to ponder too much over the attributes of the *'illah* (cause)

قياس خفي

Concealed/ latent analogy

■If real *'llah* (cause) is less apparent, and the jurist has to spend considerable effort to discover it, then analogy is latent

قياس المُساوِي

The analogy of equals

The cause in this type is equally effective in both the new and original cases

القِيافة(قيافة الآثار والبشر) = قوف

قيض

﴿ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ ﴾ [الزخرف:٣٦]

Whoever blinds himself to the remembrance of All-Merciful, to him We will assign/ appoint a Satan for comrade

بيع المقايضة = بيع

قيظ

قيظ

The most vehement, or intense, heat of summer

قيع

﴿ كَسَرَابٍۭ بِقِيعَةٍ ﴾ [النور:٣٩]

Their works are as a mirage in a spacious plain

قيل

﴿ وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا فَجَآءَهَا بَأْسُنَا بَيَٰتًا أَوْ هُمْ قَآئِلُونَ ﴿٤﴾ ﴾[الأعراف:٤]

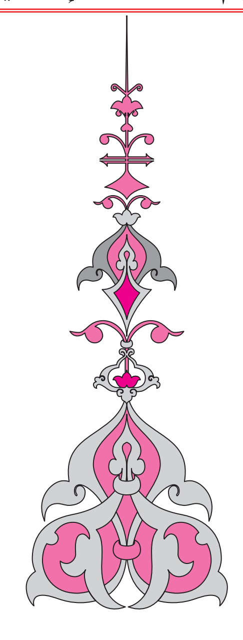
How many cities We have destroyed! Our might came upon it at night, or at noon while they were napping

﴿ وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾ ﴾ [الفرقان:٢٤]

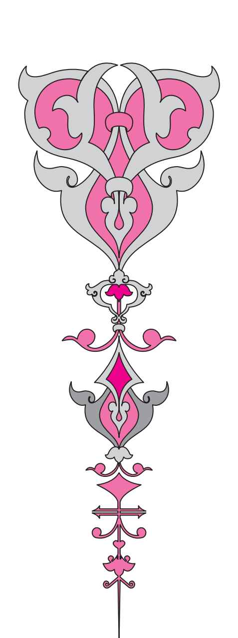
Fairer resting-place

الإقالة

Cancellation or revocation of a contract of sale









كاتب (الوحي) = كتب

كأس

كأس دهاق

Cup overflowing

الكاظمين الغيظ = كظم

كافر = كفر

الكالئ بالكالئ = بيع الكالئ بالكالئ = بيع

كأن على رؤوسهم الطيرَ = طير

كاهن = كهن

الكبائر = الذنوب الكبائر = ذنب

كبب

﴿ فَكُبْكِبُواْ فِيهَا هُمْ وَٱلْغَاوُۥنَ ﴿٩٤﴾ ﴾ [الشعراء:٩٤]

Then they shall be pitched into it, they and the perverse, or they shall be thrown prostrate therein

﴿ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ ﴾ [النمل:٩٠]

And whosoever comes with an evil deed, their faces shall be thrust into the Fire

﴿ أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ ﴾ [الملك:٢٢]

Is he who walks prone upon his face better guided than he who walks upright on a straight path?

كبت

﴿أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ﴾[آل عمران:١٢٧]

Or frustrate them, so that they turned in their tracks, disappointed

﴿إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟ كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾ [المجادلة: ٥]

Surely those who oppose Allah and His Messenger shall be abased as those before them were abased

كبد

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِى كَبَدٍ ﴿٤﴾﴾ [البلد: ٤]

Indeed, We have created man in affliction

الكبِد

Liver

كبر

﴿وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾﴾ [البقرة: ٤٥]

Seek you help in patient perseverance and prayer, which is indeed a demanding task except for the devout

﴿وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ﴾ [الأنعام: ٣٥]

If you find it so distressing that they turn their backs on you



﴿وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ﴾[يونس:٧٨]

And that the domination in the land might belong to you two

﴿فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ﴾ [يوسف: ٣١]

When they saw him, they were amazed at him

﴿كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَٰهِهِمْ﴾ [الكهف:٥]

Dreadful indeed is the saying that comes out from their mouths

﴿قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ﴾ [الإسراء:٥٠ - ٥١]

Say: ‘Let you be stones, or iron, or some creation yet more monstrous in your minds

﴿لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ﴾ [الأنبياء: ١٠٣]

The greatest terror shall not grieve them

﴿وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾﴾ [النور: ١١]

And whosoever of them took upon himself the greater part of it, him there awaits a mighty punishment

﴿وَلَذِكْرُ ٱللَّهِ أَكْبَرُ﴾ [العنكبوت:٤٥]

The remembrance of Allah is better

﴿وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ [الجاثية: ٣٧]

His is the Domination an the heavens and the earth

﴿ وَمَكَرُواْ مَكْرًا كُبَّارًا ﴾ [نوح:٢٢]

And they have devised a mighty device

﴿ إِنَّهَا لَإِحْدَى ٱلْكُبَرِ ﴾ [المدثر:٣٥]

Surely it is one of the greatest calamities

﴿ ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ﴾ [الأعلى:١٢]

Who shall roast in the Greatest Fire

أكابر التابعين

Senior/leading Followers

أكابر الصحابة

Senior/leading Companions

استكبرَ

To be haughty/ arrogant

الاستكبار/ التكبر

Arrogance/Haughtiness

تكبيرة الإحرام

The opening Allah Akbar

التكبير جزْم

Takbeer (Allah Akbar) should not be prolonged in utterance, and that the last letter should be without a case-ending, i.e. be quiescent

الكِبر

Pride

الله أكبر

Allah is the Greatest

كبش

كبش

Ram

كتب

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ﴾ [البقرة: ١٧٨]

O believers, just retribution is prescribed for you in cases of killing

﴿ وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ ﴾ [الأعراف: ١٥٦]

My mercy embraces all things, and I shall prescribe it for the godfearing

﴿ لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ ﴾ [الأنفال:٦٨]

Had it not been for a prior prescription from Allah

﴿ قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا ﴾ [التوبة: ٥١]

Say, 'Nothing will befall us except what Allah has decreed'

﴿ وَقَالُوٓاْ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴾ [الفرقان: ٥]

They say, 'Fairy-tales of the ancients that he has caused to be written down, so that they are recited to him at the dawn and in the evening.'


﴿ قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ ﴾ (٢٩)

[النمل: ٢٩]

She said, 'O Council, see, a letter honourable has been cast unto me

﴿ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ ﴾

[المجادلة: ٢٢]

Those - He has written faith upon their hearts

كاتب

Scribe

كتاب الفضائل

Book of Virtues

كتاب القاضي

Written instrument sent by one judge to another demanding the enforcement of a decision or a right, also, a letter of judicial appointment

كِتَابٌ حَفِيظٌ

Book recording

كتاب مبين

Clear Book

كتاب مرقوم

Book sealed/ stamped

كِتَابٌ مسْطُور

Book inscribed

كتاب مكنون

Hidden book

الكتاب المنير

The illuminating/ enlightening Book


كتاب مُنزَل

Revealed book

كتاب مؤجل

Term appointed

كُتّاب

Qur'ānic School

كُتّاب الوحي

Revelation scribes

كتابة (فقه)

Emancipation by contract

كتابة القرآن والحديث

The documentation of the Qur'ān and ḥadīth

كتب الصحاح الستة

The six renowned collections of ḥadīth, including Saḥīḥ al-Bukhārī, and Saḥīḥ Muslim

المُكاتَب

Slave who concluded with his master, a contract, by virtue of which the slave buys his freedom and agrees to pay for it in installments

مكاتبة (حديث)

Correspondence

■ It is when the ḥadīth teacher writes the ḥadīth in his own handwriting, or asks someone else to write it, and then hands it over or sends it personally to his disciple with approval of the latter

to transmit what the teacher wrote.

المكتوبات

Prescribed prayers

كتل

مكتل

Basket

كتم

﴿وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَـٰدَةً عِندَهُۥ مِنَ ٱللَّهِ﴾ [البقرة: ١٤٠]

Who is more wicked than one who conceals a testimony he has received from Allah?

الكَتَم

Plant used for dyeing hair

كتمان العلم

Concealing knowledge

كثب

﴿وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا ١٤﴾ [المزمل:١٤]

And the mountains become a slipping heap of sand

كثر

﴿لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ﴾

[التوبة: ٢٥]

Allah has already helped you on many fields, and on the day of Hunain, when your multitude was pleasing to you

﴿وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَـٰدِ﴾ [الحديد:٢٠]

And a rivalry in wealth and children

﴿وَلَا تَمْنُن تَسْتَكْثِرُ ٦﴾ [المدثر:٦]

Give not, thinking to gain greater

﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ١﴾ [التكاثر:١]

You are preoccupied by greed for more and more/ Gross rivalry diverts you

الكوثر

Abundance

كحل

الكُحْل

Collyrium

الكحول

Alcohol

كدح

﴿يَـٰٓأَيُّهَا ٱلْإِنسَـٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَـٰقِيهِ ٦﴾ [الانشقاق:٦]

O Man, you are labouring unto your Lord laboriously, and you shall encounter Him

كدر

﴿ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتۡ ٢ ﴾ [التكوير:٢]

When the stars fall and disperse

كدى

﴿ وَأَعۡطَىٰ قَلِيلٗا وَأَكۡدَىٰٓ ٣٤ ﴾ [النجم: ٣٤]

And he gives a little, and then withholds

كُدْية

Very hard piece of stone

كذب

﴿ وَكَذَّبُواْ بِـَٔايَٰتِنَا كِذَّابٗا ٢٨ ﴾ [النبأ: ٢٨]

They called Our revelations false with strong denial

الكاذب

Liar

كذبَ عليك العسلُ

Keep you honey

كذب عليكم الجهادُ

Jihad is incumbent upon you

الكذب على النبي ﷺ

Lying about the Prophet (pbuh)

المكذِّب بالقدر

Someone who disbelieves in destiny

كرب

﴿ وَنَجَّيۡنَٰهُ وَأَهۡلَهُۥ مِنَ ٱلۡكَرۡبِ ٱلۡعَظِيمِ ٧٦ ﴾ [الصافات:٧٦]

And We delivered him and his people from the great distress

الكرْب

Affliction/Sorrow

كرث

الكُرّاث

Leek

كرر

﴿ وَقَالَ ٱلَّذِينَ ٱتَّبَعُواْ لَوۡ أَنَّ لَنَا كَرَّةٗ ﴾ [البقرة: ١٦٧]

And those that followed say, ‘O if only we might return again/ Would that there were for us a return to the world

﴿ ثُمَّ رَدَدۡنَا لَكُمُ ٱلۡكَرَّةَ عَلَيۡهِمۡ ﴾ [الإسراء: ٦]

Then We gave to you the turn to prevail against them, or the victory over them

﴿ ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ كَرَّتَيۡنِ ﴾ [الملك: ٤]

Then turn the sight again and again

﴿قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾﴾
[النازعات: ١٢]

They shall say, 'That will be a return with loss!

الكرّة

Return

كرس

الكرسي

The Chair

كرسف

كُرسُف

Cotton

كرش

الأنصار كرشي وعَيبتي

Al-Ansar are my intimates, and the depositary of my secrets

كرع

كُراع

Foot



﴿وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾﴾
[النساء: ٣١]

And We shall admit you by the gate of great honour

﴿وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾﴾ [الإسراء: ٢٣]

Always speak gently and kindly to them

﴿وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا ﴿٧٢﴾﴾
[الفرقان: ٧٢]

When they pass by idle talk, pass by with dignity

﴿كِتَٰبٌ كَرِيمٌ ﴿٢٩﴾﴾ [النمل: ٢٩]

Letter honourable

﴿مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾﴾ [الشعراء:٧]

Of every noble kind

﴿وَأَجْرٍ كَرِيمٍ ﴿١١﴾﴾ [يس: ١١]

Very generous reward

﴿ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾﴾
[الدخان:٤٩]

Taste! Surely you are the mighty, the noble

﴿إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ﴾
[الحجرات:١٣]

Surely the noblest among you in the sight of Allah is the most god-fearing of you

﴿أُو۟لَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ ﴿٣٥﴾﴾ [المعارج: ٣٥]

Those shall be in Gardens, high-honoured

﴿ فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ ﴾ [عبس:١٣]

Upon pages high-honoured

﴿ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ ﴾ [العلق: ٣]

Recite, and your Lord is the Most Generous

رزق كريم

Generous provision

الكرامة

Miracle of a righteous person as being close to Allah

كره

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ﴾ [البقرة:٢١٦]

Fighting is ordained for you, even though it is hateful to you, and it may be that you dislike a thing when it is good for you

﴿ لَا إِكْرَاهَ فِي الدِّينِ ﴾ [البقرة:٢٥٦]

There is no compulsion in religion

﴿ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ ﴾ [النور:٣٣]

And do not force your slave-girls to prostitution

﴿ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ﴾

[الأحقاف:١٥]

His mother bore him painfully, and painfully she gave birth to him

﴿ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ﴾

[الحجرات:٧]

And He has made detestable to you unbelief and ungodliness and disobedience

إكراه

Coercion/ Compulsion

إكْراه (فقه)

To compel without right a person to do something without his consent, by fear

المكرَه

Someone who is coerced to do something

مكروه (فقه)

Disapproved/ Disliked

■It is that which the Lawgiver has interdicted, but not strictly forbidden.

مكروهٌ كراهةَ تنزيه

Disapproved

■It is an act whose omission is demanded by the Lawgiver through a probable evidence expressed in non-binding terms

مكروهٌ كراهةَ تحريم

Reprehensible

■ It is an act whose omission is demanded by the Lawgiver through a probable evidence expressed in bind-



ing terms. It is close to prohibition

مكروهات (الوضوء، الصلاة ..)

Things offensive in fasting, prayer, etc

كرى

اكتراء/ كِراء

Leasing/ Hiring

المكاري

Hirer/ Lessor

المكتري

Lessee/ Renter

كسب

﴿ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾ ﴾

[البقرة: ١٣٤]

That is a nation that has passed away; there awaits them that they have earned, and there awaits you that you have earned; you shall not be questioned concerning the things they did

﴿ لَّا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ﴾ [البقرة: ٢٢٥]

Allah shall not take you to task for oaths which you may have uttered without thought, but He will take you to task for what your hearts have conceived in earnest

﴿ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾ ﴾

[البقرة: ٢٨١]

And fear a day wherein you shall be returned to Allah, and every soul shall be paid in full what it has earned; and they shall not be wronged

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ﴾ [البقرة: ٢٨٦]

Allah charges no soul save to its capacity; in its favour shall be whatever good it does, and against it whatever evil it does

﴿ وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَىٰ نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾ ﴾ [النساء: ١١١]

And whosoever earns a sin, earns it against himself only; and Allah is ever All-knowing, All-wise.

﴿ وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾ ﴾ [النساء: ١١٢]

And whosoever earns a fault or a sin and then casts it upon the innocent, thereby has laid upon himself calumny and manifest sin

﴿ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ﴾

[إبراهيم: ٥١]

That Allah may recompense every soul for its earnings,

﴿كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡ رَهِينَةٌ ٣٨﴾ [المدثر:٣٨]

Every soul shall be pledged for what it has earned

كَسْب الإنسان (عقيدة)

Acquisition

كِسْرة خبز

A broken piece of bread

كسف

﴿ فَأَسۡقِطۡ عَلَيۡنَا كِسَفٗا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٨٧﴾ [الشعراء: ١٨٧]

Cause then fragments of the sky to fall down on us, if you are a man of truth

﴿وَيَجۡعَلُهُۥ كِسَفٗا﴾ [الروم: ٤٨]

And then He breaks it into fragments

﴿ وَإِن يَرَوۡاْ كِسۡفٗا مِّنَ ٱلسَّمَآءِ سَاقِطٗا يَقُولُواْ سَحَابٞ مَّرۡكُومٞ ٤٤﴾ [الطور:٤٤]

Even if they saw lumps falling from heaven, they would say, ‘A massed cloud!’

الكسوف

Eclipse

كسل

﴿وَإِذَا قَامُوٓاْ إِلَى ٱلصَّلَوٰةِ قَامُواْ كُسَالَىٰ﴾ [النساء: ١٤٢]

When they stand up to prayer, they perform it lazily

كسو

﴿وَٱكۡسُوهُمۡ﴾ [النساء: ٥]

Clothe them

﴿فَكَسَوۡنَا ٱلۡعِظَٰمَ لَحۡمٗا﴾ [المؤمنون: ١٤]

We clothe the bones with flesh

الكسوة

Clothing

كشح

الكَشْح

Flank

كشط

﴿وَإِذَا ٱلسَّمَآءُ كُشِطَتۡ ١١﴾ [التكوير: ١١]

When heaven shall be stripped off

كشف

﴿وَكَشَفَتۡ عَن سَاقَيۡهَا﴾ [النمل: ٤٤]

And she bared her legs

﴿ فَلَمَّا كَشَفۡنَا عَنۡهُمُ ٱلۡعَذَابَ﴾ [الزخرف: ٥٠]

But when We removed from them the chastisement

﴿ إِنَّا كَاشِفُواْ ٱلۡعَذَابِ قَلِيلًا﴾ [الدخان: ١٥]

We will remove the punishment for some time

﴿يَوْمَ يُكْشَفُ عَن سَاقٍ﴾ [القلم:٤٢]

Upon the day when the leg shall be bared, meaning on a day when difficulty, or calamity, shall be disclosed

المكاشفة (الإشراق)

Visionary illumination

كظم

﴿وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ﴾ [آل عمران:١٣٤]

Those who restrain their anger, or curb their wrath

﴿إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَـٰظِمِينَ﴾ [غافر:١٨]

When, choking with anguish, the hearts are in the throats/ when the hearts will reach up to the throats

﴿إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾﴾ [القلم: ٤٨]

When he called, being filled with suppressed rage

كظيم/ مكظوم

Filled with suppressed rage

كعب

﴿وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾﴾ [النبأ:٣٣]

Maidens with swelling breasts, like of age

الكَعب

Anklebone

الكعبة

Cube-shaped 'House of Allah' located in Makkah. Focal point of pilgrimage and a world spiritual centre that all Muslims face during prayers

كفأ

﴿وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾﴾

[الإخلاص:٤]

There is nothing that could be compared to Him

الكفاءة

Suitable match/ Compatibility

كفت

﴿أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾﴾

[المرسلات:٢٥ – ٢٦]

Did not We Make the earth to be a housing for the living and for the dead?

كفر

﴿إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾﴾ [الإنسان:٥]

Surely the pious shall drink of a cup

whose mixture is camphor

﴿قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ﴿١٧﴾﴾ [عبس: ١٧]

Perish Man! How unthankful/ ungrateful he is!

التكفير عن الخطايا

To make atonements for your sins/ to do penance for your sins

كافر

Unbeliever/ Disbeliever/ Infidel

كفر

Disbelief/ Blasphemy

كفر بَواح

Evident infidelity

كَفور

Ungrateful

كفّارة

Penance/ Expiation

كفارة اليمين

Expiation for a broken oath

ناقل الكفر ليس بكافر

To cite blasphemy is not to blaspheme

يكفرن العشيرَ

They show ingratitude to their husbands

كفل

﴿وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا﴾ [النحل: ٩١]

And you have made Allah your surety

﴿فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي ٱلْخِطَابِ ﴿٢٣﴾﴾ [ص: ٢٣]

So he said, 'Give her into my charge' and he overcame me in the argument'

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ﴾ [الحديد: ٢٨]

O believers, fear Allah, and believe in His Messenger, and He will give you a twofold portion of His mercy

تكافل

Cooperative insurance

■ Form of insurance within the Islamic framework. Conceptually, a group of persons join hands to share risks mutually. They contribute a given sum of money periodically to cover defined risks. In case of loss covered by the scheme, the sufferer gets a financial compensation from the *takāful*. Others meet the loss and share the burden mutually. The funds collected remain invested in Islamically permissible investments and any profit or loss after charging the *takāful* expenses is credited or debited to the accounts of the members

الكفالة

Responsibility/Guarantee/ Suretyship

■ In *Kafālah* a third party becomes surety for the payment of debt. It is a pledge given to a creditor that the debtor will pay the debt, fine etc.

الكَفالة بالتسليم

Surety for the delivery of property

الكَفالة بالدَّرَك

It is to guarantee the person of the seller, or the delivery and payment of the money given for property sold, in the event of its being taken possession of by a person who has a right to it

كفالة بالمال

Providing surety for the payment of price of a commodity bought on credit by another person

كفالة بالنفس

Surety for producing the body of the person wanted

الكَفالة المُنْجَزَة

Suretyship which is dependent neither on a condition nor on a future time

كِفْلٌ

Share

الكفيل

Guarantor



كفن

الكفن

Shroud

كفى

﴿فَسَيَكْفِيكَهُمُ ٱللَّهُ﴾ [البقرة: ١٣٧]

Allah shall suffice you against them

﴿وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٦﴾﴾ [النساء:٦]

Allah is sufficient as a reckoner, or as a giver of what suffices

﴿إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾﴾ [الحجر: ٩٥]

We shall suffice you against all mockers

كفى بالله شهيداً

Allah suffices being witness, or as a witness

كفى بالمرء كذباً أن يحدث بكل ما سمع

It suffices the man in respect of lying that he relates all that he hears

كلب

﴿وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ﴾ [المائدة: ٤]

And what you taught some of the beasts and birds of prey (training them to hunt for you)

كلب صيد

Hunting dog

الكلب العَقور

Rabid dog

كُلّاب

Hook

كلح

﴿وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾﴾ [المؤمنون: ١٠٤]

They groan therein in pain/ they glower there

كلف

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ [البقرة:٢٨٦]

Allah charges no soul save to its capacity/ Allah does not burden any human being with more than he is able to bear

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾﴾ [ص: ٨٦]

Say, 'I do not ask you for any reward for it; nor am I a pretender'

التكليف (فقه)

An act that is legally valid to make an individual responsible for

المكلّف

The morally responsible individual/ Person who is legally liable for all kinds of obligations and duties

كلْ ما أصميتَ ودعْ ما أنميتَ = أكل

كلل

﴿وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ﴾ [النحل: ٧٦]

He is a sheer burden to his master

الكَلالة

Person who left neither parents nor offspring

الكلّيات الخمس

Five predicables

كلّكم راعٍ وكلكم مسؤول عن رعيّته = رعى

كلم

﴿كَلِمَةٍ سَوَاءٍ﴾ [آل عمران:٦٤]

Equitable/ just/ common word

﴿كَلِمَةً طَيِّبَةً﴾ [إبراهيم:٢٤]

Good word

﴿كَلِمَةٍ خَبِيثَةٍ﴾ [إبراهيم:٢٦]

Corrupt/ evil word

﴿كَلِمَةُ الْفَصْلِ﴾ [الشورى:٢١]

Word of Decision

الكلام

Speech

كلمة الإخلاص

The sentence which declares belief in

the unity of Allah

كلمة الله (عيسى)

Allah's word

الكلِم الطيّب

Good words

المتكلمون

Theologians

علم الكلام = علم

كمأ

الكمْأة

Truffles

كمل

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [المائدة: ٣]

Today I have perfected your religion

كمم

﴿وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا﴾

[فصلت:٤٧]

Not a fruit comes forth from its sheath

كمّ متصل

Continuous quantity

كم منفصل

Discontinuous quantity

كمن

الكُمون

The doctrine that the substances have their potentialities present but concealed within them

كمه

الأكمه

One born blind

كند

﴿إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ ﴿٦﴾﴾

[العاديات:٦]

Surely Man is ungrateful to his Lord

كنز

﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾﴾ [التوبة: ٣٤ - ٣٥]

Those who treasure up gold and silver, and do not expend them in the way of Allah, give them the good tidings of

a painful chastisement. The day they shall be heated in the fire of Gehenna and therewith their foreheads and their sides and their backs shall be branded: ‘This is the thing you have treasured up for yourselves; therefore taste you now what you were treasuring!’

الاكتناز

Hoarding wealth without fulfilling one's legal obligations on it

كنس

﴿الْجَوَارِ الْكُنَّسِ ﴿١٦﴾﴾ [التكوير:١٦]

Stars that move swiftly and hide themselves away

كُناسة (سُباطة)

Sweepings

الكنيس

Synagogue

الكنيسة

Church

كنن

﴿عَلَىٰ قُلُوبِهِمْ أَكِنَّةً﴾ [الأنعام:٢٥]

Veils on their hearts

﴿وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا﴾ [النحل: ٨١]

He has appointed for you of the mountains refuges

﴿وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾﴾ [النمل:٧٤]

Surely your Lord knows what their hearts conceal, and what they publish

﴿كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾﴾ [الصافات:٤٩]

As if they were hidden pearls

﴿اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾﴾ [الواقعة:٢٣]

Guarded pearls

﴿كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾﴾ [الواقعة:٧٨]

Hidden book

كهن

كاهن

Soothsayer/ Fortune-teller

الكَهانة

Divination

■The art or practice that seeks to foresee or foretell future events or discover hidden knowledge usually by the interpretation of omens or by the aid of supernatural powers

كوب

﴿وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾﴾ [الغاشية:١٤]

And goblets set forth



كور

﴿ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ ﴾ [الزمر:٥]

Wrapping night about the day, and wrapping the day about the night/ He makes the night to succeed the day and the day to succeed the night

﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ ۝١﴾ [التكوير: ١]

When the sun shall be darkened

نعوذ بالله من الحَوْر بعد الكَور = حور

كوكب

﴿ كَوْكَبٌ دُرِّيٌّ ﴾ [النور:٣٥]

Glittering star

كون

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ﴾ [آل عمران: ١١٠]

You are the best community ever brought forth to mankind

﴿ وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ﴾ [آل عمران:١٦١]

It is not for a Prophet to be fraudulent

﴿ قُلْ يَٰقَوْمِ ٱعْمَلُواْ عَلَىٰ مَكَانَتِكُمْ ﴾ [الأنعام:١٣٥]

Say: ‘My people, act according to your station

﴿ مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنْ حَرَجٍ ﴾ [الأحزاب:٣٨]

There is no fault in the Prophet

﴿ وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ ﴾ [يس:٦٧]

Did We will, We would have changed them where they were

كوى

الكيّ بالنار

Cauterization by fire

كيد

﴿إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا ۝٧٦﴾ [النساء:٧٦]

Surely the guile of Satan is ever feeble.

﴿ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ۝١٨٣﴾ [الأعراف:١٨٣]

And I respite them, assuredly My guile is sure

﴿ ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ ۝١٨﴾ [الأنفال:١٨]

That for you; and that God weakens the unbelievers’ guile

﴿قَالَ يَٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُواْ لَكَ كَيْدًا إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ۝٥﴾ [يوسف:٥]

He said, 'O my son, relate not your vision to your brothers, lest they devise against you some guile. Surely Satan is to man a manifest enemy

﴿ فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ ﴾
[يوسف:٢٨]

When he saw his shirt was torn from behind he said, 'This is of your women's guile; surely your guile is great

﴿كَذَٰلِكَ كِدْنَا لِيُوسُفَ﴾[يوسف:٧٦]

Thus did We contrive for Joseph

﴿ وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ﴿٥٧﴾ ﴾ [الأنبياء:٥٧]

By Allah, I shall most certainly bring about the downfall of your idols after you have gone away turning your backs

﴿ أَمْ يُرِيدُونَ كَيْدًا ۖ فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾ ﴾ [الطور:٤٢]

Or do they intend to plot against you; but the disbelievers are ensnared with their plots!

﴿ فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾ ﴾
[المرسلات:٣٩]

If you have a trick, try you now to trick Me!

﴿ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ ﴾
[الطارق:١٥ ـ ١٦]

They are devising guile, and I am devising guile

كير

الكِير

Bellows

نافخ الكير

Bellows-blower

كيس

الكيّس مَن دان نفسَه وعمل لما بعد الموت

The prudent/ intelligent person is he who reckons with himself, and works for that which shall be after death

كيف

بلا كيفية (عقيدة)

Without asking, or knowing how. Expression used is Islamic theological texts to avoid anthropomorphical discussions of Allah by delineating the manner in which Allah exists, acts and so on, positing instead that Allah's mode of being is beyond human comprehension

كيل

﴿ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾ ﴾
[الشعراء: ١٨١]

Fill up the measure, and be not cheaters

﴿ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ ﴾
[المطففين: ٢ – ٣]

Who, when they measure against the people, take full measure, but who, when they measure for or weigh for others, defraud them

بخس الكيلَ

He made defective measure

المِكيال

Measure

كين

﴿ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾ ﴾ [المؤمنون: ٧٦]

We already seized them with the punishment, yet they abased not themselves to their Lord nor were they humble

لا إكراه في الدين = كره



لا إله إلا الله = أله

لا تلَقُّوا الجلَبَ = لقى

لا تلقّوا الركبانَ = لقى

لا ثني في الصدقة = ثنى

لا جرمَ = جرم

لا حِمى إلا لله ورسوله = حمى

لا حول ولا قوة إلا بالله العلي العظيم = حول

لا رأي لحاقن ولا حاقب ولا حازق = رأي

لا سَبْقَ إلا في خفٍّ أو حافر أو نصل = سبق

لا قَطْع في حَريسة الجبل = حرس

لا يبعْ بعضُكم على بيع بعض = بيع

لا يزال لسانك رطباً بذَكر الله = رطب

لا يصحّ شرعاً = صحح

لا يغلَق الرهن = غلق

لا يموت للمؤمن ثلاثة أولادٍ فتمسَّه النارُ إلا تَحلَّة القسَم = حلل

لات = لوت

لُبان(الكُندر) = لبن

لبب

أولو الألباب

Men of understanding

لبث

﴿ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ ﴾

[الأحزاب:١٤]

And if entrance had been forced against them from those quarters, and then they had been asked to apostatise, they would have done so, and but tarried about it briefly

لبِث فلان

He remained, or stayed

لبد

﴿ وَأَنَّهُۥ لَمَّا قَامَ عَبۡدُ ٱللَّهِ يَدۡعُوهُ كَادُواْ يَكُونُونَ عَلَيۡهِ لِبَدٗا ﴿١٩﴾ ﴾ [الجن:١٩]

When the servant of Allah stood calling on Him, they were almost upon him in swarms

﴿يَقُولُ أَهۡلَكۡتُ مَالٗا لُّبَدًا ﴿٦﴾ ﴾ [البلد:٦]

He says, ‘I have spent abundant wealth’

لبس

﴿ وَلَا تَلۡبِسُواْ ٱلۡحَقَّ بِٱلۡبَٰطِلِ ﴾ [البقرة:٤٢]

And do not confound the truth with vanity

﴿هُنَّ لِبَاسٞ لَّكُمۡ وَأَنتُمۡ لِبَاسٞ لَّهُنَّ﴾[البقرة:١٨٧]

They are a vestment/ garment for you, and you are a vestment/ garment for them

﴿ وَلَوۡ جَعَلۡنَٰهُ مَلَكٗا لَّجَعَلۡنَٰهُ رَجُلٗا وَلَلَبَسۡنَا عَلَيۡهِم مَّا يَلۡبِسُونَ ﴿٩﴾ ﴾ [الأنعام:٩]

And had We made him an angel, yet assuredly We would have made him a man, and confused for them the thing which they themselves are confusing

﴿أَوۡ يَلۡبِسَكُمۡ شِيَعٗا ﴾ [الأنعام:٦٥]

Or divide you into disputing groups

﴿ٱلَّذِينَ ءَامَنُواْ وَلَمۡ يَلۡبِسُوٓاْ إِيمَٰنَهُم بِظُلۡمٍ أُوْلَٰٓئِكَ لَهُمُ ٱلۡأَمۡنُ وَهُم مُّهۡتَدُونَ ﴿٨٢﴾ ﴾ [الأنعام:٨٢]

Those who believe, and have not confounded their belief with evildoing, to them belongs the true security; they are rightly guided

﴿ وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٖ مِّنَ ٱلۡمُشۡرِكِينَ قَتۡلَ أَوۡلَٰدِهِمۡ شُرَكَآؤُهُمۡ لِيُرۡدُوهُمۡ وَلِيَلۡبِسُواْ عَلَيۡهِمۡ دِينَهُمۡ ﴾ [الأنعام:١٣٧]

Thus those associates of theirs have decked out fair to many idolaters to slay their children, to destroy them, and to confuse their religion for them

﴿وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞ ﴾ [الأعراف:٢٦]

The robe/ garment of piety is the best

﴿وَعَلَّمۡنَٰهُ صَنۡعَةَ لَبُوسٖ لَّكُمۡ ﴾

[الأنبياء: ٨٠]

And We taught him the art of making coats of mail, for your benefit

﴿ أَفَعَيِينَا بِٱلۡخَلۡقِ ٱلۡأَوَّلِۚ بَلۡ هُمۡ فِي لَبۡسٖ مِّنۡ خَلۡقٖ جَدِيدٖ ﴿١٥﴾ ﴾ [ق: ١٥]

Were We wearied by the first creation? No indeed; but they are in uncertainty as to the new creation

﴿ وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ﴿١٠﴾ ﴾ [النبأ: ١٠]

And We have made the night to be a covering

﴿ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ ﴾ = ذوق

لبن

ابن لَبون

Two-year-old he-camel

بنت لَبون

Two-year-old she-camel

لبن الفحل

Male-milk

It refers, in the context of suckling, to the man who has an authority over the milk, that is, the woman's husband

لُبان (الكُندر) [1]

Frankincense

لجام = لجم

لجأ

بيع التلجئة

Compulsion sale

[1] نبات من الفصيلة البخورية يفرز صمغاً.



﴿ لَّلَجُّواْ فِي طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿٧٥﴾ ﴾ [المؤمنون: ٧٥]

They would persist in their insolence, wandering blindly

﴿ أَوْ كَظُلُمَٰتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ﴾ [النور: ٤٠]

Or they are as shadows upon a vast deep sea, covered by a billow above which is a billow above which are clouds

﴿ قِيلَ لَهَا ٱدْخُلِي ٱلصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً ﴾ [النمل: ٤٤]

It was said to her, 'Enter the pavilion.' But when she saw it, she supposed it was a spreading water/ a lake of water

﴿ بَل لَّجُّواْ فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ ﴾ [الملك: ٢١]

No, but they persist in disdain and aversion

لجم

لجام

Muzzle/ Bridle

لحد

﴿ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا وَذَرُواْ ٱلَّذِينَ

﴿ يُلۡحِدُونَ فِيٓ أَسۡمَٰٓئِهِۦ ﴾ [الأعراف:١٨٠]

To Allah belong the Names Most Beautiful; so call Him by them, and leave those who blaspheme His Names

﴿وَلَقَدۡ نَعۡلَمُ أَنَّهُمۡ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٞۗ لِّسَانُ ٱلَّذِي يُلۡحِدُونَ إِلَيۡهِ أَعۡجَمِيّٞ وَهَٰذَا لِسَانٌ عَرَبِيّٞ مُّبِينٌ ١٠٣﴾ [النحل:١٠٣]

And We know very well that they say, ‘Only a mortal is teaching him.’ The speech of him at whom they hint speaks a foreign tongue; and this is Arabic speech, pure and clean

﴿وَلَن تَجِدَ مِن دُونِهِۦ مُلۡتَحَدٗا ٢٧﴾ [الكهف:٢٧]

And you shall not find a refuge other than Him

﴿وَمَن يُرِدۡ فِيهِ بِإِلۡحَادِۢ بِظُلۡمٖ نُّذِقۡهُ مِنۡ عَذَابٍ أَلِيمٖ ٢٥﴾ [الحج:٢٥]

And whosoever purposes to violate it wrongly, We shall let him taste a painful chastisement

﴿إِنَّ ٱلَّذِينَ يُلۡحِدُونَ فِيٓ ءَايَٰتِنَا لَا يَخۡفَوۡنَ عَلَيۡنَآۗ أَفَمَن يُلۡقَىٰ فِي ٱلنَّارِ خَيۡرٌ أَم مَّن يَأۡتِيٓ ءَامِنٗا يَوۡمَ ٱلۡقِيَٰمَةِۚ﴾ [فصلت:٤٠]

Those who blaspheme Our signs are not hidden from Us. What, is he who shall be cast into the Fire better, or he who comes on the Day of Resurrection in security?

الإلحاد

Atheism

الإلحاد في الحرم

Violating the Makkan sacred precinct

اللحد

Niche inside of a grave /a lateral hollow of a grave, towards the side of Qiblah

ملحِد

Nullifidian/ Atheist

لحف

﴿لَا يَسۡـَٔلُونَ ٱلنَّاسَ إِلۡحَافٗاۗ﴾[البقرة: ٢٧٣]

They do not importune people for alms

لحق

﴿وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ٨٣﴾ [الشعراء:٨٣]

Join me with the righteous

لحم

﴿أَيُحِبُّ أَحَدُكُمۡ أَن يَأۡكُلَ لَحۡمَ أَخِيهِ مَيۡتٗا فَكَرِهۡتُمُوهُۚ﴾ [الحجرات:١٢]

Would any of you like to eat the flesh of his brother dead? You would hate it

يأكل لحوم الناس

He defames men, or does so in their

absence

لحم الخنزير

Pork

لحم طريّ

Fresh flesh

المُتلاحِمة

Wound in the head which cleaves the flesh much

لحن

﴿وَلَتَعۡرِفَنَّهُمۡ فِي لَحۡنِ ٱلۡقَوۡلِ﴾ [محمد: ٣٠]

Surely, you will know them by the tone of their speech

لحى

اللحية

Beard

اللحية الخفيفة

Thin beard

اللحية الكثَّة

Thick beard

لخف

اللخاف [1]

White stones

[1] اللِّخافُ: حِجارةٌ بيضٌ رِقاقٌ واحدُها لَخْفَةٌ.

لدد

﴿قَوۡمٗا لُّدّٗا ٩٧﴾ [مريم:٩٧]

Stubborn people

الألدّ الخَصِم

Obstinate argumentative/ Quarrelsome

لدن

من لدنك

From your Presence

من لدني

From me

لزب

﴿أَهُمۡ أَشَدُّ خَلۡقًا أَم مَّنۡ خَلَقۡنَآۚ إِنَّا خَلَقۡنَٰهُم مِّن طِينٖ لَّازِبِۭ ١١﴾ [الصافات:١١]

Are they stronger in constitution, or those We created? We created them of clinging, or sticky clay

لزم

﴿وَءَاتَىٰنِي رَحۡمَةٗ مِّنۡ عِندِهِۦ فَعُمِّيَتۡ عَلَيۡكُمۡ أَنُلۡزِمُكُمُوهَا وَأَنتُمۡ لَهَا كَٰرِهُونَ ٢٨﴾ [هود:٢٨]

And He has favoured me with grace from Himself, to which you have

remained blind, can we force it upon you, when you are avers to it?

﴿ وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ﴾
[الإسراء:١٣]

We have made every man's actions to cling to his neck

﴿ فَسَوْفَ يَكُونُ لِزَامًۢا ﴿٧٧﴾ ﴾ [الفرقان:٧٧]

Soon it will come to you the inevitable judgment

الالتزام بتعاليم الإسلام

Adherence to (or Observance of) the teachings of Islam

لسن

﴿ وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ ﴾
[إبراهيم: ٤]

Never have We sent a messenger otherwise than speaking the language of his own people

﴿ لِسَانَ صِدْقٍ ﴾ [الشعراء:٨٤]

Tongue of truthfulness/ Reputation

﴿ وَأَخِى هَٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا ﴾
[القصص: ٣٤]

My brother Aaron is more eloquent in speech than I

لطف

﴿ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ ﴾
[الكهف: ١٩]

And Let him be cautious, so that none knows anything about you

لظى

﴿ كَلَّآ ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾ ﴾ [المعارج:١٥]

Nay, verily it is a furnace/ blazing fire!

﴿ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾ ﴾ [الليل: ١٤]

I have warned you of a Fire that flames

لعب

﴿ وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٨﴾ ﴾ [الدخان: ٣٨]

We did not create the heavens and earth, and all that is between them, in play

﴿ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ ﴾ = رتع

لعن

اللِّعَان

Imprecation

■Procedure in which a husband, under oath, accuses his wife of adultery and denies the paternity of any children to which she will give birth, answered

by an oath of innocence sworn by his wife. The effect of the procedure is that their marriage is dissolved and that he is legally not the father of any children borne by her afterwards

اللّعَّان

One who curses others

اللعْن

Cursing

المتلاعنان

Imprecators

ملعون

Accursed

لغب

لُغوب

Fatigue/ Weariness

لغو

﴿ وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا تَسْمَعُواْ لِهَٰذَا ٱلْقُرْءَانِ وَٱلْغَوْاْ فِيهِ ﴾

[فصلت: ٢٦]

The unbelievers say, 'Do not give ear to this Qur'ān, and talk idly about it

﴿ لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ﴿١١﴾ ﴾ [الغاشية: ١١]

Hearing there no babble

إلغاء الرق

Abolition of Slavery

لغو الكلام

Idle talk/ Vain conversation

اللغو في اليمين

Unintentional oath/ Oath uttered without though

لفت

﴿ قَالُوٓاْ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا ﴾

[يونس:٧٨]

They said, 'Are you come to us to turn us from that we found our fathers practising?

لفظ

﴿ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾

[ق:١٨]

Not a word he utters, but by him is an observer ready

لفف

﴿ وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾ ﴾ [القيامة: ٢٩]

And leg is intertwined with leg

﴿ وَجَنَّٰتٍ أَلْفَافًا ﴿١٦﴾ ﴾ [النبأ:١٦]

And gardens of dense trees

لفق

التلفيق (فقه)

To piece together constituent parts from various legal schools in a single act of worship/ Process that involves combining parts of the legal doctrine of one school with parts from another

لقب

﴿وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَـٰبِ﴾ [الحجرات: ١١]

Do not revile one another by nicknames

لقح

﴿وَأَرْسَلْنَا ٱلرِّيَـٰحَ لَوَٰقِحَ﴾ [الحجر: ٢٢]

And We send down the winds fertilising

التلقيح الصناعي

Artificial insemination

المَلاقيح

Animal sperm/ what are in the backs of the he-camels

لقط

الملتقِط

Finder

اللقيط

Foundling child

اللُّقَطة

Found property

Legally speaking, *luqatah* is of three types:

1- An ordinary and edible item which can be picked up and eaten

2- An ordinary, not eatable object which can be picked up, but one has to announce it in the public places for three days.

3- A valuable thing that, if found, should be announced for one year. Then, if the owner is found, it should be returned to him. Otherwise, it can be used.

لقف

﴿فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ۝٤٥﴾ [الشعراء: ٤٥]

Then Moses cast his staff and lo, it forthwith swallowed up their lying invention

لقم

لقمان الحكيم

Luqmān the sage

لقى

﴿ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ﴾
[البقرة: ١٤]

When they meet the believers they say, 'We believe'

﴿ فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ﴾
[البقرة: ٣٧]

Then Adam received some words from his Lord, who accepted his repentance

﴿ وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ ﴾ [المائدة: ٦٤]

We cast among them enmity and hatred

﴿ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ ﴾ [النحل:١٥]

And He cast on the earth firm mountains

﴿ وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ ﴾ [النحل:٨٧]

And they will offer Allah surrender at that day

﴿ لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾ ﴾
[الكهف: ٦٢]

Indeed, we have encountered weariness from this our journey

﴿ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ ﴾ [الشعراء:٤٥]

Then Moses cast his staff

﴿ وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾ ﴾
[النمل: ٦]

You receive the Qur'ān from One All-wise, All-knowing

﴿ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾ ﴾ [النمل: ٢٩]

Letter honourable has been cast unto me.

﴿ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا ﴾ [الملك:٧]

When they are cast into it they will hear it sighing

﴿ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾ ﴾ [القيامة:١٥]

Even though he offers his excuses

﴿ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ ﴾ [الانشقاق: ٤]

And it casts all that is within her and becomes empty

التقاء بشرتي الرجل والمرأة

Contact of man and woman's skin

أُلقي في النار

To be cast or flung into Hell

(لا تلَقُّوا الجلَب)

Do not go out the town for the purpose of receiving things brought (merchandise) to the market for sale

(لا تلقّوا الركبانَ)

Do not receive trade caravan out side the town, with the intention of buying their goods at a lower price, and keeping them unaware of the market price of their merchandise

لمح

﴿ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾ ﴾
[القمر: ٥٠]

Our commandment is but one word, as

the twinkling of an eye

لمز

﴿ وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ ﴾
[التوبة:٥٨]

Among them there are those who speak ill of you concerning distribution of charity. If they are given a share of it, they are pleased. But if no share is given to them, they are enraged

﴿وَلَا تَلْمِزُوا أَنفُسَكُمْ﴾ [الحجرات:١١]

And find not fault with one another

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾﴾ [الهمزة:١]

Woe to every taunting, slandering, backbiter/ Woe unto every backbiter, slanderer

لمس

﴿أَوْ لَامَسْتُمُ النِّسَاءَ﴾ [النساء:٤٣]

You have touched women

﴿ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾﴾ [الجن:٨]

And we stretched towards heaven, but we found it filled with terrible guards and meteors

بيع الملامسة = بيع

لمم

﴿ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ﴾
[النجم:٣٢]

Those who avoid the heinous sins and indecencies, save lesser offences, or minor faults

﴿وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا﴾ [الفجر:١٩]

And you devour the inheritance of others greedily

لِمّة

Hair that descends below the lobe of the ear

لهب

نار ذات لهب

Flaming fire/ Blazing fire

لهث

﴿ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث﴾ [الأعراف: ١٧٦]

The likeness of him is as the likeness of a dog; if you attack him, he pants with his tongue out, or if you leave him, he pants with his tongue out

لهم

الإلهام

Inspiration

لهو

﴿ٱتَّخَذُواْ دِينَهُمۡ لَعِبٗا وَلَهۡوٗا﴾ [الأنعام:٧٠]

They take their religion as play and amusement

﴿وَمِنَ ٱلنَّاسِ مَن يَشۡتَرِي لَهۡوَ ٱلۡحَدِيثِ﴾ [لقمان:٦]

Some men there are who buy idle talk

﴿لَا تُلۡهِكُمۡ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ﴾ [المنافقون: ٩]

O believers, let not your possessions neither your children divert you from Allah's remembrance

﴿فَأَنتَ عَنۡهُ تَلَهَّىٰ ١٠﴾ [عبس:١٠]

Him you ignore

﴿أَلۡهَىٰكُمُ ٱلتَّكَاثُرُ ١﴾ [التكاثر: ١]

You are preoccupied by greed for more and more/ Gross rivalry diverts you

لوب

لابَتيها [1]

The two sides of it

لوت

﴿كَمۡ أَهۡلَكۡنَا مِن قَبۡلِهِم مِّن قَرۡنٖ فَنَادَواْ وَّلَاتَ حِينَ مَنَاصٖ ٣﴾ [ص:٣]

How many a generation We destroyed before them, and they called, but time was none to escape

اللات

Idol used to be worshipped in pre-Islamic period

لوح

﴿وَكَتَبۡنَا لَهُۥ فِي ٱلۡأَلۡوَاحِ مِن كُلِّ شَيۡءٖ مَّوۡعِظَةٗ وَتَفۡصِيلٗا لِّكُلِّ شَيۡءٖ﴾ [الأعراف:١٤٥]

And We wrote for him on the Tablets of everything an admonition, and a distinguishing of everything

﴿وَحَمَلۡنَٰهُ عَلَىٰ ذَاتِ أَلۡوَٰحٖ وَدُسُرٖ ١٣﴾ [القمر:١٣]

And We bore him upon a well-planked vessel well-caulked

﴿لَوَّاحَةٞ لِّلۡبَشَرِ ٢٩﴾ [المدثر:٢٩]

Scorching the flesh/ Burning the skin so as to blacken it

الألواح

Tables

اللوح المحفوظ

Preserved tablet

[1] من حديث: وإني حرمت المدينة ما بين لابتيها .

لوذ

﴿قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا﴾ [النور:٦٣]

Allah does know those of you who slip away under shelter of some excuse

لوط

اللواط

Sodomy

لوم

﴿وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ﴾ [المائدة: ٥٤]

Not fearing the reproach of any reproacher

﴿فَلَا تَلُومُونِي وَلُومُوٓاْ أَنفُسَكُم﴾ [إبراهيم:٢٢]

Do not blame me, but blame yourselves

﴿فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ۝٣٠﴾ [القلم: ٣٠]

And they advanced one upon another, blaming each other

﴿وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ۝٢﴾ [القيامة:٢]

No! I swear by the reproachful soul

ملوم

Reproached/Blamed

مُليم

Blameworthy

لؤلؤ

﴿ٱللُّؤْلُوِ ٱلْمَكْنُونِ ۝٢٣﴾ [الواقعة:٢٣]

Guarded pearls

لوى

﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ لِتَحْسَبُوهُ مِنَ ٱلْكِتَٰبِ﴾ [آل عمران: ٧٨]

And there is a group of them twist (distort) their tongues with the Book, that you may suppose it part of the Book

﴿إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ﴾ [آل عمران: ١٥٣]

Remember when you ran away, paying no heed to any body

﴿لَيًّۢا بِأَلْسِنَتِهِمْ﴾ [النساء: ٤٦]

Distorting with their tongues

﴿وَإِن تَلْوُۥٓاْ أَوْ تُعْرِضُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝١٣٥﴾ [النساء: ١٣٥]

And if you twist or turn, Allah is aware of the things you do

﴿لَوَّوْاْ رُءُوسَهُمْ﴾ [المنافقون:٥]

They twist their heads

لَيُّ الواجِدِ يُحِل عقوبته

The solvent man's putting off the

payment of his debt with promises repeated time after time makes his punishment allowable

ليس

ليس في الخَضْراوات صدقةٌ

There is no *Zakat* in the case of green herbs or leguminous plants

ليس لذي عِرقٍ ظالمٍ حقٌّ = عرق

ليل

ليلة القدْر

The Night of divine decree/ The Night of Power

ليلة مباركة

Blessed night

الليالي الحسوم

The nights that cut off good, or prosperity

لين

لِينة

Palm-tree

اللامذهبية = ذهب

اللقيط = لقط

اللُّقَطة = لقط

اللقيط = لقط

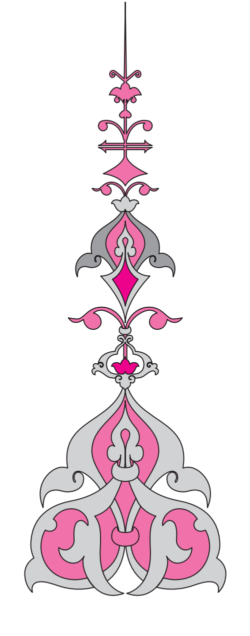
اللواط = لوط

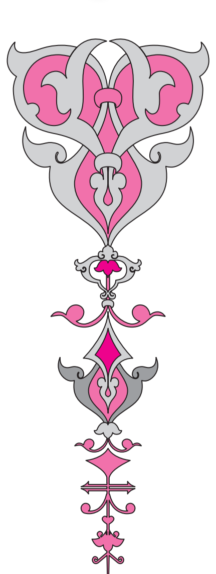
اللوح المحفوظ = لوح

اللؤلؤ المكنون = كنن

الليالي الحسوم = ليل







ما رآه المسلمون حسناً فهو عند الله حسن = حسن
مأذون شرعي = أذن
المأمومة = الآمّة = أمم
مأوى = أوى

ماء

﴿ وَمَآءٍ مَّسۡكُوبٖ ﴾ [الواقعة:٣١]
Outpoured water

﴿ مَّآءٗ فُرَاتٗا ﴾ [المرسلات:٢٧]
Fresh water

﴿ مَآءٗ ثَجَّاجٗا ﴾ [النبأ: ١٤]
Water in abundance

﴿ مَّآءٖ دَافِقٖ ﴾ [الطارق:٦]
Gushing fluid

الماء الجاري
Running water

الماء الراكد
Still water

ماء صديد
Putrefied water

ماء طَهورٌ
Purifying water

الماء المستعمل
Water already used for purification/ Water has been already used for the purpose of lifting a state of ritual impurity

الماء المطلق



It is the purifying water that has neither been used for the purpose of lifting a state of ritual impurity, nor changed so much that it is no longer called water.

المائدة = ميد

مائع = ميع

مات = موت

الميت = موت

ما تريد

الماتريدية

Maturides

Adherents of the theological school named after its eponym Abū Mansūr al- Māturīdī (d. 333/944). One of the two main Sunni school of theology. Their doctrines are so similar to that of Ash'arites

الماعون = عون

مال

الأموال الربوية

Six commodities, enumerated in a Prophetic tradition (Gold, silver, Dates, Wheat, Salt, Barley) they can only be bought and sold in equal quantities and on spot. An unequal or deferred sale of these commodities will constitute *Riba al-Fadl*. However, one can sell barley for date; gold for silver on condition that it is on spot

الأموال الفاضلة

Miscellaneous receipts of *bayit al-māl* (Public treasury). It was a regular head of account in *bayit al-māl* of the caliph and consisted of such unclaimed receipts found on the way (*luqatah*), property of the heirless or properties of persons who had fled from the Islamic state

المال الباطن

Non-apparent wealth

■The wealth that cannot be assessed or inspected by *Zakat* collector on the basis of any external evidence except the owner chooses to disclose it. It includes primarily, ornaments, and cash holdings, etc

المال الخاص

The movable or immovable assets owned by a specified person, giving the owner an absolute right to use or dispose it off in any manner by himself or through an attorney and the theft of which entails hand-chopping of the thief, subject to other applicable conditions



المال الضِّمار

Property of which one hopes not for the return, or absent property of which one hopes not for the return

المال الظاهر

Apparent wealth

■The wealth that can be inspected, examined, and assessed by *Zakat* collector. Examples are: livestock, agricultural produce, stock-in-trade and minerals

المال المُتقوَّم

Valued property

Things the use of which is lawful under the Sharīʻa; or wealth that has a commercial value. Legal tenders of modern age that carry monetary value are included in *Mal al-Mutaqawam*. It is possible that certain wealth has no commercial value for Muslims (*non Mutaqawam*) but is valuable for non-Muslims. Examples are wine and pork.

المال النامي

It refers, in the context of *Zakat*, to capital that is growing or has the potential to grow

مالك = ملك

مانع = منع

مئذنة = أذن

مئنَّة = أنن

المباح (الحلال) = بوح

مبارَكٌ = برك

مباشر (فقه) = بشر

المباهَلة = بهل

مبتَدَعٌ = بدع

مبتدِعٌ = بدع

مبتوتةٌ = بتت

مَبْخَلة = بخل

مبدأ السببية = بدأ

مبذِّرٌ = بذر

مبسوط في الفقه = بسط

مبشِّر = بشر

مبطلات (الصلاة، التيمم، الحج..) = بطل

مبلِسون = بلس

مبهوت = بهت

مَبيع = بيع

المتابعة أو الشاهد (حديث) = تبع

المتبايعان = بيع

المتخصّرون في الصلاة = خصر

المُترجِّلة من النساء = رجل

المُتَرَدِّية = ردى

متروك = ترك

آية متشابهة = شبه

المتشبِّع بما لم يُعْطَ كلابس ثوبَي زور = شبع

متشدّق = تشدق في كلامه

متّصل (حديث) = وصل

متع

﴿مَتَـٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا﴾[آل عمران:١٤]
The enjoyment of the present life
﴿رَبَّنَا ٱسۡتَمۡتَعَ بَعۡضُنَا بِبَعۡضٍ﴾ [الأنعام: ١٢٨]
Our Lord, We enjoyed each other's fellow ship
﴿فَٱسۡتَمۡتَعُواْ بِخَلَٰقِهِمۡ فَٱسۡتَمۡتَعۡتُم بِخَلَٰقِكُمۡ كَمَا ٱسۡتَمۡتَعَ ٱلَّذِينَ مِن قَبۡلِكُم بِخَلَٰقِهِمۡ﴾
[التوبة: ٦٩]
They took enjoyment in their share; so do you take enjoyment in your share, as those before you took enjoyment in their share
﴿أَفَمَن وَعَدۡنَٰهُ وَعۡدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعۡنَٰهُ مَتَٰعَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا﴾ [القصص: ٦١]
Is the one to whom We have promised a fair promise, and which he shall certainly see fulfilled comparable to one whom We have given the enjoyment of the present life?

التمتُّع
Pilgrim enters into a state of *ihram* with the intention of performing ‘Umra (lesser pilgrimage) and then enters into another state of *ihram* for performing pilgrimage

المتعة = نكاح المتعة = نكح
متعة المرأة
Gift of consolation paid to a divorced woman

متَّفق عليه (حديث) = وفق
المتفلِّجات = فلج
المتفيهقون = فهق
المتقون = وقى
المُتلاحِمة = لحم
المتلاعنان = لعن

متن

متن (كتاب)
Textbook

متن الحديث
Text or contents of the ḥadīth, as opposed to its chain of transmission

المتنمِّصة = نمص
متناهي = نهى
المتواتر = وتر
المتوسِّمون = وسم
مثابة = ثوب
مثبور = ثبر
المثقال (الفقه) = ثقل
مثقال ذرة = ثقل

مثل

﴿مَن جَآءَ بِٱلۡحَسَنَةِ فَلَهُۥ عَشۡرُ أَمۡثَالِهَا﴾
[الأنعام:١٦٠]



Whoever does a good deed shall be credited with ten times as much, or shall have ten the like of it

﴿ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُلَاتُ ﴾ [الرعد:٦]

They ask you to hasten evil before the good; although exemplary punishments have indeed come to pass before their time

﴿ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ﴾[النحل: ٦٠]

To Allah applies the attribute of all that is most sublime

﴿ فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ ﴾ [مريم: ١٧]

We sent unto her Our Spirit that presented himself to her a man without fault

﴿ وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَىٰ ﴿٦٣﴾ ﴾[طه: ٦٣]

And to extirpate your justest way

﴿ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً ﴾ [طه:١٠٤]

When the justest of them in the way will say

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾ [الشورى:١١]

Like Him there is nothing

مَثَلٌ (مثلهم كمثل، مثل الحياة الدنيا)

The similitude of sth/ the likeness of

أجر المِثل

Reasonable wage

المُثلة [1]

Mutilation

مِثْلِيٌّ

Fungible goods

■Commodities that, if destroyed, can be compensated by similar commodities in quality and quantity, like rice, wheat

نصيب المثِل

Similar share

In relation to an agreement of partnership, such as *shirkah*, *mudārabah*, *muzāra'ah*, etc, it is share of profit for each party to the agreement, in case the original agreement becomes void (*fāsid*) for any reason. In such a case, each one is given *nasīb al-mithl* : the generally accepted share in similar cases

مثوبة = ثوب

مَثْوى = ثوى

مجاز = جوز

المَجاهرة بالمعاصي = جهر

مُجْبَنَةٌ = جبن

المجتهد = جهد

مجد

القرآن المجيد

[1] التمثيل بالشخص وتشويهه.

The Glorious Qur'ān

مجدِّد = جدد

مجزئٌ (صحيح) = جزى

المجَسِّمة = جسم

مجس

المجوس

Zoroastrians

مجل

المَجْل [1]

Blister

مجلس العقد = جلس

مجلس القضاء = جلس

مَجْمع البحرين = جمع

مُجمَل = جمل

المِجَن = جنن

المجنون = جنن

مَجْهلة = جهل

مجهول (حديث) = جهل

المجيء الثاني لعيسى = جيأ

محاشّ النساء = حشش

محافظٌ = حفظ

المُحاقَلة = حقل

مُحالٌ عليه = حول

[1] المَجْلُ أن يكونَ بين الجِلدِ واللحمِ ماءٌ بإصابةِ نارٍ أو مشَقَّةٍ أو مُعالجةِ الشيءِ الخَشِنِ.

محتَسب = حسب

المحتَضر = حضر

المحتَظِر = حظر

مُحْتلم = حلم

محجوم = حجم

محدِّث = حدث

مُحْدِثٌ حدثاً أصغر = حدث

مُحْدِثٌ حدثاً أكبر = جنب

مَحَدَّثٌ = حدث

محدثات الأمور = حدث

محراب = حرب

مُحرَّر = حرر

محرمات الحدث الأصغر = حرم

محرّم = حرام = حرم

محرم لذاته = حرام لذاته = حرم

محرم لعارض = حرام لعارض = حرم

المحسنون = حسن

مَحَشّة (الدبر) = حشش

محص

﴿وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾﴾ [آل عمران: ١٤١]

And that Allah may prove the believers, and blot out the unbelievers

محصَن = حصن

محصنَة = حصن

المَحضر = حضر

مُحقَّرات الذنوب = حقر

المحكوم عليه = حكم

المحكوم فيه = حكم

محل

شديد المِحال (الله)

Mighty in power/ severe in punishment

محِلّ العقد = حلل

الْمُحَلِّل = حلل

الْمُحلِّل في سباق الخيل = حلل

الْمُحَلَّل له = حلل

الْمُحمَّديُّون [1]

Muhammadan

> *Reflecting on this term, Edward Said writes: "One constraint acting upon Christian thinkers who tried to understand Islam was an analogical one; since Christ is the basis of Christian faith, it was assumed -quite incorrectly- that Muhammad was to Islam as Christ was to Christianity. Hence the polemic name 'Mohammedanism' given to Islam".* [2]

محن

﴿ إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصۡوَٰتَهُمۡ عِندَ رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمۡتَحَنَ ٱللَّهُ قُلُوبَهُمۡ لِلتَّقۡوَىٰ ﴾ [الحجرات:٣]

Surely those who lower their voices in the presence of God's Messenger, those are they whose hearts God has tested for God-fearing

محنة القول بخلق القرآن

The inquisition, pursued by the Abbasid caliph al-Ma'mūn and his two immediate successors between 218/833 and 234/848; In token of his Mu'tazilite sympathies, al-Ma'mūn instituted this notorious inquisition, which stipulated that any religious scholar who refused to profess the Mu'tazilite thesis of the ''created'' Qur'ān would be dismissed, banned from issuing legal opinions, jailed, or killed. The most famous opponent of this thesis was the renowned scholar and traditionist, Ahmad Ibn Hanbal, who was uncompromising in his conviction that the Qur'ān, as a word of Allah, was both uncreated and eternal.

مَحيص = حيص

مُحيل = حول

الْمُخابَرة = خبر

مخالفة الله تعالى للحوادث = خلف

المخبت = خبت

مختلِف الحديث = خلف

مختصر في الفقه = خصر

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(1) راجع كتابي "الإسلام والغرب"، ص ٨٠.

(2) Orientalism. Edward Said, (England: Penguin Books, 2003) p, 60.

المَخَدَّرة = خدر

مخر

﴿وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ﴾

[النحل: ١٤]

And you may see the ships cleaving through it

المخرِّج (فقه) = خرج

مِخْصرة = خصر

مخض

ابن مخاض

One-year-old he-camel

بنت مخاض

One-year-old she-camel

المَخاض

Birth pangs/ Pains of child-birth

مخضرَم = خضرم

مُخْلية = خلو

المخنث = خنث

المداراة = درى

مدارك الشرع = درك

المداهنة = دهن

المدبَّج = رواية الأقران بعضهم عن بعض

المُدبَّر = دبر

مدد

﴿وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِىَ وَأَنْهَٰرًا﴾

[الرعد: ٣]

It is He who stretched out the earth and set therein firm mountains and rivers

﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ﴾

[الحجر: ٨٨]

Stretch not your eyes to that We have given pairs of them to enjoy

﴿وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾﴾ [الكهف: ١٠٩]

Though We brought replenishment the like of it

﴿كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾﴾ [مريم: ٧٩]

No, indeed! We shall assuredly write down all that he says, and We shall prolong for him the punishment

﴿وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُم بِأَنْعَٰمٍ وَبَنِينَ ﴿١٣٣﴾﴾ [الشعراء: ١٣٢ - ١٣٣]

And fear Him who has provided you with what you know, provided you with cattle and sons, gardens and fountains

﴿وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾﴾

[الطور: ٢٢]

We shall succour them with fruits and flesh such as they desire

﴿وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾﴾ [الواقعة: ٣٠]

And spreading shade

﴿وَإِذَا ٱلْأَرْضُ مُدَّتْ ۝٣﴾ [الانشقاق:٣]
When earth is stretched out
﴿فِي عَمَدٍ مُّمَدَّدَةٍ ۝٩﴾ [الهمزة: ٩]
In columns outstretched

المَدّ (تجويد)

Lengthening

المد الأصلي

The original lengthening

مدّ البدل

Substitute Lengthening

■It occurs when the hamzah precedes a letter of lengthening provided that the letter of lengthening is not followed by a hamzah or a *sukoon* in the word. It is so called because the letter of lengthening is mostly a substitute of the hamzah. Originally substitution results from the convergence of two hamzahs in one word, the first is a vowel and the second non-vowelled. So the second hamza is substituted by a letter of lengthening similar in nature to the first vowel by way of lightening.

المَد الطبيعي

The normal lengthening

المد العارض للسكون

The Exposed Lengthening

It occurs when the letter of lengthening and of ease are followed by a non-vowelled letter exposing it to a stop. It is called exposed because it exposes the last letter in the word to *sukoon*, because if the reader were to continue it would become an original lengthening

المد الفرعي

Derived lengthening

■It is the lengthening added to the original lengthening for one reason or another

المد اللازم

The Compulsory Lengthening

■ It occurs when the letter of lengthening is followed by a compulsory *sukoon* (non-vowelled letter) both in connected speech and at stop, whether in a single word or a particle. It is called compulsory because it is necessarily and consistently lengthened to six counts.

المد اللازم المثقّل الحرفي

The Weighted Compulsory Lengthening in Letters

■It occurs when the letter of lengthening is followed by an original *sukoon* on one of the letters of the alphabet provided that the letter is doubled It is called in letters (harfi) because the original *sukoon* occurs, after the letter of

lengthening, on one of the letters of the alphabet in the openings of the Surahs

المد اللازم المخفف الحرفي

The Lightened Compulsory Lengthening in Letters

■It occurs when the letter of lengthening is followed by an original *sukoon* on one of the letters of the alphabet without doubling. It is called lightened because of the ease, resulting from the absence of doubling and ghunnah [nasal twang], with which it is pronounced

المد اللازم المثقل الكلمي

The Weighted Compulsory Lengthening in Words

■This occurs when the letter of lengthening is followed by a doubled letter in the word. It is called weighted because of the heaviness, resulting from the doubled *sukoon* with which it is pronounced

المد اللازم المخفف الكلمي

The Lightened Compulsory Lengthening in Words

■It occurs when the letter of lengthening is followed by a non-vowelled letter which is not doubled in a word. It is called in words (kalami) because the original *sukoon* occurs after the letter of lengthening in a word. It is called Lightened because of the lightness, resulting from the absence of doubling and ghunnah [nasal twang], with which it is pronounced

مدّ اللين

The lengthening of ease

المَد المتصل

Connected lengthening

■It occurs when the lengthened letter of lengthening is followed by a conjunctive hamzah in one word. It is called connected lengthening because the letter of lengthening is connected with the hamzah in one single word

المد المنفصل

Separated Lengthening

■It occurs when the letter of lengthening is followed by a hamzah separated from it in another word. It is called separated lengthening because the letter of lengthening is separated from the hamzah in another word

المُدّ

Measure of two-thirds of a kilogram (approximate)

المدْرَج من الحديث = درج

المدعِي = دعو

مدّكر = ذكر



مدين = دين

مذعِن = ذعن

مذموم (أمر مذموم) = ذمم

مذهب = ذهب

مذؤوم = ذأم

مذى

مذي

Pre-seminal fluid

مرأ

﴿ فَكُلُوهُ هَنِيٓـٔٗا مَّرِيٓـٔٗا ٤ ﴾ [النساء: ٤]

Consume it with wholesome appetite

المرابحة = ربح

المرابي = ربو

مراتب التعديل = رتب

مراتب الجرح = رتب

المرتشي = رشى

المراودة = راودته = رود

المِرباع = ربع

مُرتاب = ريب

المرتد = ردد

المرتهِن = رهن

مرج

﴿ وَهُوَ ٱلَّذِي مَرَجَ ٱلۡبَحۡرَيۡنِ هَٰذَا عَذۡبٞ فُرَاتٞ وَهَٰذَا مِلۡحٌ أُجَاجٞ ﴾ [الفرقان:٥٣]

And it is He who let forth the two seas, this one Sweet, grateful to taste, and this salt, bitter to the tongue

﴿ بَلۡ كَذَّبُواْ بِٱلۡحَقِّ لَمَّا جَآءَهُمۡ فَهُمۡ فِيٓ أَمۡرٖ مَّرِيجٍ ٥ ﴾ [ق:٥]

But they cried lies to the truth when it came to them, and so they are in a case confused

﴿ مَّارِجٖ مِّن نَّارٖ ١٥ ﴾ [الرحمن:١٥]

Smokeless fire

﴿ يَخۡرُجُ مِنۡهُمَا ٱللُّؤۡلُؤُ وَٱلۡمَرۡجَانُ ٢٢ ﴾ [الرحمن:٢٢]

From them come forth the pearl and the coral

المُرْجِئة المبتدعة = رجو

المرجئة (أهل السنة و الجماعة) = رجو

المِرجَل = رجل

المرحلة المدنية = رحل

المرحلة المكية = رحل

مرد

﴿ وَمِمَّنۡ حَوۡلَكُم مِّنَ ٱلۡأَعۡرَابِ مُنَٰفِقُونَۖ وَمِنۡ أَهۡلِ ٱلۡمَدِينَةِ مَرَدُواْ عَلَى ٱلنِّفَاقِ ﴾ [التوبة:١٠١]

And some of the Bedouins who dwell around you are hypocrites; and some of the people of the City are grown bold in hypocrisy

﴿وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ۝٣﴾
[الحج:٣]
And follows every rebel Satan
﴿قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ﴾
[النمل:٤٤]
He said, 'It is a pavilion smoothed of crystal'
﴿وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ۝٧﴾
[الصافات:٧]
And to preserve against every rebel Satan

أمْرد

Beardless youth

مرر

﴿وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ﴾
[النمل: ٨٨]
You look at the mountains and you think them standing still, but they pass as quickly as the clouds
﴿ذُو مِرَّةٍ فَٱسْتَوَىٰ ۝٦﴾ [النجم:٦]
Very strong; he stood poised

المرور بين يدي المصلي

Passing in front of someone performing prayer

مرسَلٌ = رسل

مرسَل (حديث) = رسل

المرشد = رشد

مرض

﴿فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ۝١٠﴾
[البقرة:١٠]
In their hearts is a sickness, and Allah has increased their sickness, and there awaits them a painful chastisement for that they have cried lies
﴿إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ۝٣٢﴾
[الأحزاب:٣٢]
If you are god-fearing, be not abject in your speech, so that he in whose heart is sickness may be lustful; but speak honourable words

المرض

Illness/ Sickness

مرض الموت

Death sickness

المُرضِع = رضع

مرط

المِرْط

Blanket

مرفوع (حديث) = رفع

المرهون = رهن

المرور بين يدي المصلي = مرر

مرى

﴿ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ ﴾[النجم:١٢]
Will you then dispute with him concerning what he sees?

المِراء
Arguing

مِرْية
Doubt

الممترون
Doubters

مريم
Mary

المُزابنة = بيع المزابنة
مَزَادة = زيد
المُزْدلفة = زلف
المزارعة = زرع

مزج

﴿ إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ ﴾[الإنسان:٥]
Surely the pious shall drink of a cup whose mixture is camphor

﴿ وَمِزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾ ﴾ [المطففين: ٢٧]
It is a drink mixed with the waters of Tasneem

مزر

المِزْر
Abyssinian beer made of millet, barley, or grain

مزَفّت = زفت

مزق

﴿ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ ﴾[سبأ:١٩]
And We tore them utterly to pieces

مزن

المُزن
Clouds

مزوّر (مشكوك في صحته) = زور
مسائل فقهية = سأل
مسائل فقهية معاصرة = سأل
المسابقة = سبق
المَساجد = سجد
مسافحات = سفح
المسافر = سفر
مساقاة = سقى
المساكين = سكن
مسالك العلة = سلك
المسألة (سؤال الناس المال) = سأل
المسألة المشترَكة (فرائض) = شرك
مساوَمة = سوم

المسبِّحة = سبح

المسبوق = سبق

مستأمن = أمن

المستحاضة = حيض

المستَخرَج (حديث) = خرج

المستدرَك (حديث) = درك

مستشرق = شرق

مستفتي = فتي

مستهزىء = هزء

مستور = ستر

المستوشمة = وشم

المستوصِلة = وصل

مسجد = سجد

المسجد الأقصى = سجد

المسجد الجامع = سجد

المسجد الحرام = سجد

مسجد ضرار = سجد

مسح

﴿رُدُّوهَا عَلَيَّ فَطَفِقَ مَسۡحَۢا بِٱلسُّوقِ وَٱلۡأَعۡنَاقِ﴾ = طفق

مسح الأذنين

Wiping of the ears

المسح على الرأس

Wiping of the head

المسح على الخفين

Wiping footgear

المسيح

Messiah

The Arabic word *maseeḥ* has two roots:

1. the verb massaḥa, to rub with the hand, to anoint; in the passive sense, Jesus is Messiah.

a) because he was anointed by means of blessings and honours.

b) because he was covered, from birth, by the wing of Gabriel to shield him from the bite of Satan.

c) because he was anointed in Adam, like all men, but in a particularly way in order to be implanted in Mary.

In the active sense, Jesus is Messiah.

a) because he anointed the eyes of those born blind in order to cure them.

b) because he rubbed sick people with his hand.

c) because he anointed with a holy oil.

2. The second root is the verb Saḥa , to travel, go on a pilgrimage, to wander[1]

المسيح الدجال

False Messiah/ Anti Christ

Figure whose appearance is one of the major signs of the Hour. He will deceive many by false teachings and miracles.

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[1] The Encyclopaedia of Islam. Editors, H.A.R.Gibb, J.H. Kramers, E. Levi-provencal, J. Schacht (Leiden: E.J. Brill, 1986) Vol. 4, p 299b

مسخ

﴿ وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ﴾ [يس:٦٧]

And if We had so willed, We could have transformed them in their places, then they would not be able to move forward or turn back

المَسْخ

Metamorphosis/ Transformation

■ Transformation of an exterior form (*Surah*) into a more ugly form

مسد

مَسَد

Palm-fiber

المَشْربة = سرب

المسرِف = سرف

مسس

﴿ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ﴾[آل عمران: ١٤٠]

If a wound has afflicted you, a wound like it has also afflicted the (unbelieving) people

﴿ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ﴾ [الأنعام:٤٩]

But those who cry lies to Our signs, them the punishment shall visit, or befall, for that they were ungodly

﴿ لَا مِسَاسَ ﴾ [طه:٩٧]

Do not touch me/ Untouchable

﴿ وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴾ [الأنبياء:٤٦]

If but a breath of your Lord's punishment touched them, they would surely say, 'Alas for us! We were evildoers

﴿ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴾ [القمر:٤٨]

The day when they are dragged on their faces into the Fire: 'Taste now the touch of Sakar!

﴿ مِّن قَبْلِ أَن يَتَمَآسَّا ﴾ [المجادلة:٣]

Before the two of them touch one another

مسك

﴿ وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَٰبِ ﴾ [الأعراف:١٧٠]

As for those who observe precisely the content of the Book

﴿ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ ﴾ [النحل:٥٩]

Whether he shall preserve it in humiliation, or bury it into the dust

﴿ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ﴾[النحل:٧٩]

Do they not see the birds and how they are enabled to fly in mid-air? None but Allah holds them

﴿ مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِن بَعْدِهِ ﴾ [فاطر:٢]

Whatsoever mercy Allah opens to people, none can withhold and whatsoever He withholds, none can loose after Him

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَن تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ ﴾ [فاطر:٤١]

Allah holds the heavens and the earth, lest they remove; did they remove, none would hold them after Him

﴿أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ﴾ [الزمر:٣٨]

Or if He desires mercy for me, shall they withhold His mercy?

﴿فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ ﴾ [الزمر:٤٢]

He withholds that against which He has decreed death

﴿ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ﴾[الزخرف: ٤٣]

Hold fast with what has been revealed to you

﴿ الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ﴾ = سرح

الإمساك

Constipation

المسك

Musk

مسكر = سكر
المَسْكنة = سكن
مسلكا المرأة = سلك
مسلم = سلم
المُسْلَم فيه (بيع السلم) = سلم
المسند (حديث) = سند
مسنَد (حديث) = سند
المسيح = مسح
المسيح الدجال = مسح
المسيحية = النصرانية = نصر
مسيء الليل = سوء
مسيء النهار = سوء
المشاركة = شرك
المشاركة الدائمة = شرك
المشاركة المتناقصة = شرك
المشاع = شيع
مُشاهدة (تصوف) = شهد
مشبَّهةٌ = شبه

مشج

﴿إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ ﴾ [الإنسان:٢]

We created man of a sperm-drop, a mingling

مشترَك = شرك

مشتبهات = شبه

المشرِّع (الله ورسوله) = شرع

مُشرِك = شرك

المَشْعر الحرام = شعر

مشفوع عليه = شفع

مشفوع فيه = شفع

المشقة = شقق

المشقة تجلب التيسير = شقق

مشكاة = شكا

مشكِل = شكل

مشهور (حديث) = شهر

مشى

المواشي

Livestock

مصباح = صبح

مصدّق لما بين يديه = صدق

مصر

(عليه ثوبان ممصَّران) [1]

Wearing two light yellow garments

مُصلِحٌ = صلح

مصطلح الحديث = صلح

المصلحة = صلح

المصلحة المرسَلة = صلح

[1] من حديث في وصف سيدنا عيسى

المصوِّر = صور

مُصيبة = صوب

المضارِب = ضرب

المضاربة (القراض) = ضرب

المَضامين = ضمن

مُضَبّب = ضبب

مضض

تمضمض

Rinse

مضمضة

Rinsing of mouth

المضطرب (حديث) = ضرب

مضغ

المضغة

Morsel of, or lump of flesh

مضغة مخلَّقة

Lump of flesh, formed

المضغة غير مخلَّقة

Lump of flesh, unformed

مطر

﴿وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾﴾ [هود: ٨٢]

And We rained on it stones of baked clay

﴿ وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ ﴾ [الفرقان:٤٠]

Surely they have passed by the city that was rained on by an evil rain

﴿ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾ ﴾ [النمل: ٥٨]

And We rained on them a rain; and evil indeed is the rain of them that are warned

﴿ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَٰذَا عَارِضٌ مُّمْطِرُنَا ﴾ [الأحقاف:٢٤]

Then, when they saw it as a sudden cloud coming towards their valleys, they said, 'This is a cloud, that shall give us rain!'

مطر

Rain

المطفِّف = طفف

مطل

مماطلة

Procrastination/ Deferment/ Delay

مُطْلَق (أصول فقه) = طلق

المطلَّقة = طلق

مطى

﴿ ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾ ﴾ [القيامة:٣٣]

Then he went to his household arrogantly

المَظالم = ديوان المَظالم = دين

مظلوم = ظلم

مظِنَّة = ظنن

معَاذ الله = عوذ

مَعازِف = عزف

المعاطَاة = بيع المعاطاة = بيع

مَعَافري = عفر

معاملات = عمل

معاملات مالية معاصرة = عمل

معبد لليهود = عبد

المعتدة عن وفاة = عدد

المعتدة من الخلع = عدد

المعتدة من طلاق رجعي = عدد

المعتدة من طلاق بائن = عدد

المعتدون = عدد

المُعْترّ = عرر

المعتزلة = عزل

معتكف = عكف

معتَقٌ = عتق

معتِق = عتق

معتوه = عته

معجزة = عجز

المعجم (حديث) = عجم

المعدن جُبار = عدن

معركة = عرك

المعراج = عرج

معراض = عرض

المعرفة = عرف

المعرفة (تصوف) = عرف
معرفة الحسَن والقبيح = عرف
مُعرَّق القدمين والكعبين = عرق
المعسِر = عسر
معصوم = عصم
معضَل (حديث) = عضل
المعطِّلة = عطل
معْطَن = عطن
المعقولات = عقل
معلَّق (حديث) = علق
معلول (حديث) = علل

معن

الماعون

Charity/ Help

معنعن (حديث) = عنعن
معياريّ = عير
مَعيب = عيب
معيشة ضنك = ضنك
معيَّن = عين
المغازي = غزو
مَغافير = غفر
مغانم = غنم
المغضوب عليهم = غضب
مفاتح الغيب = فتح
المفاخذة = فخذ
المفترون = فرى
المفتي = فتى
المُفرِّدون = فرد
مفسدات (الصلاة، الصيام) = فسد
المفسد = فسد
مفسَّر = فسر
المُفضَاة = فضى
المفلحون = فلح
المفلس = فلس
مفنَّد = فند
مفهوم الشرط = فهم
مفهوم الصفة = فهم
مفهوم العدد = فهم
مفهوم الغاية = فهم
مفهوم المخالفة = فهم
مفهوم الموافقة = فهم
المفوَّضة = فوض
المفوِّضة = فوض
مقارنة الأديان = قرن
المقاسمة (في الميراث) = قسم
مقاصد الشريعة = قصد
مقاصّة = قصص
مقام إبراهيم = قوم
مقام أمين = قوم
المقام المحمود = حمد
مقبرة = قبر

مقت

﴿وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا﴾

[فاطر:٣٩]

Their unbelief increases the disbelievers only in hate in God's sight; their unbelief increases the disbelievers only in loss.

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَـٰنِ فَتَكْفُرُونَ ﴿١٠﴾﴾ [غافر:١٠]

It shall be proclaimed to the unbelievers, 'Surely Allah's hatred is greater than your hatred one of another, when you were called to the faith and you rejected it

﴿كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفْعَلُونَ ﴿٣﴾﴾ [الصف: ٣]

Very hateful is it to Allah, that you say what you do not do.

نكاح المقت = نكح

مقتدرٌ (الله) = قدر

المقتدي (في الصلاة) = قدا

المقتسمون = قسم

مقدَّس = قدس

المقرض = قرض

المقسطون = قسط

مقطوع (حديث) = قطع

المقلّد = قلد

المقلوب (حديث) = قلب

مقيَّد = قيد

المقيم (الصلاة) = قوم

المقيم = قوم

مُكاء = مكو

المُكاتَب = كتب

مكاتبة (حديث) = كتب

المكاشفة (الإشراق) = كشف

مكان سحيق = سحق

المكتوبات = كتب

مكث

﴿وَقُرْءَانًا فَرَقْنَـٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ﴾ [الإسراء:١٠٦]

And the Qur'ān We have divided, for you to recite it to mankind at intervals

﴿قَالَ إِنَّكُم مَّـٰكِثُونَ ﴿٧٧﴾﴾ [الزخرف: ٧٧]

He will say, 'You will surely tarry.'

المكذب بالقدر = كذب

مكر

﴿وَقَدْ مَكَرُواْ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ﴿٤٦﴾﴾ [إبراهيم: ٤٦]

They devised their devising, and their devising is known to Allah; though their devising were such as to remove mountains

﴿وَمَكَرُواْ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾﴾ [النمل:٥٠]

And they devised a device, and We

likewise devised a device, while they were not aware

﴿بَلۡ مَكۡرُ ٱلَّيۡلِ وَٱلنَّهَارِ﴾[سبأ: ٣٣]

But devising night and day/ but it was your scheming night and day

﴿وَمَكۡرُ أُوْلَٰٓئِكَ هُوَ يَبُورُ ١٠﴾ [فاطر:١٠]

And their plotting shall come to nothing

﴿وَمَكَرُواْ مَكۡرٗا كُبَّارٗا ٢٢﴾ [نوح:٢٢]

And they have devised a mighty device

﴿وَلَا يَحِيقُ ٱلۡمَكۡرُ ٱلسَّيِّئُ إِلَّا بِأَهۡلِهِۦ﴾ = حيق

مَكْر

Devise

مَكْر الله

Allah's plan, or devising

المكرَه = كره

مكروه = كره

مكروهٌ كراهةَ تنزيه = كره

مكروهٌ كراهةَ تحريم = كره

مكروهات (الوضوء، الصلاة ..) = كره

مكس

مكَس في البيع

He diminished, or deducted from the price in the selling

المَكْس

Money that used to be taken from the seller of commodities in the markets in the time of ignorance/ dirham which the collector of the poor-rate used to take after he had finished the receipt of that tribute

مَكّاس

Tax collecter

مكظوم = كظم

المكلّف = كلف

مكن

﴿وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدۡ خَانُواْ ٱللَّهَ مِن قَبۡلُ فَأَمۡكَنَ مِنۡهُمۡ﴾[الأنفال: ٧١]

And if they desire treachery against you, they have tricked Allah before; but He has given you power over them

﴿قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيۡرٞ﴾ [الكهف: ٩٥]

He replied: 'The power which my Lord has granted me is better

﴿قَرَارٖ مَّكِينٖ ١٣﴾ [المؤمنون:١٣]

Firm resting-place/ place of rest, firmly fixed

﴿ذِي قُوَّةٍ عِندَ ذِي ٱلۡعَرۡشِ مَكِينٖ ٢٠﴾ [التكوير:٢٠]

Having power, with the Lord of the Throne secure

مكو

مُكاء

Whistling

المِكيال = كيل

مآب = أوب

ملأ

﴿فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا﴾ [آل عمران: ٩١]

There shall not be accepted from any one of them the whole earth full of gold

﴿لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾﴾ [الكهف: ١٨]

Have you come upon them, you would have certainly turned away from them in flight, and would surely have been filled with terror of them.

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾﴾ [ق: ٣٠]

Upon the day We shall say unto Gehenna, Are you filled?' And it shall say, 'Are there any more to come?'

﴿وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾﴾ [الجن:٨]

And we stretched towards heaven, but we found it filled with terrible guards and meteors

الملأ

Council

الملأ الأعلى

The Supreme society

المَلاقيح = لقح

الملامسة = بيع الملامسة = بيع

ملحد = لحد

ملّا = ملى

ملج

الإملاجة

A single act of suckling

ملح

مالحَه

He became his foster brother

ملعون = لعن

ملق

إملاق

Poverty

ملك

﴿قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا﴾[الفتح: ١١]

Say: 'Who can avail you anything against Allah

﴿مَلِكِ ٱلنَّاسِ ﴿٢﴾﴾ [الناس:٢]

The King of mankind

أملاك

Assets

مالك

The Owner

مالكيٌّ

Adherent of the Sunni juristic school of thought named after its eponym Mālik Ibn Anas (d. 179/795) and distinguished for its emphasis on the practice of the inhabitants of Madīnah. One of the four main Sunni jurisprudential schools that later predominated in the Muslim Spain. Today, it is widespread in North and sub-Saharan Africa

ملائكة

Angels

Incorporeal beings created from light to render absolute praise, service, and obedience to Allah. The Qur'ān lays stress on the absolute submission and obedience of the angels to Allah, they praise night and day without intermission

مُلك اليمين

Concubinage

مَلكوت السماوات والأرض

Kingdom/ Dominion of the heavens and the earth

ملكية

Ownership

ملكية خاصة

Private ownership

ملل

﴿وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ﴾[البقرة: ٢٨٢]

Let the one who incurs the liability (the debtor) dictate

﴿أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ﴾ [البقرة: ٢٨٢]

Or unable to dictate himself, then let his guardian dictate with fairness

﴿مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ۝٧﴾ [ص:٧]

We have not heard of this in the last religion; this is surely an invention

المَلّ

Hot ash

ملى

﴿وَٱهْجُرْنِى مَلِيًّا ۝٤٦﴾[مريم:٤٦]

Forsake me now for some while/ Depart from me a long while

﴿ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ۝٢٥﴾ [محمد: ٢٥]

Satan seduced them and gave them respite

أملى (الله للظالم)

Allah gave respite to him

ملا

Mullah

المترون = مرى

المنابذة = بيع المنابذة = بيع

المنادي (في القضاء) = ندى

المنازل (تصوف) = نزل

مناولة (حديث) = نول

مَن (الشرطية)

Whoever/ He who (goes, does….)

من أجبى فقد أربى = جبى

مَنْ أدخلَ فرَساً بين فرسين، وهو لا يَأْمن أن يَسْبَقَ فلا بأسَ به. مَنْ أدخلَ فرَساً بين فرسين، و قد أمن أن يَسْبِقَ فهو قِمار = المُحلِّل في سباق الخيل = حلل

مَن بدا جَفا = بدو

من بطّأ به عمله لم يسرع به نسبُه = نسب

من حام حول الحمى يوشك أن يرتع فيه = حمى

مَنْ حفِظَ حجةٌ على مَن لم يحفظ = حفظ

من صام رمضان إيماناً واحتساباً = صوم

المناسبة (أصول فقه) = نسب

مناسك الحج = نسك

المناضلة = نضل

مناط = نوط

المنافق = نفق

مناقب = نقب

المنّان = منن

المنبر = نبر

المنخنقة = خنق

المنجِّم = نجم

منح

مَنيحة

Donation of a property with the permission to derive benefit from its yield without transferring to ownership to the donee. Examples are: donating a palm-tree with a permission to eat the fruit or donating a cow with permission to drink its milk. The property in question remains in the ownership of the donor.

مَنيحة العنز

Sort of gift (She-camel, or sheep) given to somebody, so that he milks it, then returns it to the owner after some time

مندوب = ندب

منذر = نذير

المنزلة بين المنزلتين (عند المعتزلة) = نزل

منسأة = نسأ

مَنْسَك = نسك

منسوخ = نسخ

مِنْطقة = نطق

منع

﴿أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِّن دُونِنَا﴾

[الأنبياء: ٤٣]

Do they have gods other than Us to

protect them?

مانعٌ

Obstacle

■Sometimes a fact, or a set of facts exist that prevent a legal ruling from being applied even if the cause is found and the condition is met. The obstacle is a factor whose existence indicates the negation of a legal ruling

موانع الإرث

Preventives of inheritance

المنفعة = نفع

المنقذ من الضلال = نقذ

منقطع (حديث) = قطع

منقول = نقل

منن

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٖ ﴾ [فصلت:٨]

Surely those who believe, and do righteous deeds shall have a wage unfailing, or a reward that does not end

﴿ يَمُنُّونَ عَلَيۡكَ أَنۡ أَسۡلَمُواْۖ قُل لَّا تَمُنُّواْ عَلَيَّ إِسۡلَٰمَكُمۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيۡكُمۡ أَنۡ هَدَىٰكُمۡ لِلۡإِيمَٰنِ إِن كُنتُمۡ صَٰدِقِينَ ﴾ [الحجرات:١٧]

They count it as a favour to you that they have surrendered! Say: 'Do not count your surrendering as a favour to me; nay, but rather Allah confers a favour upon you, in that He has guided you to belief, if it be that you are truthful

﴿ وَلَا تَمۡنُن تَسۡتَكۡثِرُ ﴾ [المدثر:٦]

Give not, thinking to gain greater

المنّان

Reminding recipients of one's charity to them

المنّ (القرآن)

Manna (food)

منهاج = نهج

منى

﴿ وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٖ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلۡقَى ٱلشَّيۡطَٰنُ فِيٓ أُمۡنِيَّتِهِۦ ﴾ [الحج:٥٢]

And We did not send before you any messenger or prophet, but the Satan cast into his fancy, when he was fancying, or when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof

﴿ أَفَرَءَيۡتُم مَّا تُمۡنُونَ ﴾ [الواقعة:٥٨]

Have you thought of the semen you discharge?

﴿ وَغَرَّتۡكُمُ ٱلۡأَمَانِيُّ ﴾ [الحديد: ١٤]

And fancies deluded you

الاستمناء

Masturbation

مِنى

Pilgrimage place outside Makkah on the road to ‘Arafat

المني

Sperm

مُنيب = نوب

مَنيحة = منح

منيحة العنز = منح

المهاجرون = هجر

المهايأة=هيأ

المهتدون = هدى

مهد

﴿وَلَبِئْسَ ٱلْمِهَادُ ۝٢٠٦﴾[البقرة:٢٠٦]

How evil a cradling!

﴿ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا﴾[طه:٥٣]

He who appointed the earth to be a cradle for you

﴿مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ۝٤٤﴾ [الروم:٤٤]

Whoso disbelieves, his unbelief shall be charged against him; and whosoever does righteousness for themselves they are making provision.

﴿وَٱلْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ۝٤٨﴾ [الذاريات:٤٨]

And the earth, We spread it forth; O excellent Smoothers!

﴿وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ۝١٤﴾ [المدثر:١٤]

And made all things smooth for him

﴿أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ۝٦﴾[النبأ:٦]

Have We not made the earth as a cradle

المهتدون

The guided

المهد

Cradle

المهدي

The rightly guided one

Figure whose appearance is one of the major signs of the Hour

مهر

المهر (الصداق)

The bride's marriage payment

مهر المثل

The amount typically received as marriage payment by similar brides/ Proper bride price, i.e. the average bride price a woman of a particular social status, age etc. would receive upon marriage

مهر معجَّل

The bride’s marriage payment, that is

paid before the consummation of the marriage

مهر مؤجل

The bride’s marriage payment, that is paid only at the dissolution of the marriage by divorce or death

مهل

﴿وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾﴾ [المزمل: ١٤]

And the mountains become a slipping heap of sand

﴿فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًۢا ﴿١٧﴾﴾ [الطارق: ١٧]

So respite the unbelievers; delay them a while

المُهْل

Molten lead

مهن

﴿ أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ ﴾ [الزخرف:٥٢]

Or am I better than this man, who is contemptible

﴿حَلَّافٍ مَّهِينٍ ﴿١٠﴾﴾[القلم:١٠]

Swearer, backbiter

﴿أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾﴾ [المرسلات:٢٠]

Did We not create you of a base fluid

عذاب مهين



Humiliating retribution/ Disgracing punishment

موئل = وأل

موت

﴿ لِّنُحْۦِىَ بِهِۦ بَلْدَةً مَّيْتًا ﴾ [الفرقان:٤٩]

So that We might revive with it a dead land

﴿ٱلْأَرْضُ ٱلْمَيْتَةُ﴾[يس:٣٣]

The dead land

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾﴾ [الزمر:٣٠]

Indeed, you are mortal, and they are mortal

أماته الله

Allah caused him to die

مات حتْف أنفه

He died naturally

مات مِيتةً جاهلية

He died a pagan kind of death, in error and disunion

الموت

Death

موت مجْهِز

Sudden death

الميْت

Deceased

الميتة

Unslaughtered dead animal

ما بعد الموت من مُسْتَعتب = عتب

المؤاخاة بين المهاجرين والأنصار = آخى النبي بين المهاجرين والأنصار = أخو

المواشي = مشى

مواقيت الصلاة = وقت

الموالاة في الوضوء = ولي

موانع الإرث = منع

المؤتفكات = أفك

المؤتلف والمختلف (في الأسماء والأنساب) = ألف

موثِّق (شُروطيّ) = وثق

موجود بغيره = وجد

موحِّد = وحد

مؤذن = أذن

مؤرِّخ = أرخ

مور

﴿ يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ۝٩ ﴾ [الطور:٩]

Upon the day when heaven spins dizzily

المُور [1]

Moors

This term refers to a member of a Muslim people of mixed Berber and Arab descent inhabiting northwest Africa, especially the present-day Mauritania, who in the 8th century conquered Spain.

الموصولة = وصل

الموضِحة = وضح

موضوع (حديث) = وضع

الموطَّأ = وطأ

موطَّأ الأكناف = وطأ

مَوعِدة = وعد

موق

المُوق

Scuff

الموقنون = يقن

الموقوذة = وقذ

موقوف(حديث) = وقف

مؤكِل الربا = أكل

مول

التمويل الإسلامي

Islamic Finance

مولَى = ولي

مولد النبي = ولد

المؤلفة قلوبهم = ألف

مومت = ماهومت

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[1] اسم أطلقه الرومان في التاريخ القديم على سكّان الساحل الإفريقي الشمالي، كما أطلقوا اسمَ موريتانيا على المنطقة التي عاشوا فيها. وينتمي هؤلاء إلى مجموعة أوسع هي البربر.
وأُطلق في إسبانيا على المسلمين الفاتحين الذين كانوا من العرب و البربر، فهو مصطلحٌ جغرافي، يصف القادمين من شمال غرب إفريقيا. وبقي يطلق على المسلمين الذين اختاروا البقاء في إسبانيا حتى بعد سقوط غرناطة عام ١٤٩٢م. للتفصيل راجع كتابي «الإسلام والغرب»، ص ٨٢.

مومِس = ومس

مؤمن = أمن

موهوب له = وهب

الموؤدة = وأد

المَياثر = وثر

الميّت = موت

الميتة = موت

ميثاق غليظ = وثق

ميد

﴿وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ﴾ [النحل:١٥]

And He cast on the earth firm mountains, lest it shake with you

المائدة

Table

مير

﴿وَنَمِيرُ أَهْلَنَا﴾ [يوسف:٦٥]

We will buy provisions for our people

المِيرة

Wheat, or other food, which a man brings to be laid up in store for himself or his family or household, or for sale

الميراث = ورث

ميراث الولاء = ورث



ميز

﴿حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾ [آل عمران: ١٧٩]

Till He distinguishes the corrupt from the good

﴿وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾﴾ [يس:٥٩]

Now keep yourselves apart, you sinners, upon this day!/ And get aside today, O guilty ones!

﴿تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ﴾ [الملك: ٨]

It shall almost burst asunder with rage

مِيزاب = أزب

الميزان = وزن

الميسر (القِمار) = يسر

ميط

إماطة الأذى عن الطريق

Removing, or putting away, what was hurtful from the road

ميع

مائع

Liquid

الميقات = وقت

ميكال

Michael

ميل

﴿ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيۡلًا عَظِيمًا ﴿٢٧﴾ ﴾ [النساء: ٢٧]

Those who follow their lusts desire you to swerve away mightily

﴿ وَدَّ ٱلَّذِينَ كَفَرُوا۟ لَوۡ تَغۡفُلُونَ عَنۡ أَسۡلِحَتِكُمۡ وَأَمۡتِعَتِكُمۡ فَيَمِيلُونَ عَلَيۡكُم مَّيۡلَةً وَٰحِدَةً ﴾[النساء: ١٠٢]

The unbelievers wish that you should be heedless of your weapons and your baggage, then they would wheel on you all at once

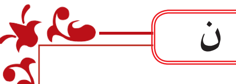
﴿ فَلَا تَمِيلُوا۟ كُلَّ ٱلۡمَيۡلِ ﴾[النساء: ١٢٩]

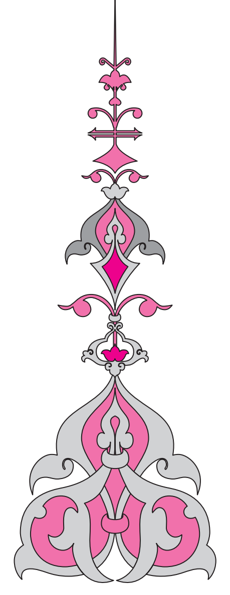
Do not be altogether partial so that you leave her as it were suspended.

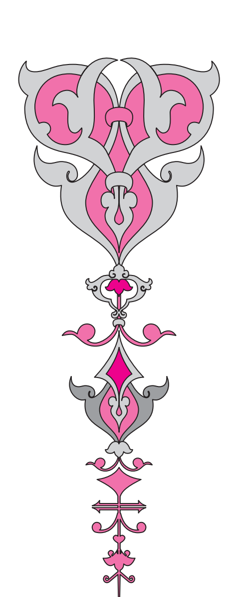
ميم

الميم الساكنة

Non-vowelled meem







نار

النار

The Hell/ Hell-Fire

نار ذات لهب

Flaming fire/ Blazing fire

نار السموم

The fierce, fiery wind

النار الكبرى

The greatest fire

نَارٌ مُّؤْصَدَةٌ

Fire covered down

نار وقودها الناس والحجارة

Fire whose fuels are men and stone

ناسيءٌ = نسأ

ناسخ = نسخ

الناس أطوارٌ = طور

الناشز = نشز

ناصح = نصح

ناصية = نصو

نافلة = نفل

ناقل الكفر ليس بكافر = كفر

ناقة = نوق

النامصة = نمص

الناموس = نمس

نأى

﴿ وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ ﴾[الإسراء: ٨٣]



When We bestow Our blessings on man, he turns his back and draws arrogantly aside

نبأ

﴿ لِّكُلِّ نَبَإٖ مُّسۡتَقَرّٞ ﴾[الأنعام:٦٧]

Every piece of news has a time set for its fulfillment/ Every tiding has its time appointed

﴿ قَدۡ نَبَّأَنَا ٱللَّهُ مِنۡ أَخۡبَارِكُمۡ ﴾

[التوبة: ٩٤]

Allah has already enlightened us about you

﴿ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتۡ مَنۡ أَنۢبَأَكَ هَٰذَاۖ قَالَ نَبَّأَنِيَ ٱلۡعَلِيمُ ٱلۡخَبِيرُ ٣ ﴾[التحريم: ٣]

When he told her of it, she said, 'Who told you this?' He said, 'I was told of it by the All-knowing, the All-aware.'

﴿ ٱلنَّبَإِ ٱلۡعَظِيمِ ٢ ﴾ [النبأ:٢]

Mighty tiding

الأنباء

Tidings

أنبياء الكتاب المقدس

The Biblical prophets

الأنبياء

The prophets

• أمانتهم

Fidelity

• أولو العزم

Resolute/ determined

• تبليغ الرسالة

Transmission of the message

• صدقهم

Veracity respecting what Allah gave them to communicate

• عِصمتهم

Infallibility / Impeccability

• فَطانتهم

Acute intelligence/ Sagacity

• قصصهم

Hagiography/ Stories of prophets

النبوة

Prophecy/ Prophethood

نبت

﴿ وَأَنۢبَتَهَا نَبَاتًا حَسَنٗا ﴾[آل عمران:٣٧]

And by His goodness she grew up comely

﴿ وَٱلۡبَلَدُ ٱلطَّيِّبُ يَخۡرُجُ نَبَاتُهُۥ بِإِذۡنِ رَبِّهِۦ ﴾

[الأعراف:٥٨]

And the good land, its vegetation comes forth by the leave of its Lord

﴿ وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتٗا ١٧ ﴾[نوح: ١٧]

And Allah caused you to grow out of the earth

نبذ

﴿فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمۡ﴾[آل عمران:١٨٧]
They rejected it behind their backs
﴿وَإِمَّا تَخَافَنَّ مِن قَوۡمٍ خِيَانَةً فَٱنۢبِذۡ إِلَيۡهِمۡ عَلَىٰ سَوَآءٍۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡخَآئِنِينَ ٥٨﴾
[الأنفال:٥٨]
And if you fear treachery any way at the hands of a people, dissolve it with them equally; surely Allah does not love not the treacherous
﴿ٱنتَبَذَتۡ﴾ [مريم:١٦]
She withdrew
﴿فَنَبَذۡنَٰهُ بِٱلۡعَرَآءِ وَهُوَ سَقِيمٞ ١٤٥﴾
[الصافات:١٤٥]
We cast him upon the wilderness, and he was sick

النبيذ
Must/ Fermented beverage

نبر

المنبر
Pulpit in the mosque where the Imam stands to deliver sermons

نبز

﴿وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِ﴾ [الحجرات:١١]
Do not revile one another by nicknames

نبش

النبّاش
One who rifles, or ransacks graves

نبط

استنباط
Derivation

نتف

نتْف
Plucking
نتْف الإبط
Plucking the underarm hair

نتق

﴿وَإِذۡ نَتَقۡنَا ٱلۡجَبَلَ فَوۡقَهُمۡ كَأَنَّهُۥ ظُلَّةٞ﴾
[الأعراف: ١٧١]
And when We shook the mountain above them as if it were a canopy

نثر

﴿إِذَا رَأَيۡتَهُمۡ حَسِبۡتَهُمۡ لُؤۡلُؤٗا مَّنثُورٗا ١٩﴾ [الإنسان:١٩]

When you see them, you suppose them scattered pearls

﴿وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ۝٢﴾[الانفطار:٢]

When the stars are scattered

استنثار

Snuffing up of water into the nostrils during ablution

استنثَرَ

He snuffed up of water into the nostrils during ablution

هباء منثور

Scattered dust

النجاشي = نجش

نجد

﴿وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ ۝١٠﴾ [البلد:١٠]

And We shown him the two paths

نجز

بعته ناجزاً = يداً بيد = يد

البيع الناجز = بيع

نجس

﴿إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ﴾[التوبة:٢٨]

The idolaters are indeed unclean

نجاسة

Filth/ Impurity

نجاسة حكمية

Legal impurity

نجاسة حقيقية

Actual impurity

نجاسة خفيفة

Light impurity

نجاسة مغلظة

Heavy impurity

نجِس

Impure

نجش

النجاشي

The Negus

النجَش

Bidding up merchandise

■One's demanding the sale of an article of merchandise for more than its price, not meaning to purchase it, in order that another might see him and fall into the snare thus laid for him

نجل

الإنجيل

The Gospel

نجم

﴿ وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ ۝٦ ﴾[الرحمن:٦]

The plants and the trees bow themselves

﴿ ٱلنَّجْمُ ٱلثَّاقِبُ ۝٣ ﴾ [الطارق:٣]

The star, brightly shining

التنجيم

Astrology

نزول القرآن منجّماً

The Qur'ān was revealed to the Prophet (pbuh) intermittently over a period of ٢٣ years

المنجِّم

Astrologer

نجو

الاستنجاء

Cleaning one self after defecation or urine

نجّاه

He delivered him

النَّجوى

Secret talks

نحب

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ﴾ [الأحزاب:٢٣]

Among the believers are men who were true to their covenant with Allah; some of them have fulfilled their vow by death, and some are still awaiting

نحت

﴿ وَكَانُوا۟ يَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ۝٨٢ ﴾ [الحجر: ٨٢]

They were hewing the mountains into houses, therein dwelling securely



نحر

انتحار

Suicide

انتحاريٌّ

Suicide bombers

النحْر

Slaughtering the camel by cutting the carotid artery at the root of the neck

نحس

﴿ فِىٓ أَيَّامٍ نَّحِسَاتٍ ﴾ [فصلت:١٦]

In days of ill fortune/ in evil days

﴿ يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ۝١٩ ﴾[القمر:١٩]

Day of ill fortune continuous

نحل

﴿ وَءَاتُواْ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحۡلَةً ﴾ [النساء: ٤]

Give the women (on marriage) their dowry as a free gift

نحلة

Bee

نُخامة = نخم

نخر

﴿ أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ﴿١١﴾ ﴾ [النازعات: ١١]

What, when we are bones old and wasted?

نخل

نخيل

Palm-tree

نخم

نُخامة

Sputum

ندب

ندبٌ

Recommendation

مندوب

Preferred/ Recommended

ندح

إن في المَعاريض لمندوحةً عن الكذب = عرض

ندد

﴿ فَلَا تَجۡعَلُواْ لِلَّهِ أَندَادًا وَأَنتُمۡ تَعۡلَمُونَ ﴿٢٢﴾ ﴾ [البقرة: ٢٢]

Do not set up compeers to Allah wittingly/ Do not knowingly set up equals to Allah

ندم

﴿ وَأَسَرُّواْ ٱلنَّدَامَةَ ﴾ [يونس: ٥٤]

And they were secretly remorseful

ندى

﴿ وَنَادَىٰ نُوحٌ ٱبۡنَهُۥ ﴾ [هود: ٤٢]

And Noah called to his son

﴿ وَأَحۡسَنُ نَدِيًّا ﴿٧٣﴾ ﴾ [مريم: ٧٣]

Fairer in assembly

﴿ وَيَٰقَوۡمِ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ يَوۡمَ ٱلتَّنَادِ ﴿٣٢﴾ ﴾ [غافر: ٣٢]

O my people, I fear for you the Day of

Invocation

﴿ فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾ ﴾ [العلق:١٧]

So let him call on his council mates/ henchmen

منادٍ

Caller

المنادي (في القضاء)

Court official whose task was to call publicly on defendants or witnesses to appear before the court

نذر

﴿ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ ﴾ [البقرة: ٦]

Alike it is to them whether you have warned them or you have not warned them, they do not believe

﴿إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا ﴾ [آل عمران:٣٥]

I have vowed to You, in dedication, what is within my womb

﴿فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾ ﴾ [النمل: ٥٨]

Evil indeed is the rain of them that are warned

أنذرَ

He warned/ forewarned

النَّذْر

Vows

نذير

Warner

النذير العُريان

The naked warner

نذير مبين

Manifest Warner

نرد

النَّرْد

Backgammon/ Dice

نزح

نزحَ البئرَ

He drew forth all the water of the well/ he exhausted well entirely

نزع

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ ﴾[الأعراف: ٤٣]

We shall strip away all rancour that is in their breasts

﴿ وَنَزَعَ يَدَهُۥ ﴾ [الأعراف: ١٠٨]

He drew forth his hand

﴿إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ ﴾[الكهف:٢١]

Remember when they argued among themselves concerning them

﴿ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا ﴾ [القصص: ٧٥]

And We shall draw out from every nation a witness

﴿ يَتَنَٰزَعُونَ فِيهَا كَأۡسٗا لَّا لَغۡوٞ فِيهَا وَلَا تَأۡثِيمٞ ٢٣ ﴾ [الطور:٢٣]

They shall pass therein a cup one to another wherein is no idle talk, no cause of sin

﴿ نَزَّاعَةٗ لِّلشَّوَىٰ ١٦ ﴾ [المعارج:١٦]

Snatching away the scalp

﴿ وَٱلنَّٰزِعَٰتِ غَرۡقٗا ١ ﴾ [النازعات: ١]

By those that pluck out vehemently/ By those angels that pull forth. the souls of the unbelievers from their bosoms with a vehement pulling

النازعات

The pluckers

نزغ

﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ فَٱسۡتَعِذۡ بِٱللَّهِ ﴾ [الأعراف:٢٠٠]

If an evil whisper from Satan reaches you, then seek refuge in Allah

نَزغٌ شيطانيّ

Devilish temptation

نزف

﴿ لَا فِيهَا غَوۡلٞ وَلَا هُمۡ عَنۡهَا يُنزَفُونَ ٤٧ ﴾ [الصافات:٤٧]

Wherein no sickness is, neither intoxication

نزل

﴿ وَنَزَّلۡنَٰهُ تَنزِيلٗا ١٠٦ ﴾ [الإسراء:١٠٦]

And We have sent it down by stages

﴿ نُزُلٗا مِّنۡ غَفُورٖ رَّحِيمٖ ٣٢ ﴾ [فصلت:٣٢]

As hospitality from One All-forgiving, One All-compassionate

إنزال المني

Ejaculation

(أُنْزِلَ القرآنُ على سبعة أحرفٍ)

The Qur'ān has been revealed according to seven dialects, of the dialects of the Arabs/ It has been revealed according to seven modes, or manners of reading

أنزلَ (أمنى)

He ejaculated

أُنزِلَ

He was sent down/ revealed

نُزُل

Dwelling place

نزّل

He sent down/ revealed

نزول القرآن منجّماً = نجم

المنازل (تصوف)

Degrees of mystical perfection

المنزلة بين المنزلتين (عند المعتزلة)

Intermediary position

■This is one of the five fundamental principles of Mu'tazilite doctrine. According to them, a perpetrator of a major sin should be regarded neither as a Muslim in the full sense, nor as an infidel in the full sense, but instead as lying in an *intermediary position* between genuine belief and genuine infidelity

نزول عيسى آخر الزمان = المجيء الثاني لعيسى = جيأ

نزول القرآن منجماً = نجم

نزه

تنزيه الله

Transcendentalism

Transcendence of Allah above the created things

نزّه الله

To transcend Allah above the created things

نسأ

مِنسأة

Staff

ناسىءٌ

Postponer

نسأ الله أجلَه

May Allah prolong his life

النَّسيء

The postponement of the sacredness of a month, transferring it into another month

النَّسيئة

A debt, or sale of which to the payment is deferred by the creditor to a future period

نسب

﴿ وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا ﴾ [الصافات:١٥٨]

They have set up a kinship between Him and the jinn

النسب

Lineage

من بطّأ به عمله لم يسرع به نسبُه

He whose his evil deeds hold back, or put back, his nobility of lineage will not profit him in the life to come

المناسبة (أصول فقه)

Appropriateness

The description of a situation in which a legal ruling and the situation upon which it is based are 'appropriate' to each

other in such a way that the ruling leads to the preservation of an interest which is explicitly recognized in the source texts for Islamic law (I.e. The Qur'ān and the *Sunnah*) and is supported by the Consensus of the Muslim community. An example of 'Appropriateness' would be the prohibition of alcoholic beverages (legal ruling) based on the fact that such beverages cause inebriation (the situation upon which the ruling is based), where the interest being preserved through the prohibition is the preservation of one's faculty of reason

نسخ

﴿إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾﴾ [الجاثية: ٢٩]

We have been registering all that you were doing

استنساخ

Cloning

استنساخ بشري

Human cloning

التناسخ (التقمص)

Transmigration/ Metempsychosis

■It is a philosophy of reincarnation incorporating the specific belief that after death, the soul of a living being is then transferred (or transmigrates) into another living form and thus takes birth again [1]

نَسْخٌ

Abrogation

■ It is a text that repeals another contradictory text that was revealed prior to it in time. And it is important to stress that the Muslim Jurists espoused the idea that it is not the texts themselves that are actually abrogated, but rather the legal rulings embedded in these texts

ناسخ

Abrogator

منسوخ

Abrogated

نستعين = عون

نسر

﴿وَنَسْرًا ﴿٢٣﴾﴾ [نوح:٢٣]

Idol

نسف

﴿وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾﴾[المرسلات:١٠]

[1] http://en.wikipedia.org/wiki/Transmigration_of_the_soul

When the mountains shall be scattered, or crumbled into dust

نسك

﴿لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ﴾
[الحج: ٦٧]

To every community We have appointed ways of worship, which they should observe

مناسك الحج

The religious rites and ceremonies of the Pilgrimage

مَنْسَك

Holy rite

نسل

﴿وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ﴾[البقرة: ٢٠٥]

Destroying crops and progeny

﴿وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾﴾
[الأنبياء:٩٦]

And they slide down out of every slope, or corner

﴿وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾﴾ [يس:٥١]

And the Trumpet shall be blown; then behold, they are sliding down from their tombs unto their Lord

نسى

﴿فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ﴾
[يوسف:٤٢]

But Satan caused him to forget to mention Joseph to his Lord

﴿قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾﴾ [طه:١٢٦]

Allah shall say, ‘Even so it is. Our signs came to you, and you did forget them; and so today you are forgotten’

﴿فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ إِنَّا نَسِينَٰكُمْ﴾ [السجدة:١٤]

So now taste, for that you forgot the encounter of this your day! We indeed have forgotten you

﴿وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿١٩﴾﴾ [الحشر:١٩]

Be not as those who forgot Allah, and so He caused them to forget their souls; those -- they are the ungodly

آفة العلم النسيان

The bane of knowledge is forgetfulness

نشأ

﴿وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ﴾
[الأنعام:٩٨]

It is He who produced you from one living soul

﴿ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشۡأَةَ ٱلۡأٓخِرَةَ﴾ [العنكبوت:٢٠]

Then Allah causes the second growth to grow, or reproduce the latter creation

﴿أَوَمَن يُنَشَّؤُاْ فِي ٱلۡحِلۡيَةِ وَهُوَ فِي ٱلۡخِصَامِ غَيۡرُ مُبِينٖ ۝١٨﴾ [الزخرف:١٨]

What, one who is reared amid ornaments and, unable to give a clear account in a dispute?

﴿وَأَنَّ عَلَيۡهِ ٱلنَّشۡأَةَ ٱلۡأُخۡرَىٰ ۝٤٧﴾ [النجم:٤٧]

And that upon Him rests the second growth

﴿وَلَهُ ٱلۡجَوَارِ ٱلۡمُنشَـَٔاتُ فِي ٱلۡبَحۡرِ كَٱلۡأَعۡلَٰمِ ۝٢٤﴾ [الرحمن:٢٤]

And His are the ships that run, raised up in the sea like land-marks, or like mountains

﴿إِنَّآ أَنشَأۡنَٰهُنَّ إِنشَآءٗ ۝٣٥﴾ [الواقعة:٣٥]

Perfectly We formed them, perfect/ Verily, We have created them a good creation

﴿وَلَقَدۡ عَلِمۡتُمُ ٱلنَّشۡأَةَ ٱلۡأُولَىٰ فَلَوۡلَا تَذَكَّرُونَ ۝٦٢﴾ [الواقعة:٦٢]

You have known the first growth; so why will you not remember?

﴿إِنَّ نَاشِئَةَ ٱلَّيۡلِ هِيَ أَشَدُّ وَطۡـٔٗا وَأَقۡوَمُ قِيلًا ۝٦﴾ [المزمل: ٦]

Surely the first part of the night is heavier in tread, more upright in speech

نِشدان الضالّة

Enquiring something lost

نشر

﴿وَنُخۡرِجُ لَهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ كِتَٰبٗا يَلۡقَىٰهُ مَنشُورًا ۝١٣﴾ [الإسراء:١٣]

On the Day of Resurrection, we shall produce for him a record which he will find wide open

﴿أَمِ ٱتَّخَذُوٓاْ ءَالِهَةٗ مِّنَ ٱلۡأَرۡضِ هُمۡ يُنشِرُونَ ۝٢١﴾ [الأنبياء: ٢١]

Or have they taken for worship some earthly deities who can restore the dead to life?

﴿وَٱلَّذِي نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءَۢ بِقَدَرٖ فَأَنشَرۡنَا بِهِۦ بَلۡدَةٗ مَّيۡتٗا﴾ [الزخرف:١١]

And who sent down out of heaven water in measure; and We revived thereby a land that was dead

﴿فِي رَقّٖ مَّنشُورٖ ۝٣﴾ [الطور:٣]

In a parchment unrolled

﴿فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِي ٱلۡأَرۡضِ﴾ [الجمعة:١٠]

Then, when the prayer is finished, scatter in the land

﴿بَلۡ يُرِيدُ كُلُّ ٱمۡرِيٕٖ مِّنۡهُمۡ أَن يُؤۡتَىٰ صُحُفٗا مُّنَشَّرَةٗ ۝٥٢﴾ [المدثر:٥٢]

Nay; every man of them desires to be given scrolls unrolled/ to be given gages spread out

﴿وَٱلنَّٰشِرَٰتِ نَشۡرٗا ٣﴾ [المرسلات:٣]

By the angels spreading the words of Allah far and wide/ And by the winds that scatter clouds and rain

﴿ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ٢٢﴾ [عبس:٢٢]

Then, when He wills, He raises him

﴿وَإِذَا ٱلصُّحُفُ نُشِرَتۡ ١٠﴾ [التكوير:١٠]

When the scrolls shall be unrolled/ When the records are laid open

انتشار الإسلام

The spread of Islam

النُّشور

Rising up the dead/ Resurrection

نشز

﴿وَٱنظُرۡ إِلَى ٱلۡعِظَامِ كَيۡفَ نُنشِزُهَا ثُمَّ نَكۡسُوهَا لَحۡمٗا﴾ [البقرة:٢٥٩]

And look at the bones; how We shall set them up, and then clothe them with flesh

﴿وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا﴾ [النساء: ١٢٨]

And if a woman knows that there is, on the part of her husband, injurious treatment, or unkindness

﴿وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ﴾ [المجادلة: ١١]

And when it is said, ‘Move up’, move up,

الناشز

Rebellious wife

نشزت المرأةُ

The wife became disobedient to her husband, and exalted herself against him

نشط

﴿وَٱلنَّٰشِطَٰتِ نَشۡطٗا ٢﴾[النازعات:٢]

And by those angels who gently take out the souls of the believers

نشق

استنشاق

Snuffing water into the nostrils during ablution

نصب

﴿فَإِذَا فَرَغۡتَ فَٱنصَبۡ ٧﴾ [الشرح:٧]

So when you are empty, labour/ When you have completed your task resume your toil

﴿كَأَنَّهُمۡ إِلَىٰ نُصُبٖ يُوفِضُونَ ٤٣﴾ [المعارج:٤٣]

As if they were hurrying unto a

waymark/ were racing to a target

﴿عَامِلَةٌ نَّاصِبَةٌ ۝٣﴾ [الغاشية: ٣]

Labouring hard, and weary

﴿وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ۝١٩﴾ [الغاشية:١٩]

And the mountains how they were hoisted

النُّصب (الأنصاب)

Altars upon which animals were sacrificed for other than Allah

نَصَبٌ (تعب)

Fatigue/ Weariness

نصاب الزكاة

Zakat-payable amount/

The minimum amount of property liable to *Zakat* payment

نصاب السرقة

The minimum value of stolen goods required for the infliction of the fixed penalty for theft

نصيب

Share

نصيب المثلِ = مثل

نصح

توبة نَصوح

True/ sincere repentance

ناصح

Admonisher/ Sincere adviser

النُّصح

Sincere/ faithful advice

نصَحَ

Admonished

نصر

﴿أَنصَارُ ٱللَّهِ﴾ [آل عمران:٥٢]

Allah's helpers

﴿وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ﴾ [الأنبياء: ٧٧]

We helped him against the people who had denied Our revelations

﴿مَا لَكُمْ لَا تَنَاصَرُونَ ۝٢٥﴾ [الصافات: ٢٥]

Why should you not help one another?

﴿فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا﴾ [غافر: ٢٩]

But who will help us against the might of Allah, if it comes upon us?

الأنصار

The Adherents/ Supporters

This is the title given to the madenian who helped and supported the Prophet (pbuh)

الأنصار كرشي وعَيبتي = كرش

(نصرتُ بالَرعب مسيرة شهر)

I was made victorious by frightening (the enemy) for a distance of a month's journey

النصر مع الصبر

Victory comes with patience

النصراني

Christian

النصرانية

Christianity

العالَم النصراني = علم

نصص

النصّ

Explicit

Clear and unequivocal text/ Unambiguous language of the Qur'ān and *Sunnah*, language capable of yielding only one meaning

نصف

النِّصف

One-half

نصو

ناصية

Forelock

نضج

﴿كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا﴾ [النساء: ٥٦]

As often as their skins are wholly burned, We shall give them in exchange other skins

نضخ

﴿فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾﴾ [الرحمن:٦٦]

In them, there are two fountains of gushing water

نضد

﴿سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾﴾ [هود:٨٢]

Baked clay

﴿وَالنَّخْلَ بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾﴾ [ق:١٠]

And tall palm-trees with spathes compact/ And lofty date-palms with ranged clusters

﴿وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾﴾ [الواقعة: ٢٩]

Clustered bananas

نضر

﴿تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾﴾ [المطففين:٢٤]

You know in their faces the radiancy of bliss/You recognize in their faces the brightness of bliss

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ ﴾ [القيامة: ٢٢]

Faces on that day shall be beautiful and bright/ some faces on that day will be radiant

نضل

المناضلة

Competitions in marksmanship for prize money

نطح

النطيحة

Animal killed by being smitten with the horn.

The sheep or goat thus termed is forbidden to be eaten because it has died without having been slaughtered according to the law

نطع

المُتَنَطِّع

One who insists on hardship in matters of religion

نطف

﴿ إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ ﴾ [الإنسان: ٢]

We created man of a sperm-drop, a mingling

نطفة

Sperm-drop

نطق

﴿ مَنطِقَ ٱلطَّيْرِ ﴾ [النمل: ١٦]

The speech of birds

ذات النطاقين [1]

Two-belted woman

It is the title of Asmā’ Bint Abū Bakr. Al-Bukharī quoted her saying, ‘I prepared the journey-food for the Messenger in Abū Bakr’s house when he intended to emigrate to Medina. I could not find anything to tie the food-container and the water skin with. So, I said toAbū Bakr, “By Allah, I do not find anything to tie these things with

(١) قَالَتْ أسماء: صَنَعْتُ سُفْرَةَ رَسُولِ اللَّه صلى اللّه عليه وسلم في بَيْتِ أَبى بَكْرٍ حينَ أَرَادَ أَنْ يُهَاجرَ إِلَى الْمَدينَة ، فَلَمْ نَجدْ لسُفْرَته وَلاَ لسقَائه مَا نَرْبِطُهُمَا به ، فَقُلْتُ لأَبى بَكْرٍ: وَاللَّه مَا أَجدُ شَيْئًا أَرْبطُ به إلاَّ نطَاقى . قَالَ: فَشُقِّيه باثْنَيْن، فَارْبطيه بوَاحدٍ السِّقَاءَ وَبالآخَرِ السُّفْرَةَ . فَفَعَلْتُ ، فَلذَلكَ سُمِّيَتْ ذَاتَ النِّطَاقَيْنِ. البخاري: كتاب الجهاد- باب حمل الزاد في الغزو (رقم ٢٩٧٩).

except my waist belt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other. As she did so she was named 'two-belted woman'

مِنْطقة

Waist-belt

نظر

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ﴾

[البقرة:٢٨٠]

And if any man should be in difficulties, let him have respite till things are easier/ If the debtor is in straitened circumstances, grant him a delay until a time of ease

﴿ قَالَ أَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾ ﴾ [الأعراف:١٤ - ١٥]

He said, 'respite me till the day they shall be raised.' He said. 'you are among the ones that are respited'

﴿ قُلِ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ﴾

[يونس:١٠١]

Say: 'Behold what is in the heavens and in the earth!

﴿ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾ ﴾ [النمل:٣٣]

The affair rests with you; so consider what you will command

﴿ وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ ﴾

[النمل:٣٥]

I will send them a present, and see what the envoys bring back

﴿ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ ﴾

[الحديد:١٣]

Upon the day when the hypocrites, men and women, shall say to those who have believed, 'Wait for us, so that we may borrow your light!'

﴿ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾ [القيامة:٢٣]

Looking to their Lord

النظر

Looking

نظرية المعرفة

Epistemology

نعج

﴿ إِنَّ هَٰذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾ ﴾

[ص:٢٣]

This brother has ninety nine ewes, and I have one ewe. So he said, 'Give her into my charge' and he overcame me in the argument



نعس

النعاس

Drowsiness

نعق

﴿ وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ﴾ [البقرة: ١٧١]

The likeness of those who disbelieve is as the likeness of one who shouts to that which hears nothing, save a call and a cry

نعم

﴿ وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ ﴾ [الإسراء: ٨٣]

When We bestow Our blessings on man

﴿ وَذَرْنِى وَٱلْمُكَذِّبِينَ أُو۟لِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾ ﴾ [المزمل: ١١]

Leave Me to those who cry lies, those prosperous ones, and respite them a little

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ ﴾ [الغاشية: ٨]

Faces on that day are jocund

أبوء إليك بنعمتك

I acknowledge to you your favour towards me

أنعم الله عليهم

Those upon whom Allah has favoured or granted His grace

الأنعام

The cattle

نِعْم الإدام الخلّ

Excellent, or most excellent, is the seasoning, vinegar!

نعَم الله

Favours of Allah

نعيم

Bliss

حُمْر النَّعَم = حمر

نغض

﴿ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ ﴾ [الإسراء: ٥١]

They will shake their heads at you

النفاس = نفس

نفث

﴿ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ﴿٤﴾ ﴾ [الفلق: ٤]

From the evil of the conjuring witches/ from the evil of those who blow on knots

نفثَ

He puffed, or blew without spitting

نفح

﴿ وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴾ [الأنبياء:٤٦]

If but a breath of your Lord's punishment touched them, they would surely say, 'Alas for us! We were evildoers

الإنفِحةُ

Rennet

نفد

﴿ مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ ٱللَّهِ بَاقٍ ﴾ [النحل:٩٦]

Whatever you have is certain to come to an end, but that which is with Allah is everlasting

﴿ قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى ﴾ [الكهف:١٠٩]

Say: 'If the sea were ink for the Words of my Lord, the sea would be spent before the Words of my Lord are spent

﴿ إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴾ [ص:٥٤]

This is Our provision, unto which there is no end

نفذ

﴿ يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴾ [الرحمن:٣٣]

O tribe of jinn and of men, if you are able to pass through the confines of heaven and earth, pass through them! You shall not pass through except with an authority

نفر

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ﴾ [النساء:٧١]

O believers, take your precautions; then move forward in companies, or move forward all together

﴿ ٱنفِرُوا۟ خِفَافًا وَثِقَالًا ﴾ [التوبة:٤١]

Go forth to fight prompt and not prompt, or whether moving be easy to you or difficult, or riding and walking

﴿ وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ ﴾ [التوبة:١٢٢]

It is not for the believers to go forth totally; but why should not a party of every section of them go forth, to become learned in religion

﴿ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ ﴾ [الملك: ٢١]

No, but they persist in disdain and aversion

﴿ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴾ [المدثر:٥٠]

As if they were startled asses fleeing/ As if they were frightened asses

نفس

﴿ وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓۚ ﴾ [يوسف:٥٣]

And I do not declare myself free, most surely man's self is wont to command (him to do) evil, except such as my Lord has had mercy on

﴿ وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ ٢ ﴾ [القيامة:٢]

No! I swear by the reproachful soul

﴿ وَٱلصُّبۡحِ إِذَا تَنَفَّسَ ١٨ ﴾ [التكوير:١٨]

And by the dawn as it starts to breathe

﴿ وَفِي ذَٰلِكَ فَلۡيَتَنَافَسِ ٱلۡمُتَنَٰفِسُونَ ٢٦ ﴾ [المطففين:٢٦]

For that let the strivers strive

﴿ يَٰٓأَيَّتُهَا ٱلنَّفۡسُ ٱلۡمُطۡمَئِنَّةُ ٢٧ ﴾ [الفجر:٢٧]

O soul at peace/ O soul that has become ease, or calm, by belief

﴿ لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا ﴾ = جزى

نفّس عن فلان

He eased him, or relieved him

النفاس

Post natal bleeding

النفس

Soul

النفس الأمارة بالسوء

Soul that incites to evil

النفس اللوامة

The reproachful soul

النفس المطمئنة

Soul at peace

النفس بالنفس

A life for a life

نفس توّاقة

Yearning/ Longing soul

النفساء

Woman post natal bleeding

نفش

﴿ وَدَاوُۥدَ وَسُلَيۡمَٰنَ إِذۡ يَحۡكُمَانِ فِي ٱلۡحَرۡثِ إِذۡ نَفَشَتۡ فِيهِ غَنَمُ ٱلۡقَوۡمِ وَكُنَّا لِحُكۡمِهِمۡ شَٰهِدِينَ ٧٨ ﴾ [الأنبياء: ٧٨]

And David and Solomon, when they gave judgment concerning the tillage, when the sheep of the people strayed and grazed there by night, and We bore witness to their judgment

﴿ وَتَكُونُ ٱلۡجِبَالُ كَٱلۡعِهۡنِ ٱلۡمَنفُوشِ ٥ ﴾ [القارعة: ٥]

And the mountains will be like tufts of carded wool

نفع

المنفعة

Utility/ Benefit

نفق

﴿نَفَقًا فِي ٱلْأَرْضِ﴾ [الأنعام:٣٥]

A hole in the earth

إنفاق

Spending in Allah's way, especially to assist the poor and needy

المنافق

Hypocrite

النفاق

Hypocrisy

نفقة الزوجة

Maintenance/ The wife's financial support

نفل

الأنفال

Plural of *nafl* (reward). It is the reward promised by the commander to combatants out of the spoils to be won by them

نافلة

Supererogatory work/ Nonobligatory

نفى

النفي

Banishment/ Exile

نفى (فلاناً)

He banished him

نقب

﴿فَمَا ٱسْطَٰعُوٓاْ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُواْ لَهُۥ نَقْبًا ٩٧﴾ [الكهف: ٩٧]

So they (Gog and Magog) failed to go over it, or to make a hole in it

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُواْ فِي ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ ٣٦﴾ [ق:٣٦]

And how many a generation We destroyed before them that was stronger in valour than they, then they searched about in the land; was there any asylum?

مناقب

Merits

النقاب

Veil that covers the entire face except for eye slits

نُقَباء

Chiefs

نقذ

﴿وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ﴾ [الحج: ٧٣]

And if a fly were to snatch anything from them, they would never rescue it from him

المنقذ من الضلال

Deliverance from error

نقر

﴿لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾﴾ [النساء:٥٣]

They would not give men a thing as inconsiderable as the little hollow in the back of a date-stone

﴿وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾﴾ [النساء:١٢٤]

They shall never be wronged even as to a little spot on the back of a date-stone

﴿فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ﴿٨﴾﴾ [المدثر:٨]

For when the Trump is sounded

النَّقير

Hollow stumps

نقص

﴿إِلَّا ٱلَّذِينَ عَـٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا﴾ [التوبة:٤]

Except for those idolaters with whom you have made a treaty and who have honoured their obligations under the treaty in every detail

﴿وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ﴾ [هود:٨٤]

And diminish not the measure and the balance

﴿وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾﴾ [هود:١٠٩]

And We shall surely pay them in full their portion undiminished

﴿قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَـٰبٌ حَفِيظٌۢ ﴿٤﴾﴾ [ق:٤]

We know what the earth diminishes of them; with Us is a book recording

نقصه حقَّه

He diminished him his right, or due

نقص من أجره

His own reward has diminished/ decreased

نَقيصة (عيب)

Defect/ Imperfection/ Fault

نقض

﴿يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَـٰقِهِۦ﴾ [البقرة:٢٧]

They break Allah's covenant after ratifying it

﴿وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَـٰهَدتُّمْ وَلَا تَنقُضُوا۟

ٱلْأَيْمَـٰنَ بَعْدَ تَوْكِيدِهَا ﴾ [النحل: ٩١]

Fulfill Allah's covenant, when you make covenant, and break not the oaths after they have been confirmed

﴿ وَلَا تَكُونُوا۟ كَٱلَّتِى نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَـٰثًا ﴾ [النحل: ٩٢]

And be not like a woman who breaks her thread, after it is firmly spun, into fibers

﴿ ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ ﴿٣﴾ ﴾ [الشرح: ٣]

That weighed down your back/ Which weighed heavily on your back

نواقض الوضوء

Things that nullify one's ablution

نقع

﴿ فَأَثَرْنَ بِهِۦ نَقْعًا ﴿٤﴾ ﴾ [العاديات: ٤]

Raising a trail of dust

نقل

منقول

Movable or easy transportable properties

ناقل الكفر ليس بكافر

To cite blasphemy is not to blaspheme

نقم

﴿ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ﴾ [التوبة: ٧٤]

They took revenge only that Allah enriched them, and His Messenger

﴿ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾ ﴾ [السجدة: ٢٢]

We shall assuredly take vengeance upon the sinners

﴿ وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٨﴾ ﴾ [البروج: ٨]

They took revenge on them only because they believed in the All-mighty, to whom all praise is due

نقى

النقيّ

Bread made out of fine flour

نكاح الاستبضاع = بضع

نكاح التفويض = نكح

نكاح الشغار = نكح

نكاح المتعة = نكح

نكاح المقت = نكح

النكاح المؤقت = نكح

نكب

﴿ وَإِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَـٰكِبُونَ ﴿٧٤﴾ ﴾ [المؤمنون: ٧٤]

And surely they that do not believe in

the world to come are deviating from the path

﴿ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا ﴾ [الملك:١٥]

It is He who made the earth submissive to you; therefore walk in its tracts

نكت

نُكتة سوداء

Black dot

نكث

﴿ وَلَا تَكُونُوا۟ كَٱلَّتِى نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَـٰثًا ﴾ [النحل:٩٢]

And be not like a woman who breaks her thread, after it is firmly spun, into fibers

﴿ فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ﴿٥٠﴾ ﴾ [الزخرف: ٥٠]

But when We removed from them the chastisement, behold, they broke their troth, or word

﴿ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ﴾ [الفتح: ١٠]

Then whosoever breaks his oath breaks it but to his own hurt Whoever breaks his oath, breaks it to his own loss

نكح

نكاح

Marriage

نكاح الاستبضاع = بضع

نكاح التفويض

The giving a woman in marriage without requiring a dowry

نكاح السرّ

Secret marriage

نكاح الشغار

Mode of marriage in which one man gives his female ward in marriage to another on the condition that the other will give his ward in marriage to the first, without there being any dowry except the body of one woman in exchange for that of the other. Such marriage is not allowed

نكاح المتعة

Temporary marriage/ Marriage which is contracted for a fixed period on rewarding the woman

نكاح المَقت

The marrying the wife of one's father after he had divorced her or died

النكاح المؤقت

Marriage for a fixed period

نكد

﴿وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا﴾ [الأعراف:٥٨]

And the corrupt, it comes forth but scantily

نكر

﴿فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنكِرُونَ ۝٥٨﴾ [يوسف:٥٨]

And they entered unto him, and he knew them, but they did not know him

﴿فَلَمَّا رَءَا أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً﴾ [هود:٧٠]

And when he saw their hands not reaching towards it, he was suspicious of them and conceived a fear of them

﴿يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ۝٨٣﴾ [النحل: ٨٣]

They recognize the blessing of God, then they deny it, and the most of them are the unthankful

﴿لَقَدْ جِئْتَ شَيْئًا نُكْرًا ۝٧٤﴾ [الكهف:٧٤]

Surely, you have done a horrible thing!

﴿فَكَيْفَ كَانَ نَكِيرِ ۝٤٤﴾ [الحج:٤٤]

And how was My horror!

﴿إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝١٩﴾ [لقمان:١٩]

The most hideous of voices is the ass's.

﴿مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ۝٤٧﴾ [الشورى:٤٧]

Upon that day you shall have no shelter, no denial

﴿قَالَ سَلَامٌ قَوْمٌ مُّنكَرُونَ ۝٢٥﴾ [الذاريات: ٢٥]

You are a people unknown to me

﴿فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ۝٦﴾ [القمر:٦]

So turn you away from them upon the day when the Caller shall call unto a horrible thing

﴿وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا ۝٨﴾ [الطلاق:٨]

And We afflicted it with a horrible punishment

نكس

﴿ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ يَنطِقُونَ ۝٦٥﴾ [الأنبياء:٦٥]

Then they relapsed into their old position and said, 'you know very well that these idols cannot speak!'

﴿وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ﴾ [السجدة: ١٢]

If you could see the guilty hanging their heads before their Lord!

﴿وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ۝٦٨﴾ [يس:٦٨]

And to whomsoever We give long life,

We bend him over in His constitution; Do they not understand?

قرأ القرآنَ منكوساً

He read or recited, the Qur'ān beginning from the last part thereof

نكص

نكص على عقبيه

He withdrew upon his heels/ turn back on his heels

نكف

﴿ لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَـٰٓئِكَةُ ٱلْمُقَرَّبُونَ ﴾ [النساء: ١٧٢]

The Messiah will not disdain to be a servant of Allah, neither the angels who are near stationed to Him

نكل

﴿ إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ﴿١٢﴾ ﴾ [المزمل: ١٢]

With Us there are fetters, and a raging fire

﴿ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْـَٔاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾ ﴾ [النازعات:٢٥]

Allah seized him with the punishment of the Last World and the First

النُّكول

Refusal to take an oath

النّمام = نمم

نمرق

﴿ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ ﴾ [الغاشية: ١٥]

And cushions laid in order

نمس

الناموس

Revelation

نمص

النمص

Removing facial hair or eyebrow

النامصة

Woman who plucks, or removes facial hair or eyebrow

المتنمصة

Woman who seeks to have her facial hair or eyebrow plucked

نمل

النملة

Ant

نمم

النّمّام

The talebearer who stirs up enmity between people

النميمة

Calumny/ Conveyance of disagreeable false information from one person to another in order to create hostility between them

نمى

كلْ ما أصميتَ ودعْ ما أنميتَ = أكل

نهج

منهاج

Manifest way

نهر

﴿وَلَا تَنْهَرْهُمَا﴾ [الإسراء:٢٣]

Do not chide them

﴿وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ١٠﴾

[الضحى:١٠]

And as for the beggar, scold him not/ Do not chide away the beggar

نهس

مَنهوس العقِبين

Having little flesh upon the feet

نهى

﴿كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ﴾

[المائدة: ٧٩]

They did not forbid one another any evil that they committed

﴿وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [الحشر: ٧]

And what he forbids you, abstain from it

﴿وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ٤٢﴾ [النجم:٤٢]

And that the final end is unto your Lord

﴿إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ٤٤﴾ [النازعات:٤٤]

Only your Lord knows when it will take place

علل لا متناهية

Infinite / Endless causes

غير متناهي

Infinite

متناهي

Finite

نوأ

﴿وَءَاتَيْنَـٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ

﴿أُوْلِي ٱلْقُوَّةِ﴾ [القصص:٧٦]
We had given him treasures such that the very keys of them were too heavy a burden for a company of men endowed with strength

نوب

﴿وَيَهۡدِيٓ إِلَيۡهِ مَنۡ أَنَابَ ٢٧﴾ [الرعد:٢٧]
And He guides those who turn to Him in repentance
﴿وَٱتَّبِعۡ سَبِيلَ مَنۡ أَنَابَ إِلَيَّ﴾ [لقمان:١٥]
And follow the way of him who turns to Me
﴿وَجَآءَ بِقَلۡبٖ مُّنِيبٍ ٣٣﴾ [ق:٣٣]
And comes with a penitent hear

مُنيب
Penitent

نوح

النياحة
Loudly lamenting the dead/ Wailing

نور

نُورة
Lime

نوش

﴿وَقَالُوٓاْ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانِۭ بَعِيدٖ ٥٢﴾ [سبأ:٥٢]
And they say, 'We believe in it'; but how can they reach from a place far away

نوص

﴿كَمۡ أَهۡلَكۡنَا مِن قَبۡلِهِم مِّن قَرۡنٖ فَنَادَواْ وَّلَاتَ حِينَ مَنَاصٖ ٣﴾ [ص:٣]
How many a generation We destroyed before them, and they called, but time was none to escape

نوط

تحقيق المَناط = حقق
مَناط
The underlying cause on which a legal ruling is suspended

نوع

النوع (الكليات الخمس)
Species

نوق

ناقة

She-camel

نول

مناولة (حديث)

Presentation

■It is when the teacher or Sheikh presents to his disciple his own manuscript and record of what he himself has originally received from his source and tells him that 'These are what I have heard or received from so and so.' This may be combined with permission (Ijāza) for the disciple to transmit what the teacher gives him. The teacher may thus add 'You may narrate it from me', or 'I grant you permission to narrate it from me'

نوم

﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝٩﴾ [النبأ: ٩]

And We appointed your sleep for a rest

نون

النون الساكنة

The non-vowelled noon

نوى

النَّوى

Date-stone/ fruit stone

النية

Intention

النية تقلب العادة عبادة

Routine matters and mundane affairs of life are transformed into acts of worship and devotion by good intentions.

Accordingly, if one eats food with the intention of sustaining life and strengthening his body in order that he may be able to carry out his obligations towards his Lord, and to other human beings, his eating and drinking are deemed as acts of worship. Similarly, having sexual intercourse with wife, with the intention of preserving chastity is considered a sort of worship.

This principle is based on the following authentic ḥadīth that states: "Actions are judged by intentions, and everyone is recompensed according to what he intended. Thus whoever migrated for Allah and his Messenger, his migration will be for Allah and his Messenger.

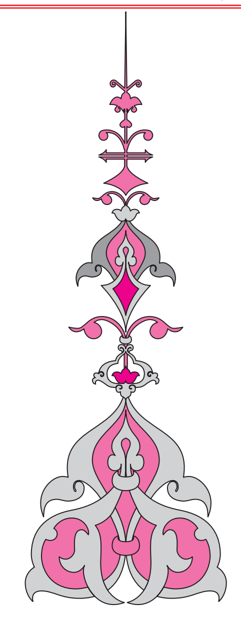
And whoever migrated for the sake of a worldly benefit, his migration will be for that for which he migrated"

النياحة = نوح

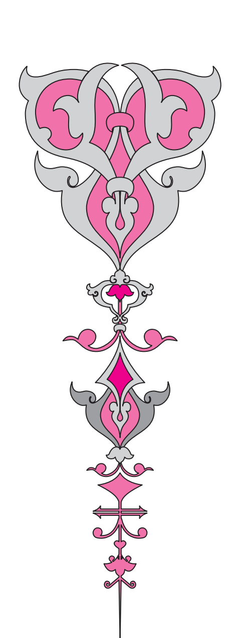
نيل

﴿وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَٰلِحٌ﴾ [التوبة: ١٢٠]

Or they inflict any loss on the enemy, a good deed is recorded in their favour







هبل

هابيل

Abel

الهاجريّون = هجر

الهاشمة = هشم

هامّة = همم

هباء = هبو

هباء منثور = هبو

الهبة = وهب

هبط

﴿قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا﴾ [البقرة:٣٨]

We said, 'you shall all descend from it'

﴿وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ﴾ [البقرة:٧٤]

And others crash down in the fear of Allah

هبو

﴿فَكَانَتْ هَبَآءً مُّنۢبَثًّا ⦗٦⦘﴾ [الواقعة:٦]

And it shall become a dust scattered

هباء

Dust

هباء منثور

Scattered dust



صلاة التهجد

Night vigil prayer

هجر

﴿وَٱهۡجُرُوهُنَّ فِي ٱلۡمَضَاجِعِ﴾ [النساء:٣٤]

And banish them to their couches/ Keep away from them in their beds

﴿وَٱهۡجُرۡنِي مَلِيّٗا ٤٦﴾ [مريم:٤٦]

Forsake me now for some while/ Depart from me a long while

﴿مُسۡتَكۡبِرِينَ بِهِۦ سَٰمِرٗا تَهۡجُرُونَ ٦٧﴾ [المؤمنون:٦٧]

Waxing proud against it, talking foolish talk by night

﴿وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوۡمِي ٱتَّخَذُواْ هَٰذَا ٱلۡقُرۡءَانَ مَهۡجُورٗا ٣٠﴾ [الفرقان:٣٠]

The Messenger says: ‘O my Lord! Surely my people have taken this Qur’ān as a forsaken thing’

﴿وَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَٱهۡجُرۡهُمۡ هَجۡرٗا جَمِيلٗا ١٠﴾ [المزمل:١٠]

And bear patiently what they say, and forsake them graciously, or withdraw from them in a decent manner

﴿وَٱلرُّجۡزَ فَٱهۡجُرۡ ٥﴾ [المدثر:٥]

And defilement flee/ And all abomination shun

الهاجِرة

Midday when the heat is vehement

الهاجريّون [1]

Hagaren

This term refers to the followers or descendants of Hagar (Abraham's bondwoman). It was used in Judaeo-Christian literature and Byzantine chronicles for Arabs, and later for Muslims.

الهجرة

Migration

الهجرة الأولى إلى الحبشة

The first migration to Abyssinia

المهاجرون

The emigrants

هجع

﴿كَانُواْ قَلِيلٗا مِّنَ ٱلَّيۡلِ مَا يَهۡجَعُونَ ١٧﴾ [الذاريات:١٧]

Little of the night would they sleep

(١) من أقدم الأسماء التي وُسم بها العرب والمسلمون، وهو يشير إلى أن العرب هم أبناء إسماعيل، ولد هاجر، أمة إبراهيم عليهما الصلاة و السلام. ولما كان بداية احتكاك الغرب بالإسلام عن طريق عرب الحجاز، أولاد هاجر فقد أطلق عليهم هذا الاسم، وفيما بعد على المسلمين العرب وغير العرب أيضاً. للتفصيل راجع كتابي "الإسلام والغرب"، ص ٨٣.

هدج

هَوْدج

Camel-vehicle for women

■Vehicle composed of pieces of wood set up over the saddle of the camel, and curtained with a piece of cloth

هدر

أهدر السلطان دمَه

The sultan made one's blood to go for nothing, meaning unretaliated

ذهب دمُه هدراً

His blood went for nothing, or unretaliated

هدن

هدنة

Truce

هدى

﴿ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِى ﴾ [الأعراف:١٧٨]

He whom Allah guides is on the right path

﴿ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ ﴾ [السجدة:٢٦]

Is it not guidance to them, how many generations We destroyed before them

الهداية

Guidance

الهدْي

Animals brought to be sacrificed

يهدي إلى الصراط المستقيم

He guides to the straight path

هذر

الهذَر

Nonsense

هرج

الهرْج

Killing/ Conflict, faction and disorder

هرع

﴿ وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ ﴾ [هود: ٧٨]

His people came running towards him

﴿ فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ﴿٧٠﴾ ﴾ [الصافات: ٧٠]

And they run in their footsteps

هرم

هرم مفنِد

Befuddling senility

هزأ

استهزأ

He mocked

هُزء (استهزاء)

Mockery

مستهزئ

Mocker

هزل

﴿وَمَا هُوَ بِٱلْهَزْلِ ﴿١٤﴾﴾ [الطارق:١٤]

It is no idle talk

هزْل

Jesting

■ In the context of the law, it refers to cases where utterances made in jest may have legal effects. Referring to that, the Prophet (pbuh) said, 'There are three things in relation to which what is serious is serious, and what is jesting is serious: marriage, divorce, and the freeing of a slave.'

هزم

﴿سَيُهْزَمُ ٱلْجَمْعُ﴾ [القمر: ٤٥]

The hosts will be defeated

هشش

﴿قَالَ هِىَ عَصَاىَ أَتَوَكَّؤُاْ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِى وَلِىَ فِيهَا مَـَٔارِبُ أُخْرَىٰ ﴿١٨﴾﴾ [طه:١٨]

Moses said, ‘It is my staff,’ ‘I lean upon it, and with it I beat down leaves to feed my sheep; other uses also I find in it

هشم

﴿كَهَشِيمِ ٱلْمُحْتَظِرِ﴾ = حظر

الهاشمة

Injury that fractures the bones without dislocating them

هضم

﴿وَمَن يَعْمَلْ مِنَ ٱلصَّـٰلِحَـٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾﴾ [طه: ١١٢]

Whosoever does deeds of righteousness, being a believer, shall fear neither wrong nor injustice

﴿وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾﴾

[الشعراء: ١٤٨]

And corn-fields and dates-palms laden with nice fruit

هطع

﴿مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ﴾ [إبراهيم: ٤٣]

They run with necks outstretched and heads erect

هفت

تهافت الفلاسفة

The incoherence or inconsistency of philosophers

هلع

﴿إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ۝١٩﴾ [المعارج: ١٩]

Indeed, man is created anxious, or impatient

هلك

﴿لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ﴾ [الأنفال: ٤٢]

So that any one who was destined to perish might perish in clear evidence

﴿مَا شَهِدْنَا مَهْلِكَ أَهْلِهِۦ وَإِنَّا لَصَٰدِقُونَ﴾ [النمل: ٤٩]

We were not witnesses of the destruction of his family; and assuredly we are truthful men

﴿يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ۝٦﴾ [البلد:٦]

He says, 'I have spent abundant wealth'

التهلكة

Ruin / Destruction

هلل

﴿وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ﴾ [البقرة: ١٧٣]

And that on which a name other than Allah's has been invoked

الأهلّة

New moons

هلم

هلمّ إلى كذا

Come to so and so

همد

﴿وَتَرَى ٱلْأَرْضَ هَامِدَةً﴾ [الحج: ٥]

You see the earth barren and lifeless

همر

﴿فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ﴾ [القمر: ١١]

Then We opened the gates of heaven with pouring water

همز

﴿وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ﴾ [المؤمنون:٩٧]

And say: 'O my Lord, I take refuge in you

from the evil suggestions of the Satans

الهُمَزة

Backbiter/ slanderer

همس

﴿وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾ [طه:١٠٨]

Voices will be hushed to the All-Merciful, so that you hear nothing but a murmuring, or low sound

حرف الهمْس

Letter which is pronounced with the breath only, without the voice/ a non-vocal letter

هَمَسَ

He spoke inaudibly/ he spoke in a low manner

همم

﴿ وَلَقَدْ هَمَّتْ بِهِۦ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَٰنَ رَبِّهِۦ ﴾ [يوسف:٢٤]

She truly desired him, and he desired her. He would have succumbed had he not seen a clear sign from his Lord

هامّة

Dangerous creature

همن

﴿وَمُهَيْمِنًا عَلَيْهِ ﴾ [المائدة:٤٨]

Standing as a guardian over it

هِميان

Kind of belt, part of which serves as a purse for keeping money

هندب

الهندبا

Chicory

هود

يهودي

Jewish

اليهودية

Judaism

هور

جُرُف هارٍ

Crumbling bank

هوش

إياكم وهَوْشاتِ الليل وهوشات الأسواق

Beware you of the misfortunes,

calamities, or evil accidents of night; and of the wrong courses, and trickery and robbery of the markets

من أصاب مالاً من مَهاوش أذهبه الله في نهابر

Whoever gets wealth, or property, of such as is unlawfully acquired, Allah will make it to pass away in places of destruction

هون

﴿أَيُمْسِكُهُۥ عَلَىٰ هُونٍ﴾ [النحل:٥٩]

Whether he shall preserve it in humiliation

عذاب الهُون

Humiliating / Disgracing punishment

هوى

﴿ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ﴾ [الأنعام: ٧١]

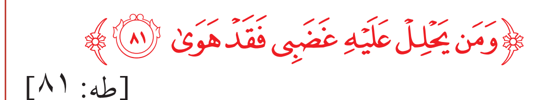
One whom the Satans have sent astray in earth/ have lured away in the land

﴿وَٱتَّبَعَ هَوَىٰهُ﴾ [الأعراف:١٧٦]

He followed his caprice, whims

﴿فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ﴾ [إبراهيم: ٣٧]

Cause You people's hearts to incline towards them



[طه: ٨١]

And he on whom My wrath comes, he is lost indeed

﴿أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ﴾ [الفرقان:٤٣]

Have you seen him who takes his low desires/ caprice to be his god?

﴿وَأَفْـِٔدَتُهُمْ هَوَآءٌ ﴿٤٣﴾﴾ [إبراهيم: ٤٣]

And their hearts void

﴿فَأُمُّهُۥ هَاوِيَةٌ ﴿٩﴾﴾ [القارعة:٩]

The Abyss shall be his home

الهوى

Indulgence and capricious opinion

هيأ

المُهايَأة

It is the division of profits, like when two persons own a house as part owners, and agree to take the benefit in turn, one for one year, and the other for another year

هيب

هيبة

Veneration/ Respect/ Honour/ Quality inspiring dread or awe

مَهيب



Regarded with reverence, veneration

هيت

﴿هَيْتَ لَكَ﴾ [يوسف:٢٣]

Come on/ I am ready for you

هيج

﴿ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا﴾ [الزمر:٢١]

Then they wither, and you see them turning yellow

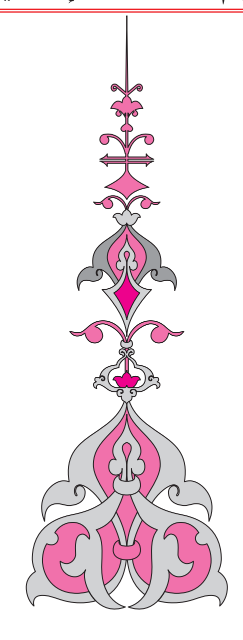
هيم

﴿أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾﴾ [الشعراء:٢٢٥]

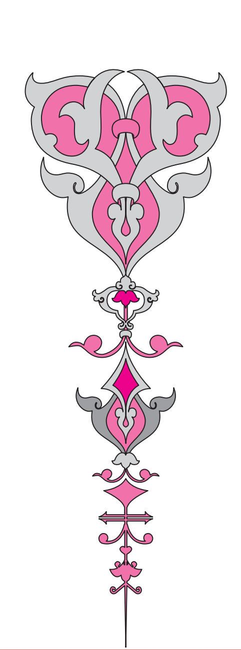
Have you not seen how they wander in every valley/ they roam confusedly through all valleys?

﴿فَشَٰرِبُونَ شُرْبَ ٱلْهِيمِ ﴿٥٥﴾﴾ [الواقعة:٥٥]

They shall drink like thirsty camels







وابل = وبل

واجب (فرض) = وجب

واجب ذو شِبْهين = وجب

واجب غير محدَّد = وجب

واجب محدَّدٌ = وجب

واجب مخيَّر = وجب

واجب مضيَّق = وجب

واجب معيَّن = وجب

واجب موسَّعٌ = وجب

واجب مؤقت/ مقيد = وجب

واجب غير مؤقت/ مطلَق = وجب

واجب الوجود = وجب

واجب الوجود بذاته = وجب

واجبات (الصلاة، الوضوء) = وجب

وأد

﴿وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ۝٨ بِأَيِّ ذَنۢبٍ قُتِلَتْ ۝٩﴾

[التكوير:٩]

When the infant girl, buried alive, is asked, for what crime she was slain

وأَدَ بنتَه

He buried his daughter alive in the dust

وأْدُ البنات

■ Burying infant girls alive in the dust. It was customary for a man in the time of paganism, when a daughter was born to him, to bury her alive when her

in the desert. When the girl got there, he would tell her that the hole is a well, and then tell her to look down. As she stood at the edge, he would push her into the hole and as she fell, he would throw sand over her head and bury her.

In certain tribes when the pregnant woman was about to give birth, she would sit over a hole in the ground. When the baby was born, she would first establish its sex. If it was a boy, she would take him home, and if it was a girl, she would throw her in the hole and bury her. If a father decided not to bury his daughter alive, he would bring her up in a condition of deprivation until she was old enough to tend sheep or cattle, giving her only an overall made of rough wool to dress and making her do this type of work."[1]

الوأد الخفي (العزل)

Withdrawal (coitus interruptus). It was called so because this act resembles that of burying a child alive, and is done with the same motive.

وارث = ورث

الواشمة = وشم

[1] In The Shade of the Qur'ān. Sayyid Qutb. Tran - lated by Adil Salahi. (Leicester: The Islamic Foundation, 2002) Vol. 18, pp. 80-18.

mother brought her forth, from fear of reproach and want. Some of them used to bury their children alive in times of famine; the tribe of Kindah used to bury their daughters alive.

The Holy Qur'ān strictly forbids this absolutely appalling custom.

We read in the chapter of (al-Nahl) The Bee ﴿ When the birth of a girl is announced to one of them, his faces grows dark, and he is filled with rage and inward gloom. Because of the bad news he hides himself from every body. Should he keep her with disgrace, or bury her under in the dust? How ill they judge!﴾ [16:58-9] Elsewhere, we read ﴿You shall not kill your children for fear of poverty. We will provide for them, and for you. Surely, killing them is a grievous sin ﴾ [17:31]

The Pre-Islamic Arabs used to have different ways of burying their daughters alive. "Some would leave the girl until she was six years of age. The father would then say to his wife to dress the girl in her best clothes and make her presentable, because she would be visiting her prospective in-laws. He would have already dug a hole for her

الواصلة = وصل

وأل

موئل

Refuge

وبر

الوبَر

Fur

وبق

﴿وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾﴾ [الكهف:٥٢]

We shall place a gulf between them

﴿أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾﴾ [الشورى: ٣٤]

Or He wrecks them for what they have earned; and He pardons much

السبع الموبقات = سبع

وبل

﴿فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا﴾ [المزمل:١٦]

But Pharaoh rebelled against the Messenger, so We seized him with a severe retribution

وابل

Heavy rain

وتد

﴿وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾﴾ [ص: ١٢]

And Pharaoh, of the tent-pegs

﴿وَالْجِبَالَ أَوْتَادًا ﴿٧﴾﴾ [النبأ:٧]

And the mountains as pegs

وتر

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا﴾ [المؤمنون:٤٤]

Then sent We Our Messengers successively, or one after another

﴿وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَالَكُمْ ﴿٣٥﴾﴾ [محمد:٣٥]

And Allah is with you, and will not deprive you of your works

﴿وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾﴾ [الفجر:٣]

By the even and the odd

التواتر (حديث)

Recurrent reports, transmitted through so many channels and by so many people that collusion upon forgery is inconceivable; as such their contents are known with certainty

تواترٌ لفظيٌّ

Recurrent verbal reports

تواترٌ معنويٌّ

Recurrent thematic reports

المتواتر

Recurrent, proven by recurrent testimony

وتن

﴿ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾﴾[الحاقة:٤٦]

Then We would surely have cut his life-vein

وثر

المَياثر

Silk cushions

وثق

﴿يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَـٰقِهِۦ﴾ [البقرة:٢٧]

They break Allah's Covenant after ratifying it

﴿مِّيثَـٰقًا غَلِيظًا ﴿٢١﴾﴾ [النساء:٢١]

Strong pledge

﴿قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ﴾ [يوسف:٦٦]

He said, 'Never will I send him with you until you bring me solemn pledge by Allah that you will surely bring him back to me'

﴿فَشُدُّوا۟ ٱلْوَثَاقَ﴾ [محمد: ٤]

Tie fast the bonds/ Tie (the captives) firmly

﴿وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾﴾[الفجر:٢٦]

None shall bind with chains as He binds

ثقة (حديث)

Reliable/ Trustworthy

موثِّق (شُروطيّ)

Private notary who drafted legal formulae

وجأ

وِجاءٌ [1]

Protection

الوِجادة (حديث) = وجد

وجب

﴿فَإِذَا وَجَبَتْ جُنُوبُهَا﴾ [الحج:٣٦]

When their flanks collapse/ when they fall down dead on their sides

الإيجاب (في مقابل القبول)

Offer

إيجاب

[1] من حديث: ومن لم يستطع فعليه بالصوم، فإنه له وجاء.

Obligation-creating command

واجب (فرض)

Mandatory/ Obligatory

According to Hanafi school, Fard (Obligatory) is the duty that arises from an evidence or source that is definitive with respect to the authenticity of its transmission. While Wājib (Obligatory) is the duty that is slightly weaker than Fard in its demand of commission. It arises from an evidence or source that is probable with respect to its authenticity. [1]

واجب ذو شِبْهين

Obligatory act with extra time from one aspect and sufficient time from another

■It is the act that can be performed once in a time period, yet it permits other acts. An example is Pilgrimage. It can be performed once a year in specific months, but it permits a person to perform acts like *Tawāf*, a number of times during this period

واجب غير محدَّد

Indeterminate obligatory act

■It is an act whose amount or extent has not been fixed by the Lawgiver, like charity; it that has specific amount to pay

[1] Islamic Jurisprudence. Imran Ahsan Khan Nyazee. (Islamabad: International Institute of Islamic Thought, 2000)p. 52

واجب محدَّدٌ

Determinate obligatory act

■It is an act whose amount or extent has been determined by the Lawgiver, like the five daily prayer and the amount of *Zakat*

واجب مخير

Unspecified obligatory act

■It is an act that is required by the Lawgiver not as a specific one, but as one out of several determined acts, like expiation (kaffarah) for breaking the oath: feeding ten needy persons, or clothing them, or freeing a slave. If a person is not able to perform one act, he may perform the other. Each of these three acts, however, are required by way of choice. When one is performed, the person is absolved of liability

واجب مضيَّق

Obligatory act with time sufficient for solely a single performance/ It is an act for which the time granted by the Lawgiver is just enough for its performance, like fasting of Ramadan

واجب معين

Specified obligatory act

■It is an act that is required by the Lawgiver specifically; there is no

choice in it with respect to the act to be performed, like prayers, fasting

واجب موسَّعٌ

Obligatory act with extra time

■It is an act for which the time given by the Lawgiver is enough for this act and others similar to it. The time for the act is called 'Zarf'. E.g. the time for noon prayer; a person is permitted to perform this required act in any part of this time period

واجب مؤقت/ مقيد

A time-restricted obligatory act

■It is that which the Lawgiver demands to be done at a particular time. E.g. If somebody took an oath to do something and then broke his oath, he may pay expiation (kaffarah), for which he is liable, any time he wishes to do

واجب غير مؤقت/ مطلَق

A non-time restricted obligatory act

■It is that which the Lawgiver demands with no specific time for its performance. E.g. the five daily prayers, and Pilgrimage

واجب الوجود

Necessary being/ God's necessary-Existence

واجب الوجود بذاته

Necessary being due to itself

واجبات (الصلاة، الوضوء)

Integrals

وجد

﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ﴾

[الطلاق:٦]

Lodge them where you are lodging, according to your means

موجود بغيره

Something that owes its existence to another

الوِجادة (حديث)

Finding

■This is where a person finds ḥadīth in the handwriting of his teacher or under his instruction which he has not heard from his teacher. The one who has found the materials may then transmit them to others provided that he recognizes the handwriting of his teacher, or when he is assured of the reliability of his finding. He may then speak about it and say, for example, that 'I have found this in so and so's handwriting,' or that 'so and so said in his book' or something similar to that effect.

الوجْد (تصوف)

Ecstasy/mystical passion

لَيُّ الواجِدِ يُحِل عقوبته

The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable

واجب الوجود بذاته = وجب

وجر

وَجره

He put medicine into his mouth

وَجور

Medicine which is put into the mouth

وجس

﴿فَأَوْجَسَ فِي نَفْسِهِۦ خِيفَةً مُّوسَىٰ ۝٦٧﴾ [طه:٦٧]

He conceived a fear within him

وجف

﴿فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ [الحشر:٦]

You did not make any raid for it, neither on horse-backs nor on camels

﴿قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝٨﴾ [النازعات:٨]

Hearts upon that day shall be filled with terror

وجل

﴿وَجِلَتْ قُلُوبُهُمْ﴾ [الأنفال:٢]

Their hearts quake

وجه

﴿ظَلَّ وَجْهُهُۥ مُسْوَدًّا﴾ [النحل:٥٨]

His face is darkened/ His face continues to be expressive of sorrow, or displeasure

لوجه الله

For the sake of Allah

وحد

الاتحاد

Union with God

التوحيد

Monotheism/ Affirmation of the Oneness of Allah

موحِّد

Monotheist

الوحدانية

Oneness

وحدة الشهود

The oneness of witnessing

وحدة الوجود

The oneness of being/ The unity of

existence/

■ It is a mystical philosophy that argues that the universe has no existence of its own and is a shadow of the existence of the necessary being

وحي

﴿ وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ ﴾ [النحل:٦٨]

Your Lord inspired to the bee

﴿ فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ ﴾ [مريم: ١١]

He came out to his people from the sanctuary and signified to them by gesture

﴿ وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ٣ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ٤ ﴾ [النجم:٣ – ٤]

He does not speak out of caprice. This is nothing but a revelation revealed

﴿بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ٥ ﴾ [الزلزلة:٥]

For that her Lord has inspired her

الوحي (الإلهام)

Inspiration

الوحي (المنزل على النبيﷺ)

Divine revelation

وحيٌ ظاهرٌ

Manifest revelation

وحيٌ باطنٌ

Internal, or Latent revelation

ودج

الوَدَجان

Two external jugular veins

ودد

﴿وَدًّا ﴾[نوح:٢٣]

Idol

ودق

ودْق

Rain

ودك

وَدَك

Grease, or gravy

ودي

الدية

Indemnity/ Blood money/ Booldprice

■The financial compensation for homicide and injuries

دية الأعضاء

The indemnity for bodily injuries

دية الجراحات = أرش

دية مغلظة

Enhanced financial compensation for certain types of homicide

ودْيٌ

Thick cloudy white fluid that exits after urinating

ودع

وديعة

Safe keeping/ Deposits in trust

حجة الوداع = حجج

طواف الوداع = طوف

وذر

﴿رَبِّ لَا تَذَرْنِي فَرْدًا﴾ [الأنبياء:٨٩]

O my Lord, do not leave me solitary

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ﴾ [نوح:٢٣]

and they said, 'Do not leave your gods'

﴿لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾﴾ [المدثر: ٢٨]

It spares not, neither leaves alone

ورث

﴿وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ﴾

[آل عمران: ١٨٠]

And to Allah belongs the inheritance of the heavens and the earth

﴿وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾﴾[مريم: ٨٠]

And We shall inherit from him that he says, and he shall come to Us alone

﴿وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ﴿١٩﴾﴾

[الفجر:١٩]

And you devour the inheritance of others greedily

عقد إذعان

Submission Contract

موانع الإرث

Preventives of inheritance

الميراث

Inheritance

ميراث الولاء

Inheritance of patronage

وارث (في الفرائض)

Heir

وارث (مثل حديث: العلماء ورثة الأنبياء)

Heir

ورد

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ ﴿٩٨﴾﴾ [هود: ٩٨]

He shall go before his people on the Day of Resurrection, and will have led them down to the Fire. Evil the watering-place to be led down to!

﴿ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ﴾ [مريم: ٧١]
There is no one among you who shall not pass over it
﴿ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾ ﴾
[مريم:٨٦]
We shall drive the criminals to Hell like a herd of thirsty camels
﴿ لَوْ كَانَ هَٰؤُلَاءِ آلِهَةً مَّا وَرَدُوهَا ﴾
[الأنبياء: ٩٩]
If those objects of worship had truly been divine, they would not have been destined for it (Hell)

حبل الوريد
Vein

ورس

ورْس
Ceylon Cornel tree

ورق

أوراق مالية
Bank notes

ورّاقٌ
Scribe

ورِق
Silver coin

ورك

التورّك (صلاة)
Style of sitting posture in which a person lowers himself on his buttocks toward the ground, with his right foot raised resting on the inside of its toes, and his left leg bent under him

ورى

﴿ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ ﴾ [الواقعة:٧١]
Have you considered the fire you kindle?
﴿ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾ ﴾ [العاديات:٢]
Striking sparks of fire

وزر

﴿ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ﴾ [محمد:٤]
Till the war lays down its loads
﴿ كَلَّا لَا وَزَرَ ﴿١١﴾ ﴾ [القيامة:١١]
No indeed; not a refuge
﴿ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ ﴾ [الشرح:٢]
And relieved you of your burden

لا تزر وازرة وزر أخرى
No one shall be made to bear the burden of another

وِزْر

Sin

وزع

﴿وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾﴾ [النمل: ١٧]

And his hosts were mustered to Solomon, jinn, men and birds, duly disposed/ Before Solomon were marshaled his troops of jinn, humans and birds; and they were all lined in orderly ranks

﴿رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ﴾ [النمل: ١٩]

'My Lord, dispose/ inspire me that I may be thankful for your blessing wherewith You have blessed me and my father and mother

وزغ

الوزَغ

Chameleon

وزن

﴿ثَقُلَتْ مَوَٰزِينُهُۥ ﴿٦﴾﴾ [الأعراف:٨]

His scales (of good deeds) are heavy

﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا ﴿١٠٥﴾﴾ [الكهف: ١٠٥]

No weight shall We assign to them on the Resurrection Day

توازن اقتصادي

Economic equilibrium

في ميزان الله (عند الله)

In the sight of Allah/ In Allah's estimation

الميزان

The Scale

وزير

Vizier

وسط

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾ [البقرة:١٤٣]

Thus We appointed you a midmost nation, or a community of the middle way

﴿مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ﴾ [المائدة: ٨٩]

With the average of such food as you feed your families

﴿قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾﴾
[القلم:٢٨]

Said the most moderate of them, 'Did I not say to you, "Why do you not give glory?"'

﴿فَوَسَطْنَ بِهِۦ جَمْعًا ﴿٥﴾﴾ [العاديات: ٥]

Cleaving there with a host

الصلاة الوُسطى

Middle prayer

وسع

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ [البقرة: ٢٨٦]
Allah charges no soul save to its capacity

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾ [الأعراف: ١٥٦]
My mercy embraces all things

﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ﴾ [الطلاق: ٧]
Let the man of plenty expend out of his plenty

﴿وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾﴾ = أيد
واجب موسع = وجب

وسق

﴿وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾﴾ [الانشقاق:١٧]
And by the night and what it envelops

﴿وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾﴾ [الانشقاق:١٨]
And the moon when it is at the full

الوَسْق
١٨٠ kilograms approximately

وسل

التوسّل
Supplicating Allah through an intermediary

وسم

﴿سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾﴾ [القلم:١٦]
We shall brand him upon the nose, or muzzle!

المتوسِّمون
Prudent peoples/ Those who use their understanding

وسوس

﴿ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴿٤﴾﴾ [الناس:٤]
Sly tempter/ the slinking whisperer

﴿ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ﴿٥﴾﴾ [الناس:٥]
Who whispers in the breasts of men

الوسَاوِس
Devilish temptations/ Seduction

وسوس إليه الشيطانُ
The Satan whispered evil thoughts to one's heart, or he tempted to evil or wrongdoing

وشم

المستوشمة
Woman who seeks to be tattooed

الواشمة
Woman who practices tattooing



الوشم

Tattoo

وشى

﴿مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا﴾ [البقرة: ٧١]

Sound of any blemish

وصب

﴿وَلَهُ ٱلدِّينُ وَاصِبًا﴾ [النحل:٥٢]

Religion is certainly His forever

﴿وَلَهُمۡ عَذَابٞ وَاصِبٌ ٩﴾ [الصافات:٩]

And theirs is an everlasting/ perpetual chastisement

وصد

﴿وَكَلۡبُهُم بَٰسِطٞ ذِرَاعَيۡهِ بِٱلۡوَصِيدِ﴾

[الكهف:١٨]

Their dog lay at the entrance of the cave, with its forepaws outstretched

﴿عَلَيۡهِمۡ نَارٞ مُّؤۡصَدَةُۢ ٢٠﴾[البلد: ٢٠]

Over them is a Fire covered down

وصف

﴿وَلَا تَقُولُواْ لِمَا تَصِفُ أَلۡسِنَتُكُمُ ٱلۡكَذِبَ هَٰذَا حَلَٰلٞ وَهَٰذَا حَرَامٞ لِّتَفۡتَرُواْ عَلَى ٱللَّهِ ٱلۡكَذِبَۚ إِنَّ



ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ﴾ [النحل: ١١٦]

And do not say, as to what your tongues falsely describe, 'This is lawful; and this is forbidden, so that you may forge against Allah falsehood



﴿سُبۡحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ٩١﴾

[المؤمنون:٩١]

Glory be to Allah! Beyond that they describe

صفات الجلال

Attributes of majesty

صفات الجمال

Attributes of beauty

صفات الذات

Attributes of essence

الصفات السلبية

Negative attributes

صفات المعاني

Attributes adding a concept to the essence

صفات الكمال

Attributes of perfection

صفات الله

Allah's Attributes

صفة الصلاة

Description of prayer

الصفة النفسية

Attribute of essence



مفهوم الصفة = فهم

وصل

﴿وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ﴾ [البقرة: ٢٧]

And they cut off that which Allah has decreed to be united

﴿وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ [القصص: ٥١]

We have caused the Word of Ours to reach them, in order that they may receive admonition

صلة الرحم

Maintaining the bonds of kinship

صِلة الرحم مَثْراةٌ في المال، مَنْسأة في الأجل

Union with kindred is a means of multiplying wealth, a means of prolonging one's memorial

متّصل (حديث)

Connected ḥadīth

■ḥadīth with a continuous *isnād* in which every narrator has received the ḥadīth from his immediate link above

المستوصلة

Woman who wears false hair

الموصولة

Woman whose hair is taken to be used by another

الواصلة

Woman whose job is making wigs and hairpieces/ Woman who arranges false hair for others

وصَلَ الرحمَ

He behaved with his relations with kindness and gentleness

وَصيلة

Female sheep that had ten successive female daughters, in five pregnancies. Any new births would be assigned only for use or consumption by males

وصى

﴿وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ﴾ [البقرة: ١٣٢]

And Abraham charged his sons with this

﴿أَتَوَاصَوْاْ بِهِۦ﴾ [الذاريات: ٥٣]

Have they bequeathed it one to another?

﴿وَتَوَاصَوْاْ بِٱلْمَرْحَمَةِ ١٧﴾ [البلد: ١٧]

And they counsel each other to be merciful

﴿وَتَوَاصَوْاْ بِٱلْحَقِّ وَتَوَاصَوْاْ بِٱلصَّبْرِ ٣﴾ [العصر: ٣]

And they counsel each other unto the truth, and counsel each other to be steadfast

أوصى له بالخلافة

He charged him by his will with the being his successor, or vice-agent

لا وصية لوارث

No bequest for an inheritor is valid

الموصي

Testator

موصًى به

Bequeathed property

موصًى له

Legatee

الوصايا العشر

Ten Commandments

الوصية

Will/ bequest

الوصية (حديث)

Bequest

■It means that a ḥadīth teacher leaves instructions upon departing on a journey or at the time of death addressed to someone asking him to transmit the contents of a particular collection or book from him. And it is a rare method of ḥadīth transmission

وضأ

الوضوء

Ablution

■Washing certain parts of the body, with the intention of worship

وضح

الموضِحة

Wound laying bare the bone

وضع

﴿فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ﴾ [آل عمران: ٣٦]

And when she gave birth to her she said, 'Lord, I have given birth to her, a female.' And Allah knew very well what she had given birth to

﴿وَلَأَوْضَعُواْ خِلَٰلَكُمْ﴾ [التوبة: ٤٧]

And they would have hurried to and fro among you

﴿وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ﴾ [النور:٥٨]

And when you put off your garments at the noon

﴿فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ﴾ [النور:٦٠]

There is no blame/ fault on them if they lay aside their clothes

﴿وَأَكْوَابٌ مَّوْضُوعَةٌ ١٤﴾ [الغاشية:١٤]

And goblets set forth

﴿وَوَضَعۡنَا عَنكَ وِزۡرَكَ ۝٢﴾ [الشرح:٢]

And relieved you of your burden

ضعْ وتعجّلْ

Reduce and pay soon

■Principle of credit trade in vogue among Arabs in the sixth century in which a debtor was given the option of getting a reduction in debt, provided he agreed to pay cash immediately. A varied form of this is known as cash discount these days. This practice was prohibited by the Prophet (pbuh), being tantamount to *Ribā*

موضوع (حديث)

Forged /Fabricated ḥadīth

Signs of forgery

Signs of forgery in a ḥadīth are identified by reference to at least seven factors as follows

Firstly, the language of a ḥadīth: The Prophetic language is characteristically known for its eloquence and style. Thus, speech of a particularly crude variety and style is taken as a sign of forgery.

Secondly, corruption in the purpose and meaning of a reported ḥadīth provides evidence as to its fabrication. Ibn al-Jawzi is quoted as having said, 'When you see a ḥadīth that is irrational, or in conflict with the basic [Islamic] principles then know that it is a forgery.'

Thirdly, statement that stands in clear opposition to the Qur'ān in such a way that no reasonable compromise and interpretation can be attempted are usually rejected. The so-called ḥadīth, for example, that "The offspring of adultery shall not enter paradise down to seven generations" is rejected, since it violated the clear text of the Qur'ān that (no soul shall carry the burden of another soul).

Fourthly, a report may be unhistorical and fail to pass the test of historical reality. For example, it was reported that Anas ibn Malik stated that "I entered the public bath and saw the Prophet (pbuh) wearing a wrapper and said, 'O Anas I have forbidden entry to the public bath without a wrapper'" The facts of history show on the other hand that the Prophet (pbuh) never entered a public bath and that they did not exist in Madīnah at the time.

Fifthly, when the ḥadīth smacks of



scholastic fanaticism such as the report by ḥibbān ibn Juwan that "I heard Ali saying that I and the Prophet (pbuh) worshipped Allah six or seven years before any of his nation." It is known on the other hand that ḥibbān was a fanatical Shi'i and careless in the treatment of ḥadīth.

Sixthly, When a ḥadīth is supposed to have been known to vast numbers of people and yet one person has reported it. The fact that no one else has confirmed it is taken as a sign of forgery.

And lastly, when a ḥadīth in question promises a disproportionate reward or an exceedingly sever punishment for a small act that does not warrant the stipulated consequence. [1]

وضْع الحديث

ḥadīth forgery

وضّاع

Forger

الوضيعة (بيع)

Sale below cost/ Resale of goods with a discount on the original stated cost

ربا الجاهلية موضوع = ربو

[1] Textbook of ḥadīth Studies. Muhammad Hashim Kamali. (Leicester: The Islamic Foundation, 2005) pp, 76-8.

وضن

﴿ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ ﴾[الواقعة:١٥]

Upon close-wrought couches/ On couches encrusted with gold and precious stones

الوضوء = وضأ

وطأ

﴿إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ ۖ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا۟ يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ ﴾

[التوبة:٣٧]

The month postponed is an increase of unbelief whereby the unbelievers go astray; one year they make it profane, and hallow it another, to agree with the number that Allah has hallowed, and so profane what Allah has hallowed

﴿إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ﴿٦﴾ ﴾

[المزمل: ٦]

Surely the first part of the night is heavier in tread

موطّأ الأكناف

A man of easy nature, or disposition

الموطّأ

The well-trodden path



وطر

﴿فَلَمَّا قَضَىٰ زَيۡدٞ مِّنۡهَا وَطَرٗا زَوَّجۡنَٰكَهَا لِكَيۡ لَا يَكُونَ عَلَى ٱلۡمُؤۡمِنِينَ حَرَجٞ فِيٓ أَزۡوَٰجِ أَدۡعِيَآئِهِمۡ إِذَا قَضَوۡاْ مِنۡهُنَّ وَطَرٗا﴾[الأحزاب:٣٧]

So when Zaid had accomplished what he would of her (or when he consumed her), then We gave her in marriage to you, so that there should not be any fault in the believers, touching the wives of their adopted sons, when they have accomplished what they would of them

وعد

﴿لَّهُمۡ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَۚ كَانَ عَلَىٰ رَبِّكَ وَعۡدٗا مَّسۡـُٔولٗا ۝١٦﴾[الفرقان: ١٦]

Therein they shall have what they will dwelling forever; it is a promise binding upon your Lord, and of Him to be required

﴿أَفَمَن وَعَدۡنَٰهُ وَعۡدًا حَسَنٗا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعۡنَٰهُ مَتَٰعَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا﴾[القصص: ٦١]

Is the one to whom We have promised a fair promise, and which he shall certainly see fulfilled comparable to one whom We have given the enjoyment of the present life?

﴿يَوۡمُ ٱلۡوَعِيدِ ۝٢٠﴾[ق:٢٠]

The Day of the Threat

﴿ٱلسَّمَآءُ مُنفَطِرُۢ بِهِۦۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا ۝١٨﴾[المزمل:١٨]

Whereby heaven shall be split, and its promise shall be performed

﴿وَٱلۡيَوۡمِ ٱلۡمَوۡعُودِ ۝٢﴾[البروج:٢]

By the promised day

إخلاف الوعد

Breaking a promise

مَوعِدة

Promise

وعْد بالزواج

Plight your troth

الوعد والوعيد (عند المعتزلة)

Allah's immutable threats and rewards

■This is one of the five fundamental principles of Mu'tazilite doctrine. They argue that Allah would punish or reward people in the Hereafter according to the merits and demerits of their actions. Some He would cast into Hell forever, as He had warned in the Qur'ān, some He would admit to Paradise eternally, as He had promised. Because Allah's threats and promises are truthful, His punishments and rewards are irreversible and everlasting

وعظ

﴿قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ ﴿١٣٦﴾﴾ [الشعراء:١٣٦]

They said, 'Alike it is to us, whether you admonish, or you are not one of the admonishers

وعى

﴿لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ﴿١٢﴾﴾ [الحاقة: ١٢]

That We might make it a reminder for you and for heeding ears to hold

﴿وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾﴾ [المعارج:١٨]

He amassed and hoarded

﴿وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ﴾ [الانشقاق:٢٣]

And Allah knows very well what they are secreting/ hiding

وفد

له وفادة على النبي

He had the honour of coming as an envoy to the Prophet (pbuh)

وفر

﴿فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَّوْفُورًا﴾ [الإسراء: ٦٣]

Hell will be the recompense of you all, a most ample recompense

وفض

﴿يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾﴾ [المعارج:٤٣]

The day they shall come forth from the tombs hastily, as if they were hurrying unto a waymark/ they were racing to a target

وفق

﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ﴾ [هود: ٨٨]

My success can only come from Allah

﴿جَزَاءً وِفَاقًا ﴿٢٦﴾﴾ [النبأ:٢٦]

As a fitting recompense for their deeds

متَّفق عليه (حديث)

Agreed upon

مفهوم الموافقة = فهم

وفى

﴿وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ﴾ [التوبة: ١١١]

Who is more true to his promise than Allah?

﴿فَوَفَّاهُ حِسَابَهُ﴾ [النور: ٣٩]

He will pay him his account in full

﴿ وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾ ﴾ [النجم: ٣٧]

And Abraham who fulfilled his commandments

﴿ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾ ﴾ [النجم: ٤١]

Then he shall be recompensed for it with the fullest recompense

استيفاء القرض

Receiving back the amount of loan in full by the creditor

وقب

﴿ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴾ = غسق

وقت

﴿ وَإِذَا ٱلرُّسُلُ أُقِّتَتْ ﴿١١﴾ ﴾ [المرسلات: ١١]

And when the messengers are gathered at their appointed time

﴿ إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَـٰتًا ﴿١٧﴾ ﴾ [النبأ: ١٧]

Surely the Day of Decision is an appointed time

الأوقات التي نهي فيها عن الصلاة

Times when prayers is forbidden

مواقيت الصلاة

Prayer times

الميقات

Sites for entering in the state of *'ihram'*

وقد

﴿ كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ ﴾ [المائدة: ٦٤]

Every time they kindle the fire of war, Allah does extinguish it

﴿ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ﴾ [التحريم: ٦]

Fire whose fuel are men and stone

﴿ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ﴿٦﴾ ﴾ [الهمزة: ٦]

It is Allah's own kindled fire

وقذ

الموقوذة

Animal beaten to death

The sheep or goat thus termed is forbidden to be eaten because it has died without having been slaughtered according to the law

وقر

﴿ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ﴾ [الأنعام: ٢٥]

Deafness in their ears

﴿ فَٱلْحَـٰمِلَـٰتِ وِقْرًا ﴿٢﴾ ﴾ [الذاريات: ٢]

And the bearers of a load, or a heavy load

﴿ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ ﴾ [نوح: ١٣]

What ails you that you will not fear the

greatness, or majesty of Allah?

وقع

﴿ وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓاْ أَنَّهُم مُّوَاقِعُوهَا ﴾
[الكهف:٥٣]

And when the sinners see the Fire, they will realize that they are bound to fall in it

﴿ وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُواْ فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾ ﴾ [النمل: ٨٥]

And the Word shall fall upon them because of the evil they committed, while they speak nothing

﴿ وَإِنَّ ٱلدِّينَ لَوَٰقِعٌ ﴿٦﴾ ﴾[الذاريات: ٦]

And the Judgment will certainly come to pass

﴿ إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ﴿٧﴾ ﴾[الطور: ٧]

Surely, your Lord' punishment is about to fall

﴿إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴾
[الواقعة:١-٢]

When the Terror descends, none denies its descending

﴿فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ ﴾
[الواقعة:٧٥]

No! I swear by the setting places of the stars

﴿إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ﴿٧﴾ ﴾[المرسلات: ٧]

Surely that which you are promised is about to fall!

وقف

التوقّف

Suspension (i.e. to do nothing and leave things as they are due to intractable conflict of evidence)

موقوف(حديث)

Suspended

- ḥadīth that stops at the level of the Companion and does not reach the Prophet himself

الواقف

Person who establishes or donates his property by way of waqf

الوَقْف

Waqf/ Endowment

- Perpetual charitable trust for the benefit of the family members or the public at large

الوقف الأهلي

Private trusts instituted for the benefit of family members

الوقف الخيري

Endowment for the general good, intended to fulfill a noble social function, especially in respect of those

functions that have not been performed by the state adequately such as hospitals, schools, asylums, public water supply, cemeteries, and mosques.

الوقف الذُرّي

Endowment for the family of the donor

الوقف العام

Public endowment set apart for a charitable or religious purpose

الوقف (تجويد)

Stop

■Stop, technically means making a voiceless break at a Qur'ānic word for a brief moment, during which the reader takes a breath with the intention of continuing reading

وقى

﴿ وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ ٱلْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ ﴾ [النحل: ٨١]

And He has appointed for you shirts to protect you from the heat, and shirts to protect you from your own violence

﴿ فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا ﴾

[غافر: ٤٥]

Allah saved him from the evils they plotted against him

﴿ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ⑨ ﴾ [الحشر: ٩]

And whoso is guarded against the avarice of his own soul, those - they are the prosperers

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا ﴾

[التحريم: ٦]

O believers, guard yourselves and your family against a Fire

التقوى

God-consciousness/ Piety

تقوى القلوب

Piety or goodliness of hearts

التقيّة (الشيعة)

Dissimulation, as opposed to *Izhār* (revealing, spreading information). It denotes dispensing with the ordinances of religion in cases of constraint and when there is a possibility of harm

المتقون

God-fearing/ the pious

الوكالة = وكل

وكالة خاصة = وكل

وكالة عامة = وكل

وكالة قاصرة = وكل

وكأ

﴿ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا ﴾ [يوسف: ٣١]



And she made ready for them a repast

﴿مُتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ﴾[الكهف: ٣١]

Therein reclining upon couches

تكيَّة

Term used for Sufi institution of the dervish lodge

وكت

الوَكْت

Small mark

وكز

﴿فَوَكَزَهُۥ مُوسَىٰ﴾ [القصص: ١٥]

So Moses struck him down with his fist

وكس

لا وَكْس ولا شطط

There is no deficiency, nor excess

وكل

﴿قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ﴾ [السجدة: ١١]

Say: 'Death's angel, who has been charged with you, shall gather you, then to your Lord you shall be returned.'

التوكل

Total trust and reliance on Allah

كفى بالله وكيلاً

Allah is a sufficient Guardian

الموكِّل

The principal

الوكالة

Agency

■Contract of agency in which one person appoints someone else to perform a certain task on his behalf

وكالة خاصة

Special agency

وكالة عامة

General agency

وكالة قاصرة

Restricted agency

الوكيل

Agent/ Legally empowered agent

الوكيل المُسخَّر (فقه)

Agent appointed by a judge for a defendant who cannot be brought into Court

وكى

العين وِكاء السه = عين

ولاء العِتق = ولي

الولاء لمن عَتق = ولي

الولاية (الخلافة) = ولي

الولاية (الولي) = ولي

الولاية (فقه) = ولي

ولاية الفقيه = ولي

ولج

﴿وَلِيجَةً﴾ [التوبة:١٦]

Friends and protectors/ Close association

﴿يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِ﴾ [الحج:٦١]

Allah makes the night enter the day, and the day enter the night

﴿يَعۡلَمُ مَا يَلِجُ فِي ٱلۡأَرۡضِ وَمَا يَخۡرُجُ مِنۡهَا﴾

[سبأ: ٢]

He knows what penetrates into the earth, and what comes forth from it

ولج

He entered

ولد

﴿وَوَالِدٖ وَمَا وَلَدَ ٣﴾ [البلد:٣]

By parent and offspring

﴿لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ٣﴾ [الإخلاص:٣]

He did not beget, nor is He begotten

أولاد الأخْياف

The sons of one mother by different fathers

أولاد الأعيان

The sons of the same father and mother

أولاد البنت

Daughter's children

أولاد العَلّات

The sons of one father by different mothers

مولد النبي ﷺ

Commemorating the birth of the Prophet (pbuh)

الولد للفراش

The child belongs to the legitimate bed

الولد مَجْبَنَةٌ مَبْخَلة

Children are a cause of cowardice and a cause of niggardliness, because one loves continuance of life, and property, on account of them

ولغ

ولغ الكلبُ

The dog licked

ولم

وليمة

Marriage banquet party

ولي

﴿فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا﴾[البقرة: ١٤٤]

We shall make you turn in prayer towards a direction you will be happy with

﴿وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾﴾ [الأنعام: ١٢٩]

So We make the evildoers friends of each other for what they have earned

﴿وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾﴾ [التوبة:٢٥]

You turned back, retreating

﴿فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا﴾[الإسراء: ٣٣]

We have given power to his heir

﴿هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ﴾[الكهف: ٤٤]

For thus it is all protection comes from Allah, the True One

﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ﴾ [النور:١١]

And as for him who took upon himself the greater part

﴿أَوْلَى لَكَ فَأَوْلَى ﴿٣٤﴾ ثُمَّ أَوْلَى لَكَ فَأَوْلَى ﴿٣٥﴾﴾ [القيامة: ٣٤ – ٣٥]

Woe to you! Woe to you!. And then Woe to you! and Woe to you!

﴿وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾﴾ = دبر

أولو الأرحام

Those who are related by blood

أولو الألباب

Men of understanding

أولو العزم من الأنبياء

Resolute/ Determined

Those messengers who determined upon doing what Allah had enjoined them, or those who were endowed with earnestness, constancy and patience. They are Noah, Abraham, Moses, Jesus, and Muhammad

أولو القربى

Kinsmen

أولو النهى

Men possessing reason/ Men endowed with understanding

الموالاة في الوضوء

Washing parts of the body successively without pausing between them

مولى

Patron/ Client

The former owner of a slave

مَولى

Non-Arab convert to Islam who entered into legal patron-client relations that created an artificial kinship with the Arabs

ولاء العتق

Clientage/ Clientship

الولاء لمن أعتق

Patronage belongs to the emancipator

الولاية (الخلافة)



to Allah, sincere in his worship to Him, and thus so close to Allah

"Sometimes, walī is translated as saint. While there could be superficial similarities between both words, they are not identical, and using the term 'saint' both blurs the differences and assumes the superiority of a Christian vocabulary and conceptual framework against which Islamic ideas are to be interpreted. Unlike Christian saints, who are believed to intercede with the Divine on behalf of humans, walis radiate goodness and blessing because of the holy status they have acquired by sharing ancestry that goes back to the Prophet (pbuh)."[1]

الوليد

New-born child/ Young infant

ومس

مومِس

Prostitute

ونى

﴿ ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَٰتِى وَلَا تَنِيَا فِى ذِكْرِى ﴾ [طه: ٤٢]

Go forth you and your brother, with My signs, and never slacken in remembering me

[1] The Oxford Encyclopedia of the Modern Islamic World. Editor in Chief, John Esposito (Oxford: Oxford University Press, 1995) vol,3. p 80.

Governance

الولاية (الولي)

Sainthood

الولاية (فقه)

Guardianship

ولاية الفقيه (شيعة)

Mandate of jurist/ The guardianship of the Islamic jurist

ولي (نصير)

Protector or helper

الولي (المسؤول عن شخص ما أو جماعة)

Guardian

وليّ الدم (قريب المقتول)

Private prosecutor, i.e. the relatives of a victim of homicide

ولي مُجبر

Guardian with power of coercion

■Guardian (the father or grandfather) who has the right to marry his daughter or granddaughter against her will, so long as she is a virgin. The exercise of this power is, however, very strictly regulated in the interests of the bride

ولي المؤمنين (الله)

Friend, protector, guardian, supporter, helper

ولي الله

Holy person as being close to Allah

■Person who is constant in obedience



وهب

﴿وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً﴾[آل عمران: ٨]
Grant us Mercy from Your presence

الهبة

Gift giving

واهب

Donor

موهوب

Donee

وهم

وهْميٌّ

Imaginary and unreal

وهن

﴿فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ﴾
[آل عمران: ١٤٦]
They never lost heart if they met with disaster in Allah's way

﴿قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى﴾[مريم: ٤]
He prayed, 'My Lord! Feeble have become my bones'

﴿مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾﴾[العنكبوت: ٤١]

The likeness of those who have taken to them protectors, apart from Allah, is as the likeness of the spider that takes to itself a house; and surely the frailest of houses is the house of the spider, did they but know

﴿ وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ﴾[لقمان: ١٤]
And We have charged man concerning his parents; his mother bore him in weakness upon weakness

وهى

﴿وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾﴾
[الحاقة: ١٦]
And heaven shall be split, for upon that day it shall be very frail

وي

﴿ وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾ ﴾[القصص: ٨٢]
And in the morning those who had longed to be in his place the day before were saying, 'Ah, Allah outspreads and straitens His provision to whomsoever

He wills of His servants. Had Allah not been gracious to us, He would have made us to be swallowed too. Ah, the unbelievers do not prosper

ويح

ويحَ

Word denoting compassion or pity

(ويحَ عمّار) [1]

May Allah have mercy on Ammār

ويل

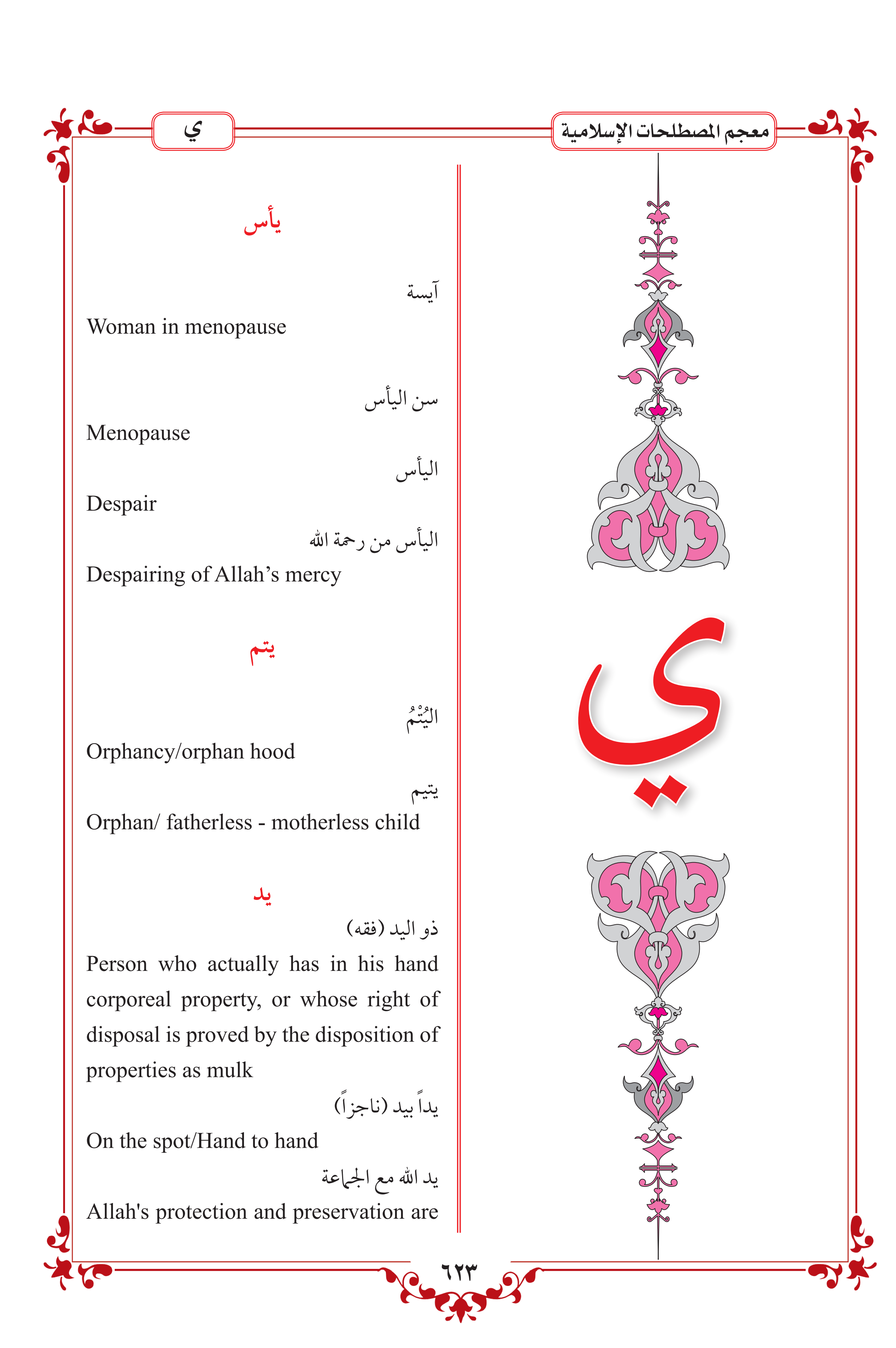
ويلٌ

Woe

يأجوج ومأجوج

Gog and Magog

[1] من حديث: ويحَ عمارٍ، تقتله الفئةُ الباغية.



يأس

آيسة

Woman in menopause

سن اليأس

Menopause

اليأس

Despair

اليأس من رحمة الله

Despairing of Allah’s mercy

يتم

اليُتْمُ

Orphancy/orphan hood

يتيم

Orphan/ fatherless - motherless child

يد

ذو اليد (فقه)

Person who actually has in his hand corporeal property, or whose right of disposal is proved by the disposition of properties as mulk

يداً بيد (ناجزاً)

On the spot/Hand to hand

يد الله مع الجماعة

Allah's protection and preservation are

with the group

يسر

﴿ وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ ﴾ [البقرة:١٩٦]

Perform to their completion both the pilgrimage and the 'umrah purely for Allah's sake. If you are prevented from doing so, then make whatever offering you can easily afford

﴿ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ ﴾ [الطلاق:٧]

Allah will assuredly appoint, after difficulty, easiness

﴿ وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾ ﴾[الأعلى:٨]

We shall ease you towards the state of ease

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ﴾ = نظر

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِٱلْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِٱلْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ﴿١٠﴾ ﴾ = عسر

إنّ هذا الدين يسرٌ ولن يشادَّ الدينَ أحدٌ إلا غلبه

This religion is of an easy nature. Any one who pulls hard against it shall be the loser

لن يغلب عسرٌ يُسْرين

Difficulty will not predominate over twofold ease

الميسر (القمار)

Gambling

■Contention for stakes, or wagers, in a game of hazard/An ancient Arabian game of chance played with arrows without heads and feathering, for stakes of slaughtered and quartered camels. It came to be identified with all types of hazard and gambling

اليسر مع العسر

Ease comes with hardship

﴿ وَيَعُوقَ ﴾[نوح:٢٣]

Idol

﴿ يَغُوثَ ﴾ [نوح:٢٣]

Idol

يقطين

يقطين

Gourd

يقن

﴿ وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ﴿٩٩﴾ ﴾ [الحجر: ٩٩]

And worship your Lord till the certainty of death comes to you

العلم اليقين

Sure and certain knowledge

مستيقِن

Certain

الموقنون

Firm believers

اليقين

Certainty

حقّ اليقين = حقق

عين اليقين = عين

يمم

التيمّم

Dry ablution by sand, as opposed to ablution by water.

One strikes lightly his hands over clean sand, then wipes with them his face, and wipes his hands to the wrist

اليمّ

Sea

يمن

﴿أَصۡحَٰبُ ٱلۡمَيۡمَنَةِ ۝٨﴾ [الواقعة:٨]

Companions of the Right

﴿لَأَخَذۡنَا مِنۡهُ بِٱلۡيَمِينِ ۝٤٥﴾ [الحاقة:٤٥]

We would have seized him by the right hand

مُلك اليمين

Concubinage

اليمين

Oath/Swearing

اليمين الغَموس

The engulfing oath

اليمين الفاجرة تذر الديار بلاقع

The false oath causes the places of abode become void, or vacant. i.e. by reason of its evil influence, the possessions and their possessors perish

يمين مغلّظة

Solemn oath/Vow

اليمين على من أنكر

The oath must be taken from the defendant

أحْنثُه في يمينه/ حنث في يمينه = حنث

انحلت اليمين = حلل

برّ في يمينه = برر

حلفَ يميناً = حلف

كفارة اليمين = كفر

اللغو في اليمين = لغو

يهودي = هود

يوم

الأيام البيض

The days of the thirteenth, fourteenth and fifteenth of the month

أيام التشريق

Appellation of the three days next after the day of sacrifice .i.e. the eleventh, twelfth and thirteenth days of Dhul-Hijjah

الأيام الحُسوم

The days that are consecutive with evil

أيام العرب

Days of the Arabs

يوم الأحزاب

The day of combined forces, or confederates

اليوم الآخر

The Last Day

يوم التَّرْوية

The eighth day of the month of Dhu-l Hujjah

﴿يَوْمُ ٱلتَّغَابُنِ﴾ [التغابن:٩]

The Day of Mutual fraud / Mutual loss

﴿يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾﴾ [غافر:٣٢]

Day of Invocation

﴿يَوْمَ ٱلْجَمْعِ﴾ [الشورى:٧]

The day of resurrection, when all mankind will be collected together

يوم الحساب

Day of reckoning

﴿يَوْمَ ٱلْحَسْرَةِ﴾ [مريم: ٣٩]

The Day of Distress/ Anguish

﴿يَوْمُ ٱلْخُرُوجِ ﴿٤٢﴾﴾ [ق:٤٢]

The day when men shall come forth from their graves; a name of the day of resurrection

يوم الدين

The Day of Judgment

﴿يَوْمُ ٱلزِّينَةِ﴾ [طه:٥٩]

The feast Day

يوم الشكّ

Day of doubt

The day of which one doubts whether it be the last of Sha'ban or the first of Ramadan

﴿يَوْمٌ عَسِرٌ ﴿٨﴾﴾ [القمر:٨]

Hard day

﴿يَوْمٌ عَصِيبٌ ﴿٧٧﴾﴾ [هود:٧٧]

Fierce day

﴿يَوْمَ ٱلْفَصْلِ﴾ [الدخان:٤٠]

The Day of Decision

يوم القيامة

The Day of Judgment

﴿يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾﴾ [القمر:١٩]

Day of ill fortune continuous

﴿يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾﴾ [ق:٢٠]

The Day of the Threat

ملاحق



Allah's Attributes

الصفة النفسية

Attribute of essence

صفة الوجود

Existence

الصفات السلبية

Negative/Negational attributes

Oneness	الوحدانية
Eternity	القِدم
Permanence	البقاء
Self-subsistence	القيام بالنفس
The Characteristics of created things do not apply to Allah	المخالفة للحوادث



صفات المعاني

Attributes adding a concept to the essence

Will	الإرادة
Sight	البصر
Life	الحياة
Hearing	السمع
Knowledge	العلم
Power	القدرة
Speech	الكلام

الصفات المعنوية

Attributes resulting from Sifāt al-Ma‘ānī

Allah is Willing, Seeing, Living, Hearing, Omniscient, Omnipotent, Speaker

أسماء الله الحسنى

Allah's Beautiful Names



(The Last)

He has no beginning. He has no end. He is eternal. He is the last in the sense that the circle of existence begins and ends with Him.



(The First)

He is the first. There is none like Him. His firstness means that there was none prior to Him.



(The Maker/The Producer)

الباسط

(The Expander)

الباطن

(The Hidden)



(The Resurrector)

He is the raiser from the dead. He will give life back to all creation on the Day of Judgment.



(The Everlasting)



(The Originator)

He is the originator of the creation, having created it without model or material. He does not need previous knowledge to think, to first investigate, to figure things out. Everything He creates is a wonder since He originated it from nothing.



(The Source of All Goodness)



He is the perfect doer of good. All goodness and bounty come from Him. He loves for His servants only good, comfort and ease



(The All-Seeing)

He is the one who sees all - that which has passed, all there is and all there will be until the end of time.



(The Acceptor of Repentance/ The Ever-Relenting)

He is one who constantly turns man to repentance.



(The Gatherer/ The Uniter)

He is the one who combines similar things, dissimilar things, and opposites



(The Compeller)

He is the one who implements His will by way of compulsion in every single thing, yet no one's will prevails over Him. He is the one from whose grasp nothing escapes, yet the hands of men do not reach to the sanctuary of His presence



(The Exalted)

He is the one qualified by the attributes of majesty, such as might, dominion, sanctification, knowledge, wealth, power, and others



(The Reckoner)



(The Arbitrator)

He is the arbitrating magistrate and the avenging judge, whose ruling no one overturns and whose decree no one corrects



(The Wise)

He is perfectly wise in His



knowledge and His deeds. There is no doubt or uncertainty in His knowledge, nor does it have an end.

الحفيظ

(The All-Preserver)

الحق

(The Truth)

الحليم

(The Forbearing/ The Mild)

He is forbearing in the punishment of the guilty. Anger dose not incite him nor wrath seize him, nor do haste and recklessness move him to rush to take vengeance

الحميد

(The Praiseworthy)

He is the most praiseworthy. All that exists praise Him with their words, their actions or simply by their very existence. He is the only one who is worthy of devotion, respect, thankfulness and praise.

الحي

(The Ever-Living)

الخافض

(The Abaser)

He is the one who raises His creatures to honor and fame, and who can cast them down to be the lowest of the low

الخالق

(The Creator)

الخبير

(The All-Aware)

He is the one who is aware of the hidden inner occurrences in everything. He is the one whose



cognizance reaches the deepest, darkest, hidden corners of His kingdom, where neither human intelligence nor His angels can penetrate.



(The lord of Majesty and Generosity)

He is the lord of majesty and bounty. There is no perfection that does not belong to Him, nor any blessing or honor that comes from other than Him.



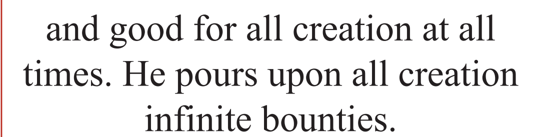
(The Exalter)

He is the one who raises His creatures to honor and fame and who can cast them down to be the lowest of the low.



(The Most Gracious/ The Most Beneficent)

He is the one who wills mercy



and good for all creation at all times. He pours upon all creation infinite bounties.



(The Most Merciful/ the Most Compassionate)

He is the source of infinite mercy and beneficence. He rewards with eternal gifts those who use .His bounties for the good



(The Provider)

He is the one who created the means of sustenance as well as those who are sustained, and who conveys the means to the creatures as well as creating for them the ways of enjoying them



(The Guide to the Right Path)



(The Watchful/ The All-Obsevrvant)



(The Most Kind/ The All-Pitying)

He is the one who possess pity



(The Flawless)

He is the one whose essence is free from defect, whose attributes escape imperfection. And whose actions are untarnished by evil



(The All-Hearing)

He is the one from whose perception nothing audible is removed, even if it be hidden. So He hears secrets as well as whispers, and even what is subtler and more concealed than these; ‘Indeed He perceives the crawling of a black ant on a massive rock in the dark of the night’



(The Grateful)

He is the one who repays a good deed with a much greater reward.



(The Universal Witness)

He is the one who witnesses everything happens at all times.



(The Patient)

He is the one who does not let haste move him to carry out an action before its time, but rather decides matters according to definite plan, and brings them about in delineated ways



(The Eternally Besought)

He is the one to whom one turns in need and the one who is intended in our desires



(The Distresser/ The Punisher)

He is the creator of the harmful and evil as He is the creator of the good and beneficial.



(The Manifest)

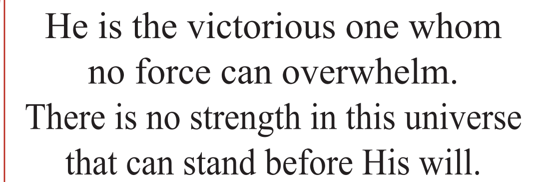


(The Just)

He is the absolute justice. He is one from whom just action emanates

العزيز

(The Mighty)



He is the victorious one whom no force can overwhelm. There is no strength in this universe that can stand before His will.



(The Magnificent/ The Tremendous)



(The Pardoner/ The effacer of sins)

He is the one who erases sins and overlooks acts of disobedience



(The Highest)

He is the highest one. He is higher than the whole of the created universe.



(The All-Knowing/The Omniscient)

He knows every thing, manifest and hidden, small and large, first and last, inception and outcome. With respect to the multitude of objects known, this will be infinite

الغَفَّارُ

(The Forgiver)

He is the one who accepts repentance and forgives.

الغَفُورُ

(The All-Forgiving)

الغَنِىُّ

(The Self-Sufficient/ The Rich)

الفَتَّاحُ

(The Opener)

He is the one by whose providence whatever is closed is opened, and by whose guidance whatever is unclear is disclosed



(The Withholder)

He is the one who contracts.

القَادِرُ

(The Omnipotent)

He is the one who posses the all power

القُدُّوسُ

(The Most Holy)

He is the one who is free from every attribute which a sense might perceive, or imagination may conceive

القَهَّارُ

(The Subduer/ The Dominator)

He is the ever-dominating one, who has surrounded all His creation His irresistible power. Nothing can escape Him.

القَوِىُّ

(The Most Strong)

He is the strongest one, the inexhaustible.
He possesses all strength.
He can create a billion universes with the same ease with which He creates a blade of grass.

القيوم

(The Self-Subsisting/ The Self-Existing)

He is the ever self-existing one upon whom the existence of all depends. His existence depends on none other than Himself.



(The Greatest)

He is the one who possess greatness



(The Generous)

He is the one who forgives if ha has the power, follows through when he promises.
He is not concerned how much he gives or to whom he gives

اللطيف

(The Most Affectionate, The Knower of Subtleties)

He is the most delicate, fine, gentle and beautiful one.
He is the one who knows the finest details of beauty.

الماجد

(The Glorious/ The agnificent)

مالك الملك

(The Owner of Sovereignty/ The King of Absolute Sovereignty)

He is the one who carries out what he wills in his kingdom, in the manner that he wills, and as he wills it, bringing into being and destroying, perpetuating and annihilating



(The Preventer of Harm/ The Protector)

He is the one who averts harm from His creation.



(The Beginner)

المتعال

(The Most Exalted)

He is the supreme one.



(The Majestic/ The Proud)

He is the one who regards every thing as unworthy of consideration in relation to himself, who sees greatness and majesty only in regard to himself, and looks upon others as a king upon his servants



(The Firm)

He is perfect in His strength and in His firmness. None can be saved from this strength, no force can oppose it and nothing can weaken it.

المجيب

(The Responsive/ The Answerer of prayers)

He is the one who responds to the request of those who ask by assisting them, to the call of those who call upon him by answering them, and responds to the plight of the poor with all they need

المجيد

(The Most Glorious)

He is the one who is noble in essence, beautiful in actions, and bountiful in gifts and in favours



(The Knower of each separate thing)



He is the possessor of all quantitative knowledge.
He sees and knows everything in its reality.

المحيي

(The Life- Giver)



(The Humiliator)
He is the one who honors and the one humiliates.

المصوّر

(The Fashioner)



(The Bestower of Honor)
He is the one who honors and the one humiliates.

المعيد

(The Restorer)

He is the restorer of things He has created and destroyed.



(The Enricher)
He renders whmever He wishes rich and whomever He wishes poor.



(The Powerful)
He is the one who creates all power and has total control over all power.
He bestows power upon things on earth and in heaven, and uses them in accordance with His all pervasive wisdom and will.

المقدّم

(The Expediter/The Promoter)
He brings forward whomever He wills. He advances the chosen among His creation, bringing some above and ahead of others.



المُقسِط

(The Just/ The Equitable)

He is the one who acts and distributes in justice and fairness. He demands justice for the wronged from the wrongdoer

المُقِيت

(The Sustainer)

He is the creator of nutriments and the one who delivers them to bodies as food, and to hearts as knowledge.

It is rather similar to the Provider "Razzaq"

المَلِك

(The Sovereign/ The King)

He is the owner of the entire universe

المُمِيت

(The Giver of Death/ The Slayer)

المُنتَقِم

(The Avenger)

He is the one who breaks the back of the recalcitrant, punishes criminals, and intensifies the punishment of the oppressor, but only after excusing and warning them, and after giving them opportunity and the time to change.



(The Delayer/The Postponer)

He is the one who pushes away



(The Granter of Scurity)

He is the illuminator of the light of faith in hearts. He is the comforter, the protector of the ones who take refuge in Him.

المُهَيمِن

(The Guardian)

He is the one who tends to his

creatures with regard to their actions, their sustenance, and the time of their death. He tends to them by His cognizance, His possession, and His protection



(The One who Benefits)



(The Light)

He is the light that is shed upon the whole creation, making it apparent.

His light brought existence out of the darkness of non-existence.



(The Guide)

He is the one who gives guidance, leading His servants to good, beneficence and the fulfillment of their needs.



(The Finder)

He is the one who lacks nothing

الوَاحِدُ

(The One)



(The Ultimate Inheritor)

He is the ultimate inheritor, to whom everything is left after its temporal possessors are gone.

It is He who exists after all existence disappears. It is He to whom all existence returns.



(The All-Encompassing)

He is the one whose knowledge, power, mercy, generosity and all other beautiful attributes are infinite.



(The Ruler)

He is the one who plans the affairs of creation and rules them, that is, takes charge of them, and so is fully charged with governing them



(The Most Loving)

He is the one who wishes all creatures well and accordingly favours them and praises them



(The Trustee)

He is the ultimate and faithful trustee.



(The Patron)

He is the protecting friend of His good servants. He eliminates their difficulties and gives them guidance, peace and success in their affairs in this world and in the hereafter.



(The Bestower)

He is the donor of all, without conditions, without limits, without asking any benefits or return, giving everything to everyone, everywhere



آل عمران	The House of Imran
إبراهيم	Abraham
الأحزاب	The Confederates
الأحقاف	The Sand-Dunes
الإخلاص	Sincere Religion
الإسراء	The Night Journey
الأعراف	The Battlements
الأعلى	The Most High
الأنبياء	The Prophets
الإنسان	Man
الانشراح	The Expanding
الانشقاق	The Rending
الأنعام	Cattle
الأنفال	The Spoils
الانفطار	The Splitting
البروج	The Constellations of Stars
البقرة	The Cow
البلد	The Land/ The City
البينة	The Clear Sign
التحريم	The Forbidding / The Banning
التغابن	Mutual Fraud / Mutual loss
التكاثر	Rivalry
التكوير	The Darkening/ The Folding up
التوبة	Repentance
التين	The Fig
الجاثية	Hobbling/ The Crouching
الجمعة	Congregation /The Friday
الجن	The Jinn
الحاقة	The Reality
الحج	The Pilgrimage
الحجر	El-Hijr
الحجرات	Apartments
الحديد	Iron
الحشر	The Mustering/ The Gathering
الدخان	Smoke
الذاريات	The Scatterers
الرحمن	The All-Merciful
الرعد	Thunder
الروم	The Greeks
الزخرف	Ornaments
الزلزلة	The Earthquake
الزمر	The Companies/ The Groups
سبأ	Saba'
السجدة	Prostration

الشعراء	The Poets
الشمس	The Sun
الشورى	Counsel
ص	Sad
الصافات	The Angles Set in Rank/ The Rangers
الصف	The Ranks
الضحى	The Glorious morning/ The Forenoon
الطارق	The Night-Star
الطلاق	Divorce
طه	Ta Ha
الطور	The Mount
العاديات	The Chargers/ The Coursers
عبس	He Frowned
العصر	Afternoon
العلق	The Blood-Clot
العنكبوت	The Spider
الغاشية	The Overwhelming Event
غافر	The Believer
الفاتحة	The Opening
فاطر	The Originator (of creation)/ The Angels
الفتح	Victory
الفجر	The Dawn
الفرقان	The Criterion
فصلت	Distinguished/ The Expounded

الفلق	Daybreak
الفيل	The Elephant
ق	Qaf
القارعة	The Clatterer
القدر	The Power, or The Assessment
قريش	Quraysh
القصص	The Story
القلم	The Pen
القمر	The Moon
القيامة	The Resurrection
الكافرون	The Disbelievers
الكهف	The Cave
الكوثر	Abundance
لقمان	Lokman
الليل	The Night
المائدة	The Table
الماعون	Charity
المجادلة	The Disputer
محمد	Muhammad
المدثر	Shrouded
المرسلات	The Loosed Ones
مريم	Mary
المزمل	The Folded in Garments
المسد	The Palm-Fibre

المطففين	The Stinters/ The Defrauders	النساء	Women
المعارج	The Stairways	النصر	Help
الملك	The Kingdom	النمل	The Ant
الممتحنة	The Woman Tested	نوح	Noah
المنافقون	The Hypocrites	النور	Light
المؤمنون	The Believers	الهمزة	The Backbiter
النازعات	The Pluckers	هود	Hood
الناس	Mankind	الواقعة	The Inventible Event
النبأ	The Tiding	يس	Ya Sin
النجم	The Star	يوسف	Joseph
النحل	The Bee	يونس	Jonah

أسماء الأنبياء عليهم الصلاة والسلام

١	آدم	Adam
٢	إبراهيم	Abraham
٣	إدريس	Enoch
٤	إسحاق	Isaac
٥	إسماعيل	Ishmael
٦	إلياس	Elijah
٧	أيوب	Job
٨	داود	David
٩	ذو الكفل	Ezekiel
١٠	زكريا	Zecharias
١١	سليمان	Solomon
١٢	شعيب	Jethro
١٣	صالح	Shelah
١٤	عيسى	Jesus
١٥	لوط	Lot
١٦	محمد	Muhammad
١٧	موسى	Moses
١٨	نوح	Noah
١٩	هارون	Aaron
٢٠	هود	Eber
٢١	يحيى	John
٢٢	اليسع	Elisha
٢٣	يعقوب	Jacob
٢٤	يوسف	Joseph
٢٥	يونس	Jonah

ملحق القواعد الفقهية

إِذَا اجْتَمَعَ المُبَاشِرُ و المُتَسَبِّبُ أُضِيفَ الحُكْمُ إِلَى المُبَاشِرِ

In a case in which there are both a perpetrator, i.e. someone who in person does a thing, and a person who is the indirect cause of its having been done (Mutasabbib) the judgment falls on the actual perpetrator.

إِذَا بَطَلَ شَيْءٌ بَطَلَ مَا فِي ضِمْنِهِ

When a thing has become null and void, a thing, which is comprised in it, becomes null and void also

إِذَا تَعَارَضَ المَانِعُ وَالْمُقْتَضِي يُقَدَّمُ المَانِعُ

When an obstacle and a want have presented themselves, the obstacle is given precedence.

E.g. one cannot sell to another his property, which is pledged in the hands of his creditor

إِذَا تَعَذَّرَت الحَقِيقَةُ يُصَارُ إِلَى المَجَازِ

When the true meaning of a word is impossible, it takes effect in a metaphorical sense

اسْتِعْمَالُ النَّاسِ حُجَّةٌ يَجِبُ العَمَلُ بِهَا

The use of people is evidence according to which it is necessary to act

الأَصْلُ إِضَافَةُ الحَادِثِ إِلَى أَقْرَبِ أَوقَاتِهِ

The reference of an event of recent occurrence to a time near that in which the reference is made, is the presumption.

That is to say, if a dispute arises about the cause and time and happening of a thing of recent occurrence, it is referred to a time near the present, until its relationship to a remote time is proved

الأصلُ براءة الذمة

It denotes, that there is no presumption of liability against any one, and all liability has to be proved

الأَصْلُ فِي الأشياء الإباحةُ

The old state of things is that of being allowable, or lawful/ The original rule for all things is permissibility

الأَصْلُ فِي الصِّفَاتِ العَارِضَةِ العَدَمُ

The rule as to accidental qualities is that they do not exist

E.g. In a mudārabah partnership, if there is a dispute as to whether there be profit or not, because its non-existence is the presumption, the statement of the

mudārib (entrepreneur) is taken to be correct, and the owner of the partnership property has need of evidence that there was profit

إعْمَالُ الكَلَامِ أَوْلَى مِن إهمالِهِ

It is preferred that effect should be given to a word rather than that no effect should be given to it.

Therefore, as long as it is possible for a word to have a meaning, it must not be regarded as meaningless, that is to say, without effect

الأَمْرُ إِذَا ضَاقَ اتَّسَعَ

When a matter is narrow it becomes wide.

That is to say, when hardship is experienced in an act or a business, facilitation and latitude should be followed

الأَمْرُ بِالتَّصَرُّفِ فِي مِلْكِ الغَيْرِ بَاطِلٌ

To make an order for the disposition of the property of another is of no effect

الأُمور بمقَاصِدها

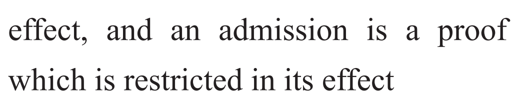
An act is judged by its object

إنَّمَا تُعْتَبَرُ العَادَةُ إِذَا اطَّرَدَت أو غَلَبَت

Custom is only given effect, when it is continuous or predominant

البَيِّنَةُ حُجَّةٌ مُتَعَدِّيَةٌ وَالإِقْرَارُ حُجَّةٌ قَاصِرَةٌ

Evidence is proof which has a transitive



effect, and an admission is a proof which is restricted in its effect

التَّعْيِينُ بِالعُرْفِ كَالتَّعْيِينِ بِالنَّصِّ

What is directed by custom is as though directed by law

تتغيّر الأحكامُ بتغيّر الأزمان

Some legal rules are subject to change on account of changing times

الجَوَازُ الشَّرْعِيُّ يُنَافِي الضَّمَانَ

Permission by the Canon Law excludes the liability to make compensation

الحَاجَةُ تُنَزَّلُ مَنزِلَةَ الضَّرُورَةِ عَامَّةً أَو خَاصَّةً

Whether a want (Hajah) be general or special, it is reduced to the degree of the necessity (Darūrah)

الحَقِيقَةُ تُتْرَكُ بِدَلَالَةِ العَادَةِ

Under the guidance of custom the true meaning of a word is abandoned

حيثما وُجِدت المصلحةُ فثمَّ شرعُ الله

Wherever the *Maslaḥah* exists, therein lies God's legal ruling

درْءُ المفسدة مقدَّم على جلب المصلحة

The removal of hardship and injury should take precedence over the giving of benefit

ذِكْرُ بَعْضِ مَا لَا يَتَجَزَّأُ كَذِكْرِ كُلِّهِ

To make mention of a part of a thing which cannot be divided is like mentioning the whole thing

الضرر يُدفَع بقدر الإمكان

Injury or harm must be removed to the extent possible

الضَّرَرُ يُزَالُ

Harm or damage must be put an end to

الضرورات تبيح المحظورات

Necessity dictates exceptions

■ Principle used for permitting forbidden things in case of duress or extreme hardship

الضرورة تقدَّر بقدرها

The quantity permitted is determined by the magnitude of the necessity. For example, a Muslim, under the compulsion of necessity, is allowed to eat prohibited food in quantities sufficient to remove the necessity and save his life

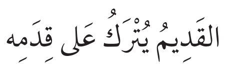
العَادَةُ مُحَكَّمَةٌ

Custom is of force.

That is to say, common use and custom, whether it be general or special, is made the arbitrator for the establishment of a legal judgment

العِبْرَةُ فِي العُقُودِ لِلمَقَاصِدِ وَالمَعَانِي لَا للألفاظِ وَالمَبَانِي

In contracts, attention is given to the objects and meaning, and not to the words and form



القَدِيمُ يُتْرَكُ عَلى قِدَمِه

A thing is preserved according to its state which is of time immemorial. And as long as there is no proof to the contrary, it must not be changed

كل قرض جرّ منفعةً فهو ربا

Every loan that draws interest is deemed usury

لا اجتهادَ في موْرِد النص

Explicit meaning is not subject to interpretation

لَا حُجَّةَ مَعَ الاحْتِمَالِ النَّاشِئِ عَنْ دَلِيل

There is no proof with a probability resting on good grounds

لا ضرر ولا ضرار

There shall be neither harming nor reciprocating harm

لَا عِبْرَةَ بِالظَّنِّ البَيِّنِ خَطَؤُهُ

To a conjecture of which the error is apparent, no attention is paid

لَا عِبْرَةَ لِلتَّوَهُّم

To imagination without foundation in fact, no weight is given

لَا يَجُوزُ لِأَحَدٍ أَنْ يَأْخُذَ مَالَ أَحَدٍ بِلَا سَبَبٍ شَرْعِيٍّ

Without legal cause it is not allowed for any one to take the property of another

لَا يَجُوزُ لِأَحَدٍ أَنْ يَتَصَرَّفَ فِي مِلْكِ الغَيْرِ بِلَا إِذْنِه

The dealing by one person with the property of another, without his leave, is not lawful.

لَا يُنْسَبُ إِلَى سَاكِتٍ قَوْلٌ لَكِنَّ السُّكُوتَ فِي مَعْرِضِ الحَاجَةِ بَيَانٌ

To a man who keeps silent no word is imputed, but where there is necessity shown, silence is a declaration

مَا ثَبَتَ بِزَمَانٍ يُحْكَمُ بِبَقَائِهِ مَا لَمْ يُوجَد المُزِيلُ

When a thing is proved for one time, judgment will be given in favour of its continuance until there is proof to the contrary

مَا ثَبَتَ عَلَى خِلَافِ القِيَاسِ فَغَيْرُهُ عَلَيهِ لَا يُقَاسُ

A thing established contrary to a legal analogy cannot be used as an analogy for other things

مَا جَازَ لِعُذْرٍ بَطَلَ بِزَوَالِه

A thing permitted on account of an excuse becomes unlawful on the cessation of the excuse

مَا حَرُمَ أَخْذُهُ حَرُمَ إِعْطَاؤُهُ

When the receiving of a thing is forbidden the giving of it is also forbidden

مَا حَرُمَ فِعْلُهُ حَرُمَ طَلَبُهُ

When it is forbidden that a thing should be done, it is also forbidden that it should be asked for

ما لا يتم الواجبُ إلا به فهو واجب

Something without which an obligation cannot be fulfilled is also obligatory/ The essential act for completing an obligatory becomes an obligation in itself

المُبَاشِرُ ضَامِنٌ وَإِنْ لَمْ يَتَعَمَّدْ

A person who does an act, even if he does not act intentionally, is responsible

المُتَسَبِّبُ لَا يَضْمَنُ إِلَّا بِالتَّعَمُّدِ

The person who does an act on one thing which leads naturally to the destruction of another thing (Mutasabbib) as long as he does not act intentionally, is not responsible

المشقّة تجلب التيسيرَ

The Hardship brings about facilitation

المصلحة العامة مقدَّمة على المصلحة الخاصة

The larger interest of the majority should take precedence over the narrower interest of the minority/ Public interest takes precedence over private interest

المُطْلَقُ يَجْرِي عَلَى إطْلَاقِهِ إذَا لَمْ يَقُمْ دَلِيلُ التَّقْيِيدِ نَصًّا أَو دَلَالَةً

The unconditional runs with unconditional effect, unless by law or by indication there is proof of its having a restricted effect

المَعْرُوفُ عُرْفًا كَالمَشْرُوطِ شَرْطًا

A thing known by common usage is like a stipulation which has been made

المُمْتَنِعُ عَادَةً كَالمُمْتَنِعِ حَقِيقَةً

A thing impossible by custom is as though it were in reality impossible

مَنْ اسْتَعْجَلَ الشَّيْءَ قَبْلَ أَوَانِهِ عُوقِبَ بِحِرْمَانِهِ

Any person who hastens a thing before its appropriate time is punished by being deprived of it

مَنْ سَعَى فِي نَقْضِ مَا تَمَّ مِنْ جِهَتِهِ فَسَعْيُهُ مَرْدُودٌ عَلَيْهِ

The attempt of someone, who tries to destroy a thing done by himself, is rejected

مَنْ مَلَكَ شَيْئًا مَلَكَ مَا هُوَ مِنْ ضَرُورَاتِهِ

A person, who is the owner of a thing, is owner also of things which are indispensable for that thing

المَوَاعِيدُ بِصُوَرِ التَّعَالِيقِ تَكُونُ لَازِمَةً

Promises when they take a conditional form are binding.

For instance, if someone says: «you sell this property to such a person, if he does not give the money I will give it,» and the person who buys the property does not give the money, the payment of the money by the person, who made the promise, becomes necessary

النهي يفيد التحريم

The proscription necessitates prohibition

الوَصْفُ فِي الحَاضِرِ لَغْوٌ وَفِي الغَائِبِ مُعْتَبَرٌ

The description which is given while the thing is present is of no account, but the description given in the absence of

the thing is to be considered

الوِلَايَةُ الخَاصَّةُ أَقوَى مِن الوِلَايَةِ العَامَّةِ
A special guardianship is stronger than a general guardianship

يُتحَّمل الضررُ الخاصُّ لدفْع الضرر العام
Private sacrifice or loss may be inflicted to save a public sacrifice

يُضَافُ الفِعْلُ إِلَى الفَاعِلِ لَا الآمِرِ مَا لَمْ يَكُنْ مُجْبِرًا
The judgment for an act is made to fall on the person who does it. And it does not fall on the person who gives the order, as long as he does not compel the doing of the act

يُضحَّى بالمصلحة الخاصّة لأجل المصلحة العامّة
Smaller benefit may be sacrificed to realize a larger benefit

يُغْتَفَرُ فِي البَقَاءِ مَا لَا يُغْتَفَرُ فِي الابْتداءِ
A thing not permitted in the beginning may be permitted in its continuance. E.g. it is not lawful to make a gift of an undivided share, but if someone entitled claims an undivided share of a property that has been given the gift does not become void, and the remaining share is the property of the donee

اليقين لا يزول بالشك
Certainty does not give way to doubt. It means once a thing has been established, it can only be set aside through equally certain evidence

يَلْزَمُ مُرَاعَاةُ الشَّرْطِ بِقَدْرِ الإِمْكَانِ
It is necessary that there should be conformity with a condition, as far as possible

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